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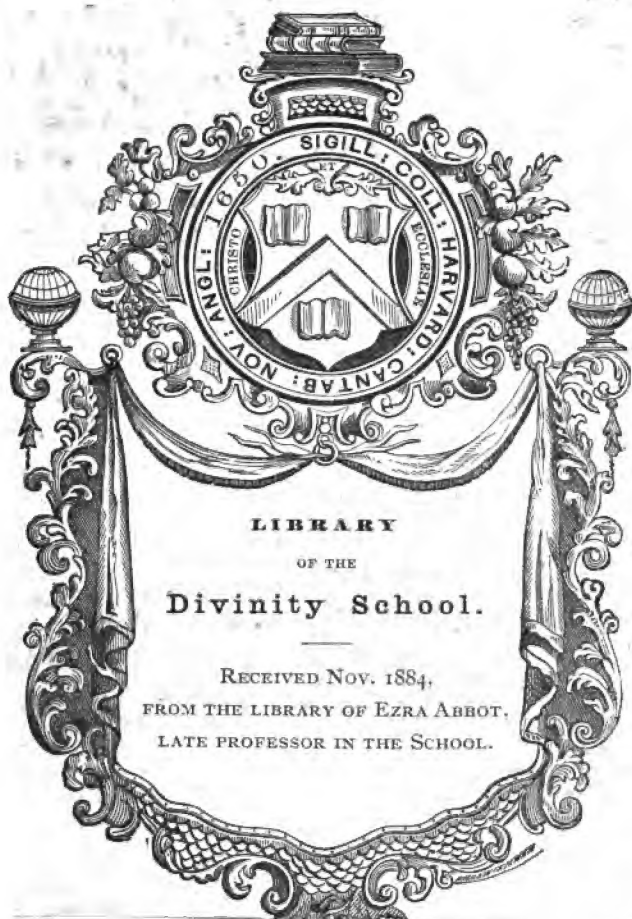
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& thanks of
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REVISED GREEK GRAMMAR.

A

GRAMMAR

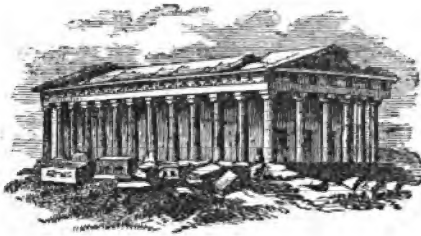
OF THE

GREEK LANGUAGE.

For the Use of Schools and Colleges.

By ALPHEUS CROSBY,

PROFESSOR EMERITUS OF THE GREEK LANGUAGE AND LITERATURE IN DARTMOUTH COLLEGE.



Μέμνησθ' Ἀθηνῶν Ἑλλάδος τε.

ÆSCHYLUS.

REVISED EDITION.

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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. . . . THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — HARRIS'S *Hermes*, Bk. III., Ch. 5.

"GREEK, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of Nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!" — COLERIDGE'S *Study of the Greek Classic Poets*.

VIGNETTE: TEMPLE OF THESEUS AT ATHENS.

"Athens, the eye of Greece." — *Milton*.

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FROM THE PREFACE TO THE SECOND EDITION.

THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books; viz., a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, "It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, as far as might be, the double object of the work, it has been constructed upon the following plan:—

First, to *state* the usage of the language in comprehensive rules, and condensed tables, to be imprinted upon the memory of the student.

Secondly, to *explain* the usage of the language, and *trace its his-*

torical development, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.*

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately and without notice, the vocabulary, forms, and idioms of different ages and communities, —

“A party-color'd dress
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the pas-

* “Memory can neither accurately grasp the great variety of Greek forms nor retain them, unless it be supported by an *analyzing and combining intelligence*, which furnishes, as it were, the *hooks and cement* to strengthen that which has been learned, and permanently impress it upon the mind.” — *Curtius*.

“I aimed above all things at making every point *intelligible* by furnishing for every usage, so far as was possible, a satisfactory reason; and by thus trying to eliminate all mere grammatical mysticism, I hoped that I should also render grammar *interesting* to every boy who has any aptitude for such studies, and is sufficiently advanced to understand them.

“Taught in a parrot-like manner to crude minds, I believe that grammar becomes bewildering and pernicious; taught at a later age and in a more rational method, I believe that it will be found to furnish a most valuable insight into the logical and metaphysical laws which regulate the expression of human thought, and that it will always maintain its ground as an important branch of knowledge, and a valuable means of intellectual training.” — *Farrar*.

sages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the *Etymology*, but chiefly in respect to peculiar and dialectic forms. When the reference here follows the word without an intervening comma, it will be understood that the word is cited in the very form in which it occurs. The subject of euphonic laws has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language

"Whose law was heavenly beauty, and whose breath
Enrapturing music."

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD, — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

HANOVER, October 18, 1846.

A. C.

It is with mingled emotions that I read this list, written a quarter of a century ago. To some whose names are here mentioned, I have new obligations to acknowledge. How many have ceased from their studies on earth! And with what words shall I welcome and thank a younger generation of laborers in the classic field? To how many personal friends am I deeply indebted for suggestion, counsel, encouragement, and aid! Will they accept my heartiest thanks?

During this period that has elapsed, many works of true learning have been published, in this country and abroad, of which I have been glad to avail myself. Among the scholars of our own country not before mentioned, to whom I am thus under most obligation, are Professors Drisler, Goodwin, Hadley, and Short. To the Trans-

atlantic list should now be specially added the names of Clyde, Curtius, Donaldson, Farrar, Jelf, Krüger, Madvig, Veitch, and Winer. The name of Professor Sophocles may certainly be repeated for his more recent works, and that of Dr. Kühner, for the Larger Grammar, — a new work rather than a new edition, — which he is now issuing when so close upon the age of seventy. Much of the advance in classical learning during this period is due to the light thrown upon it by Comparative Philology; though some familiar applications of this to the Greek seem to me unwarranted, and I wish there were room here for an argument upon some points.

In the preparation of this revised edition, it has been my constant effort to convey more information of value to the student, without increasing the size of the book. That this might be effected, and even with a larger and clearer type than before, two new fonts of Greek were kindly obtained by the Proprietors of the University Press at Cambridge, to whom I am under so much obligation throughout. Nor can I omit to express how greatly I am indebted to the skilful compositor upon the work, Mr. Weinschenk.

Those acquainted with former editions may perhaps observe to how much greater extent the translation of examples has now been carried, though it has not always been deemed wise to cumber the page by translating familiar particles. They may also notice, in the present edition, a more convenient system of reference with still fuller indexes, a more copious treatment of the anomalous verbs with the advantage both of alphabetic order and of classification, more attention to the particles, a second series of rules in syntax distinguished from the first by letters, a new chapter on arrangement, a more distinct statement of important principles and useful methods in General Grammar, and a freer illustration from Comparative Philology, especially by the abundant and often minute comparison of the Latin and the Greek. These twin languages, so noble in their structure and literature, and which occupy so large a space in the curriculum of liberal education, ought not to be studied without all the light which they are so capable of throwing upon each other. We may not think with "the great Busby," that his joint grammar of the two languages, written in Latin hexameter for the Westminster School, would convert their acquisition into mere pastime,

"Ludicra Grammaticæ, tetricas fallentia curas";

but most certainly the student, after devoting the time usually given to the elements of the Latin, ought not then to pass to the Greek, without seeing to how great an extent his new study is only a review of the old, — in the words of Horace, *aliudque et idem*, — and without the delight and encouragement that come from finding in a supposed stranger an old friend.

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear?

II. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* For a single example, where not a few might be cited, the *second future active* and *middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

III. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect or pluperfect; eighty, which have the second aorist active; fifty, which have the second aorist or future passive; forty, which have the second aorist middle; and thirty which have the third future? The gleanings of all the other dialects will not double these numbers.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere in-

vention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." And yet, in the single paradigm of *τύπτω*, as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, — almost nine-times as often as in the whole range of the Greek classics.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἀντὶ φιλάτης

Μορφῆς, σποδὸν τε καὶ σκιάν ἀνωφελῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned.*

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the

* In this edition, the example which takes the place of *τύπτω* is *λῶω*, happily chosen by the sagacious Krüger as *convenient* and *economical of time* (*zeitsparend*), — a verb which presents, to the eye, the prefixes, stem, and affixes, with entire distinctness and regularity throughout. A method of pronunciation now becoming common in our country renders the use of *βουλεύω* as a verb of constant repetition less desirable than formerly, while it removes an objection to the use of *λῶω*. This paradigm, as well as some others, has been the rather substituted as presenting a closer analogy to the Latin.

words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

HANOVER, August 10, 1841.

A. C.

DURING the period that has passed since the preceding was written, such great changes have taken place in the grammars used in our schools and colleges, that some passages above seem almost to require historic notes, and the earnestness of argument in others may appear to students of the present generation like a Quixotic joust with windmills. It seems difficult to believe that it is only since that time that the use of *τύπτε* as a paradigm, and the tedious superfluities in *-μεθον*, have been dropped in our American grammars (not yet in all); and it is certainly much harder to understand, with all allowances for conservative force, why the latter are still so commonly retained in the grammars prepared for German and English students. But time and labor are accounted of less value in the Old World than in the New.

The Tables are printed, in the present edition, more compactly than they have hitherto been, and with a distinction of type to assist in the analysis of forms, which has also been made more minute. For illustration and explanation, many Latin analogies and many references to the text of the Grammar have been introduced, while other examples have been proposed for further practice. A minute Catalogue of Verbs, with many references to authors, has been brought within moderate compass, with the help of some abbreviations; while the tenses commonly cited in parsing are so distinguished by larger type, that the eye of the student will catch them at once.

It was believed that a few pages could not be better occupied than by a very brief statement of some of the chief principles, definitions, and figures of Syntax, and of a convenient System of Sentential Analysis. As these belong to General Grammar, rather than to that of any particular language, it seemed best, for economy of space and greater clearness, to present the few examples which only could find room, in our own language chiefly.

Full compensation, however, is made to the Greek in § 80, which has been condensed from Dr. Clyde's Appendix to his valuable treatise on Greek Syntax, with slight additions in brackets, and references to parallel parts of the present grammar. We are truly his debtors for presenting to us so concisely the received principles of Greek Grammar, in language such as an ancient grammarian, writing of course after the most classic period, might himself have used.

*. The volume of Tables contains pp. 1, 2, 7-10, 18-120.

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GREEK TABLES.

I. ORTHOGRAPHY AND ORTHOËPY.

1. THE ALPHABET.

(§ 90 – 92.)

Order.	Forms.		Roman Letters.	Names.		Numeral Power.
	Large.	Small.				
I.	Α	α	a	*Αλφα	Alpha	1
II.	Β	β, β	b	Βῆτα	Beta	2
III.	Γ	γ, γ	g, n	Γάμμα	Gamma	3
IV.	Δ	δ	d	Δέλτα	Delta	4
V.	Ε	ε	ē	*Ε ψιλόν	Epsilon	5
VI.	Ζ	ζ	z	Ζῆτα	Zeta	7
VII.	Η	η	ē	*Ητα	Eta	8
VIII.	Θ	θ, θ	th	Θῆτα	Theta	9
IX.	Ι	ι	i	Ἰώτα	Iota	10
X.	Κ	κ, κ	c	Κάππα	Kappa	20
XI.	Λ	λ	l	Λάμβδα	Lambda	30
XII.	Μ	μ	m	Μῦ	Mu	40
XIII.	Ν	ν	n	Νῦ	Nu	50
XIV.	Ξ	ξ	x	Ξι	Xi	60
XV.	Ο	ο	ō	*Ο μικρόν	Omicron	70
XVI.	Π	π, π	p	Πι	Pi	80
XVII.	Ρ	ρ, ρ	r	*Ρῶ	Rho	100
XVIII.	Σ, C	σ, σ	s	Σίγμα	Sigma	200
XIX.	Τ	τ, τ	t	Ταῦ	Tau	300
XX.	Υ	υ	y	*Υ ψιλόν	Upsilon	400
XXI.	Φ	φ	ph	Φι	Phi	500
XXII.	Χ	χ	ch	Χι	Chi	600
XXIII.	Ψ	ψ	ps	Ψι	Psi	700
XXIV.	Ω	ω	ō	*Ω μέγα	Omega	800
EPI-SEMA.	{	Ϝ Ϝ, ϝ ϝ	f	Βαῦ	Vau	6
		Ϟ Ϟ, ϟ ϟ	q	Κόππα	Koppa	90
		Ϡ Ϡ	sh	Σάν	San	900

2. COMPARISON OF ALPHABETS.

(97, 98.)

Hebrew.	Greek.	Latin.	Hebrew.	Greek.	Latin.
א Aleph	Α α Alpha	A a	ב Samekh	Σ σ Sigma	S s
ב Beth	Β β Beta	B b	γ Ayin	Ο ο O micron	O o
ג Gimel	Γ γ Gamma	G g	ד Pe	Π π Pi	P p
ד Daleth	Δ δ Delta	D d	ז Tsadhe	Ξ ξ Xi	X x
ה He	Ε ε Epsilon	E e	פ Qoph	Ϟ ϟ Koppa	Q q
ו Vav	Ϝ ϝ Vau	F f	ר Resh	Ρ ϱ Rho	R r
ז Zayin	Ζ ζ Zeta	Z z	ש Shin	Ϡ San, Sampi	
ח Hheth	Η η Eta	H h	ת Tav	Τ τ Tau	T t
י Tet	Θ θ Theta			Υ υ Upsilon	U, V, u, v, Y y
י Yodh	Ι ι Iota	I, J i, j			
כ Kaph	Κ κ Kappa	C, K c, k		Φ φ Phi	
ל Lamedh	Λ λ Lambda	L l		Χ χ Chi	
מ Mem	Μ μ Mu	M m		Ψ ψ Psi	
נ Nun	Ν ν Nu	N n		Ω ω O mega	

Teth ?

3. LIGATURES.

(90. 2.)

αι	αι	οη	ἐπι	ω	σθ
ἀπο	ἀπο	ὄξ	ἐξ	ωξ	σθαι
αυ	αυ	δ	ευ	ω	σσ
γδ	γὰρ	λυ	ην	ς	στ
γγ	γγ	ηξ	καὶ	χ	σχ
γεν	γεν	ε		η	ται
γρ	γρ	λλ	λλ	ζω	ταυ
δε	δε	μυ	μεν	τ	την
δι	δι	ο	ος	τ	της
δια	δια	ς	ου	ρ	το
ει	ει	αει	περι	ξ	του
ε		οφ	ρα	τ	των
εκ	εκ	ο	ρι	ω	υν
εν	εν	οθ	ρο	ωπο	υπο

4. VOCAL ELEMENTS.

I. VOWELS, SIMPLE AND COMPOUND (106 - 110).

	Orders.	Class I.	II.	III.	IV.	V.
		Α Sounds.	Ο Sounds.	Ε Sounds.	Υ Sounds.	Ι Sounds.
SIMPLE VOWELS,	{ Short,	1. ᾱ	ο	ε	ϋ	ι
	{ Long,	2. ᾶ	ω	η	ῠ	ῑ
DIPHTHONGS IN α,	{ Proper,	3. αῖ	οι	ει	ῡι	
	{ Improper,	4. ᾗ	φ	η	ῡι	
DIPHTHONGS IN υ,	{ Proper,	5. αῦ	ου	ευ		
	{ Improper,	6. αῦ	ωυ	ηυ		

II. CONSONANTS (137, 138).

	Orders.	Class I.	Class II.	Class III.	
		Labials.	Palatals.	Linguals.	
MUTES.	1. SMOOTH MUTES,	π	κ	τ	
	2. MIDDLE MUTES,	β	γ	δ	
	3. ROUGH MUTES,	φ	χ	θ	
SEMI-VOWELS.	4. DOUBLE CONSONANTS,	ψ	ξ	ζ	
	5. SPIRANTS,	φ	ι	σ	
	6. NASALS,	μ	γ	ν	} Liquids.
	7. FLUENTS,			λ ρ	

CONSONANTS (SECOND ARRANGEMENT).

MUTES,	{ Labial, or π Mutes, π, β, φ,	} Simple Consonants.
	{ Guttural, or κ Mutes, κ, γ, χ,	
	{ Dental, or τ Mutes, τ, θ, δ,	
SEMIVOWELS,	{ Liquids, λ, μ, ν, ρ, γ nasal,	} Double, or Compound Consonants.
	{ Sibillants, { Pure, σ,	
	{ Mixed, ψ, ξ, ζ,	

III. BREATHINGS (93).

ROUGH BREATHING, or ASPIRATE (').

SMOOTH, or SOFT BREATHING (').

5. WORDS CLASSIFIED ACCORDING TO ACCENT.

Proclitic:	Oxytone:	Paroxytone:
ὁ, οὐ, ἐν, ὡς.	σὺ, ἰδέ, ἀκοή.	λύω, ταμίας.
ORTHOTONE:	Barytone:	Proparoxytone:
ὁς, ᾄρα, πῦρ.	ῥω, ᾄξια, λῦε.	ἴδιος, ἐλύετε.
Enclitic:	Perispome:	Properispome:
νήσος τις.	οὐ, ὀρῶ, ἀνιῶ.	σῦκον, τιμᾶτε.

6. FIGURES AFFECTING LETTERS AND SOUNDS (99 s).

1. Adding :	2. Subtracting :	3. Transposing :	5. Uniting :
PROTHESIS, (<i>Initial</i>)	APHÆRESIS,	METATHESIS.	SYNÆRESIS,
EPENTHESIS, (<i>Medial</i>)	SYNCOPE,	4. Exchanging :	Contraction,
PARAGOGE, (<i>Final</i>)	APOCOPE,	ANTITHESIS.	Crisis,
EXTENSION.	Apostrophe.	Assimilation.	Synizesis.
6. Resolving :	7. Shortening :	8. Lengthening :	9. Attenuating :
DIÆRESIS.	SYSTOLE.	DIASTOLE.	PRECESSION.

7. CONTRACTION OF VOWELS (115 s).

In the columns in § 7 and 8, the *first* of the vowels or consonants affected by the change is placed at the *left*, and the *second* at the *top*, both in *common type*. The *result* of the change is in *full-face type*, in a line with the first and beneath the second. The parentheses enclose regular changes in the union of the stem and affixes of verbs. The labial, palatal, or lingual mute with which *v* final combines as *a*, is represented by *l* or *p*. Some changes are placed below the columns, and some special cases are enclosed in brackets.

	α	αι	α	ε	ει	η	η	ο	οι	ου	ω	φ	ι	υ(Ϝ)
α	ᾱ	αι	α	(ᾱ	α	ᾱ	α	ω	φ	ω	ω)	φ	αι	αυ
	αυ			η	η	η	η	εω	εφ	εω	εω	εφ	α	
	ω				αι		[Dor. ᾱ		ᾱ]					
ε	η	η	η	(α	α	η	η	ου	οι	ου	ω)	φ	α	ευ
	ᾱ	αι	α	η			[Ion. ευ		ευ]					
	α	α		[Augm. ῥ			ᾱ	φ					ι	υ]
η	η	η		η	η			ω			ω		η	ηυ
ο	ω	αι		(ου	οι	ω	οι	ου	οι	ου	ω)	φ	οι	ου
	ᾱ			υ	ου	η	φ	ω						
	ου					η								
ω	ω			ω									φ	ωυ
ι	ι			ι									ι	ι
υ	υ			υ									υ	υ

ειε & εια α, οιε & οια οι, ουα ω & ου, υι' υ. In Augment, εαυ ηῦ & αῦ, έευ εῦ & ηῦ, έο ᾠ, έεο έω. In Affixes (13), αο ου & α, αε αι, οε οι & ω, οῖ φ.

8. EUPHONIC CHANGES OF CONSONANTS (141 s).

	σ	κ	μ	θ	τ	ν	fi-nal	π, β,	γ,	ι
π, β, φ	(ψ	φ	μμ	φθ	πτ	φαι)	λα	βδ [πφ]	χ, ξ	I
κ, γ, χ	(ξ	χ	γμ	χθ	κτ	χαι)	πα	γδ	[κχ]	σσ, ζ
τ, δ, θ	(σ	κ	σμ	σθ	στ	δαι)	λα			σ, σι
				[τθ]			ν			ζ, σσ
	(νε	γκ	μμ	νθ)				μπ		ιν
ν	αs	κ	σμ				να	μβ	γγ	
	σσ		μ					μφ	γχ	
	σ							μψ	γξ	

νλ λλ, νρ ρρ & νδρ, νθσ νσ, νξ ζ, (λσ λε, μσ με, ρσ ρε, μμμ μμ, γγμ γμ.)
 μλ βλ, μρ βρ, ρσ ρρ, σσ ττ, σδ ζ, ρρ ρ, ρσ υσ, λι' λλ.

II. ETYMOLOGY.

9. NOTES. 1. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules :

a. In the paradigms of DECLENSION, except the first, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see 181) :

α. The *Voc. plur.*, because it is always the same with the *Nom.*

β. The *Dat. dual*, because it is always the same with the *Gen.*

γ. The *Acc.* and *Voc. dual*, as always the same with the *Nom.*

δ. The *Acc.* and *Voc. neut.*, in all the numbers, as always the same with the *Nom.*

b. In the paradigms of ADJECTIVES, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the *Masculine*.

c. In the paradigms of CONJUGATION, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (299 c). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see 299 b.

2. Varieties of inflection have been illustrated by some tables of still briefer form ; where it seemed undesirable to cumber the page and weary the eye by the multiplication of needless details (17 s, 26, 39 s). In the shorter paradigms of verbs; the *dual* has been commonly omitted, because so little used, and so readily supplied from the general rule in 299 c.

3. The regular formation of the tenses is exhibited in the table (31), which may be thus read : "The ——— tense is formed from the stem by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the stem must be distinguished, if it has more than a single form (336).

4. A star (*) in the tables shows that an element or form is wanting. Brackets [] are chiefly used to enclose what is unusual or doubtful, or may be omitted. For the common mode of representing euphonic change by the aid of parentheses, see 118 c. In this mode, *Latin Italics* have the same office as Greek full-face letters (and also, in § 42, *common Greek letters*, until a hyphen separates). For the use of the signs |, ||, ~, see 27; of ' , !, and superior figures, 36 g, 37 r ; of (v, 162 a.

A. TABLES OF DECLENSION.

10. I. CASES CLASSIFIED (397 s).

	Subjective.	Objective.	Residual.
Direct.	NOMINATIVE.	ACCUSATIVE.	VOCATIVE.
	Subject.	Direct Object.	Compellative.
	Who.	Whereinto.	Address.
Indirect.	GENITIVE.	DATIVE.	DATIVE (Ablative).
	Origin, &c.	Indirect Object.	Accompaniment.
	Whence (from, of).	Whither (to, for).	Where (at, in, with, by).

11. II. AFFIXES OF THE THREE DECLENSIONS.

		Dec. I.		Dec. II.		Dec. III.	
		Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing.	Nom.	ās, ης	α, η	ος	ον	ς	*
	Gen.	ου	ās, ης	ου		ος	
	Dat.	α, η		φ		ι	
	Acc.	αν, ην		ον		ν, ᾱ	*
	Voc.	α, η		ε	ον	*	*
Plur.	Nom.	αι		οι	ᾱ	ες	ᾱ
	Gen.	ων		ων		ων	
	Dat.	αις		οις		σιν(ν	
	Acc.	ās		ους	ᾱ	ᾱς	ᾱ
	Voc.	αι		οι	ᾱ	ες	ᾱ
Dual	Nom.	ᾱ		ω		ε	
	Gen.	αιν		οιν		οιν	
	Dat.	αιν		οιν		οιν	
	Acc.	ᾱ		ω		ε	
	Voc.	ᾱ		ω		ε	

12. III. ELEMENTS OF THE AFFIXES.

In the column of Flexible Endings, the figures denote the Declensions; the small full-face letters are signs of *relation* or *case*, and the full-face capitals are signs of *number*; while those to which G. is attached also indicate *gender*. See 186 – 189.

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing.	α(η)	ο	*	g. Fem. 1, *. Neut. 2, ν G.; 3, *. (οθ) ος. 2 and Masc. 1, ο. ι. ν, ᾱ. Neut. 3, *. *
	α(η)	ο	*	
	α(η)	ο	*	
	α(η)	ο	*	
	α(η)	ο(ε)	*	
Plur.	α	ο *	*	Es. 1 and 2, E. Neut. ᾱ G. ω N. (ΕΣ). 3, Σ. 1 and 2, ᾱ. (νΣ) ᾱΣ. Neut. ᾱ G.
	α	ο * Neut.	*	
	α	ο *	*	
	α	ο *	*	
Du. N. A. V.	α	ο	*	E. N. 3, α N.
	α	ο	*	

13. IV. AFFIXES ANALYZED AND COMPARED WITH THE LATIN.

The Affixes, printed in full-face type or italics, are preceded by their analyses in common type. Hyphens separate the Connecting Vowels from the Flexible Endings.

Dec. I.		Dec. II.		Dec. III.	
Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
S.N. a-s ūs, ηs a- ⁺ α, η	a- ⁺ ᾱ	o-s os	o-v ov	s	*
G. a-o ου	a-os ᾱs, ηs	o-s ᾱs	o-m ᾱm	s	*
a-i	α [ᾱi, ᾱs]	o-o ου		os	
D. a-i ι, η		o-i ι [ᾱs]		is	
a-i	α	o-i ι		i	
Ab. a-e ᾱ		o-i δ [i]		i	
A. a-v αv, ηv		o-e δ		ē [i]	
a-m ᾱm		o-v ov		v, ᾱ	*
V. a- ⁺ α, η		o-m ᾱm		ēm [im]	*
a- ⁺ ᾱ		o- ⁺ ε	o-v ov	* [= N.]	*
		o- ⁺ ῥ	o-m ᾱm	= N.	*
P.N. a-e α		o-e ο	*-α ᾱ	os	ᾱ
a-e α		o-e ι	*-α ᾱ	es	ᾱ [iᾱ]
G. a-ων ᾱv		o-ων ᾱv		ων	
a-um ᾱrūm [ᾱm]		o-um ᾱrūm [ᾱm]		ūm [iᾱm]	
D. a-is αis		o-is οis		is (v)	
a-is is [ᾱbūs]		o-is is [ᾱbūs]		ibūs [is]	
A. a-vt ᾱs		o-vt οvs	*-α ᾱ	vt ᾱs	ᾱ
a-ms ᾱs		o-ms os	*-α ᾱ	ems es [is]	ᾱ [iᾱ]
D.N. a-e ᾱ		o-e ο		ε	
G. a-v αv		o-v οv		ov	

14. V. GREEK AND LATIN PARADIGMS COMPARED.

FIRST DECLENSION. — FEMININE.

Sing. Nom.	λύρα,	lyra,	a lyre (Subject).
Gen.	λύραε,	{ Gen. lyræ,	of a lyre.
		{ Abl. lyra,	from a lyre.
Dat.	λύρα,	{ Dat. lyræ,	to or for a lyre.
		{ Abl. lyra,	with or by a lyre.
Acc.	λύραν,	lyram,	a lyre (Object).
Voc.	λύρα,	lyra,	O lyre.
Plur. Nom.	λύραι,	lyræ,	lyres (Subject).
Gen.	λυρῶν,	{ Gen. lyrārum,	of lyres.
		{ Abl. lyrīs,	from lyres.
Dat.	λύραις,	{ Dat. lyrīs,	to or for lyres.
		{ Abl. lyrīs,	with or by lyres.
Acc.	λύρας,	lyras,	lyres (Object).
Voc.	λύραι,	lyræ,	O lyres.
Dual Nom.	λύρα,	lyræ duæ,	two lyres (Subject).
Gen.	λύραιν,	lyrārum duārum,	of two lyres, &c.

		DEC. I. MASC. <i>Sailor.</i>		DEC. II. MASC. <i>Wile.</i>		DEC. III. M. F. <i>Swine.</i>
Sing.	Nom.	ναύτης nauta		δόλος dōlus		σὺς sūs
	Gen.	ναύτου nautæ		δόλου doli		σῶός sūis
	Dat.	ναύτῃ nautæ		δόλῳ dolo		σὺϊ sūi
		Abl. nauta		dolo		sūe
	Acc.	ναύτην nautam		δόλον dolum		σύν sūem
	Voc.	ναῦτᾱ nauta		δόλῃ dole		σὺ sūs
Plur.	N. V.	ναῦται nautæ		δόλοι doli		σῶες sūes
	Gen.	ναυτῶν nautārum		δόλων dōlōrum		σῶων sūum
	Dat.	ναύταις nautis		δόλοις doliis		σὺσί sūibus
	Acc.	ναύτας nautas		δόλους dolos		σῶας sūes
Du.	N. A. V.	ναύτᾱ		δόλω		σῶε
	G. D.	ναύταιν		δόλοιν		σὺοῖν

		DEC. II. NEUT. <i>Gift.</i>		DEC. III. NEUT. <i>Fire. Throat.</i>		DEC. IV. N. <i>Tear. Knee.</i>
S. N. A. V.	δῶρον dōnum		πῦρ guttūr		δάκρυ genū	
	Gen. δώρου doni		πῦρός guttūris		δάκρυός gen(ūis)ūs	
	Dat. δώρῳ dono		πυρὶ gutturi		δάκρυι gen(ue)ū	
		Abl. dono		gutturē		gen(ue)ū
P. N. A. V.	δῶρᾱ dona		guttura		δάκρυα genūa	
	Gen. δῶρων donōrum		gutturum		δακρύων genuum	
	Dat. δώροις donis		gutturibus		δακρυσι genubus	
D. N. A. V.	δώρω				δάκρυε	
	G. D. δώροιν				δακρύοιν	

For *sūas* was also used the contract form *σὺς*; for *sūibus*, the syncopated *sūbus*; and for *genuibus* (*genuibus*), by a syncope of the *u*, *genibus*. See 225 f.

15. VI. NOUNS OF THE FIRST DECLENSION.

a. FEMININE.

		<i>The goddess,</i>	<i>fly,</i>	<i>muse,</i>	<i>table,</i>	<i>song,</i>	<i>mina.</i>
	Lat.	deā	musca	mūsa	mensa	ōidē	mīna
S. N.	ἡ	θεά	μυῖα	μοῦσα	τράπεζα	ᾠδή	μνᾶ
	G.	τῆς θεᾶς	μυῖας	μούσης	τραπέζης	ᾠδῆς	μνᾶς
	D.	τῇ θεᾷ	μυῖᾳ	μούσῃ	τραπέζῃ	ᾠδῇ	μνᾷ
	A.	τὴν θεάν	μυῖαν	μούσαν	τράπεζαν	ᾠδὴν	μνᾶν
P. N.	αἱ	θεαί	μυῖαι	μούσαι	τράπεζαι	ᾠδαί	μναί
	G.	τῶν θεῶν	μυῖων	μουσῶν	τραπέζων	ᾠδῶν	μνῶν
	D.	ταῖς θεαῖς	μυῖαις	μούσαις	τραπέζαις	ᾠδαῖς	μναῖς
	A.	ταῖς θεαῖς	μυῖας	μούσας	τραπέζας	ᾠδας	μνας
D. N.	τὰ θεά	μυῖα	μούσα	τραπέζα	ᾠδὰ	μνᾶ	
	G.	ταῖν θεαῖν	μυῖαιν	μούσαιν	τραπέζαιν	ᾠδαῖν	μναῖν

§ 15. c. DEC. I. 180 b, 194 s: Gender 176; ἡ, ὁ, 173 b; ᾶ, ᾱ, or η, in Sing., 194 s; ποιητᾶ 194. 2; μυ(αα)ᾶ, Ἑρμ(έας)ῆς, 196, 120 e; βορῶ, Γωβρύου and -ᾶ, 198. 1, 93 d. Accent: θεᾶς 775 a, μυῖας 771 b, μυῖων 777 a, τραπέζης 770 a, Ἀτρεΐδαι 771 c, Ἑρμ(έας)ῆς 772. — Other Examples, σκιά shadow, οἰκία house, θύρα door, ὥρα hora, μοῖρα portion, γλῶσσα or γλῶττα (169 a) tongue, δόξα opinion, λέαινα lioness, τιμή honor, κόρη maiden, σὺκ(έα) fig-tree; νεάνις young man, κριτής judge, Πέρσης Persian.

b. MASCULINE.

	<i>The</i>	<i>steward,</i>	<i>poet,</i>	<i>son of Atreus,</i>	<i>Mercury,</i>	<i>north wind.</i>
Lat.		quaestor	poëta	Atrides	Hermes	boreas
S. N.	ὁ	ταμῖās	ποιητής	Ἀτρείδης	Ἑρμ(έας) ἦς	βο(ρέας) ῥῥῖās
G.	τοῦ	ταμίου	ποιητοῦ	Ἀτρείδου	Ἑρμ(έου) οῦ	βο(ρέου) ῥῥῖα
D.	τῷ	ταμίᾳ	ποιητῇ	Ἀτρείδῃ	Ἑρμ(έα) ῃ	βο(ρέᾳ) ῥῥῖᾳ
A.	τὸν	ταμίᾱν	ποιητὴν	Ἀτρείδην	Ἑρμ(εᾶν) ῆν	βο(ρέᾱν) ῥῥῖᾱν
V.	ὦ	ταμίᾱ	ποιητᾶ	Ἀτρείδῃ	Ἑρμ(έα) ῃ	βο(ρέᾳ) ῥῥῖᾳ
						Gobryas.
P. N.	οἱ	ταμίαι	ποιηταί	Ἀτρείδαι	Ἑρμ(έαι) αἱ	N. Γωβρυῖās
G.	τῶν	ταμιῶν	ποιητῶν	Ἀτρείδων	Ἑρμ(εῶν) ὧν	G. Γωβρυῖου,
D.	τοῖς	ταμίαις	ποιηταῖς	Ἀτρείδαις	Ἑρμ(έαις) αἰς	Γωβρυῖᾱ
A.	τοὺς	ταμίᾱς	ποιητάς	Ἀτρείδᾱς	Ἑρμ(έας) ᾱς	D. Γωβρυῖα
D. N.	τὼ	ταμίᾱ	ποιητᾶ	Ἀτρείδᾱ	Ἑρμ(εᾶ) ᾱ	A. Γωβρυῖᾱν
G.	τοῖν	ταμίαιν	ποιηταῖν	Ἀτρείδαιν	Ἑρμ(εῶν) αῖν	V. Γωβρυῖᾱ

16. VII. NOUNS OF THE SECOND DECLENSION.

a. MASCULINE AND FEMININE.

	<i>The choir,</i>	<i>island,</i>	<i>angel,</i>	<i>mind,</i>	<i>temple.</i>
Lat.	chōrus	insula	angēlus	mēns	fānum
S. N.	ὁ χορός	ἡ νῆσος	ὁ ἄγγελος	ὁ νόος, νοῦς	ὁ ναός, νεώς
G.	χοροῦ	νησου	ἀγγέλου	νόου, νοῦ	ναοῦ, νεώ
D.	χορῷ	νησῷ	ἀγγέλῳ	νόῳ, νῷ	ναῷ, νεῷ
A.	χορόν	νήσον	ἄγγελον	νόον, νοῦν	ναόν, νεών,
V.	χορέ	νήσε	ἄγγελε	νόε, νοῦ	[νεώ
P. N.	χοροί	νήσοι	ἄγγελοι	νόοι, νοῖ	ναοί, νεῷ
G.	χορῶν	νησῶν	ἀγγέλων	νόων, νῶν	ναῶν, νεῶν
D.	χοροῖς	νήσοις	ἀγγέλοις	νόοις, νοῖς	ναοῖς, νεῶς
A.	χορούς	νήσους	ἀγγέλους	νόους, νοῦς	ναούς, νεώς
D. N.	χορῶ	νήσω	ἀγγέλω	νόῳ, νῷ	ναῷ, νεῷ
G.	χοροῖν	νησῶν	ἀγγέλων	νόοιν, νοῖν	ναοῖν, νεῶν

b. NEUTER.

	<i>The</i>	<i>egg,</i>	<i>cave,</i>	<i>apple,</i>	<i>part,</i>	<i>bone.</i>
Lat.		ōvum	antrum	mālum	membrum	os
S. N.	τὸ	ὠόν	ἄντρον	μήλον	μόριον	ὀστέον, ὀστοῦν
G.	τοῦ	ὠοῦ	ἄντρον	μήλου	μορίου	ὀστέου, ὀστοῦ
D.	τῷ	ὠῷ	ἄντρῳ	μήλῳ	μορίῳ	ὀστέῳ, ὀστῷ
P. N.	τὰ	ὠᾶ	ἄντρᾱ	μήλᾱ	μόριᾱ	ὀστέᾱ, ὀστᾱ
G.	τῶν	ὠῶν	ἄντρων	μήλων	μορίων	ὀστέων, ὀστών
D.	τοῖς	ὠοῖς	ἄντροις	μήλοις	μορίοις	ὀστέοις, ὀστοῖς
D. N.	τῶ	ὠῷ	ἄντρῳ	μήλῳ	μορίῳ	ὀστέῳ, ὀστώ
G.	τοῖν	ὠοῖν	ἄντροιν	μήλοιν	μορίοιν	ὀστέοιν, ὀστοῖν

§ 16. c. DEC. II. 199s: Gender 176; ν(ός)ους, ὀστ(έον)οῦν, 121, 120 e, 772; ν(αός)εῶς 120 e, i, 772 d; A. νεῷ 199. 3; ὠόν 140. — O. E. ὁ λόγος word, ἡ ὁδὸς way, ὁ δῆμος people, ὁ ταῦρος taurus, bull, ὁ, ἡ ἄνθρωπος homo, man, ὁ θεός (182 c) deus, god, ὁ πλοῦς voyage, ὁ λεῷς people, ὁ λαγῶς hare, ἡ ἔως dawn; πτερὼν wing, ῥόδον rosa, ROSE, σύκον fig, ὄργανον tool.

17. V. NOUNS OF THE THIRD DECLENSION.

A. MUTE. — a. MASCULINE AND FEMININE.

a. LABIAL.		b. PALATAL.		c. LINGUAL.	
ὁ, <i>vulture.</i>	ὁ, <i>goat.</i>	ἡ, <i>hair.</i>	ἡ, <i>hope.</i>	ὁ, <i>tooth.</i>	ἡ, <i>key.</i>
S. N. γύψ	αἶξ	θρίξ	ἐλπῖς	ὀδούς	κλείς κλαῖνις
G. γυπός	αἰγός	τριχός	ἐλπίδος	ὀδόντος	κλειδός
D. γυπί	αἰγί	τριχί	ἐλπίδι	ὀδόντι	κλειδί
A. γύπα	αἶγα	τρίχα	ἐλπίδα	ὀδόντα	κλείδα, κλείν
P. N. γύπες	αἶγες	τρίχες	ἐλπίδες	ὀδόντες	κλείδες [κλείς]
G. γυπῶν	αἰγῶν	τριχῶν	ἐλπίδων	ὀδόντων	κλειδῶν
D. γυψί	αἰγί	θριξί	ἐλπίσι	ὀδοῦσι	κλεισί
A. γύπας	αἶγας	τρίχας	ἐλπίδας	ὀδόντας	κλείδας, κλείς
D. N. γυπε	αἶγε	τρίχε	ἐλπίδε	ὀδόντε	κλείδε
G. γυποῖν	αἰγοῖν	τριχοῖν	ἐλπίδοιν	ὀδόντοιν	κλειδοῖν
ἡ, <i>vein.</i>	ὁ, <i>taven.</i>	ὁ, <i>lynx.</i>	ἡ, <i>strife.</i>	ἡ, <i>helmet.</i>	ὁ, <i>foot.</i>
S. N. φλέψ	κόραξ	λύγξ	ἔρις	κόρυς	πούς
G. φλεβός	κοράκος	λυγός	ἐριδος	κόρυθος	ποδός
D. φλεβί	κόρακι	λυγί	ἐριδι	κόρυθι	ποδί
A. φλέβα	κόρακα	λύγκα	ἐριδα, ἔριν	κόρυθα, κόρυν	πόδα
P. D. φλεψί	κόραξι	λυγί	ἐρισι	κόρυσι	ποσί

d. LINGUAL (continued).

ὁ, <i>child.</i>	ὁ, <i>sovereign.</i>	ἡ, <i>wife.</i>	ὁ, <i>lion.</i>	ὁ, <i>giant.</i>	ἡ, <i>Opus.</i>
S. N. παῖς	ἄναξ	δάμαρ	λέων	γίγας	Ὀπούς
G. παιδός	ἄνακτος	δάμαρτος	λέοντος	γίγαντος	Ὀπούντος
D. παιδί	ἄνακτι	δάμαρτι	λέοντι	γίγαντι	Ὀπούντι
A. παῖδα	ἄνακτα	δάμαρτα	λέοντα	γίγαντα	Ὀπούντα
V. παῖ	ἄνᾱ		λέον	γίγαν	
P. D. παισί	ἄναξι	δάμαρσι	λέουσι	γίγασι	

e. NEUTER. — LINGUAL.

τὸ, <i>body.</i>	τὸ, <i>light.</i>	τὸ, <i>liver.</i>	τὸ, <i>horn.</i>		τὸ, <i>ear.</i>
S. N. σῶμα	φῶς	ἥπαρ	κέρας	cornu	οὖς
G. σώματος	φωτός	ἥπατος	κεράτος	κέραος, κέρως	ωτός
D. σώματι	φωτί	ἥπατι	κεράτι	κέραϊ, κέρα	ωτί
P. N. σώματα	φῶτα	ἥπατα	κεράτα	κέραα, κέρα	ῶτα
G. σωμάτων	φώτων	ἥπάτων	κεράτων	κεράων, κερῶν	ῶτων
D. σώμασι	φωσί	ἥपाσι	κεράσι		ῶσί
D. N. σώματε	φῶτε	ἥπατε	κεράτε	κέραε, κέρα	ῶτε
G. σωμάτων	φώτοι	ἥπάτοι	κεράτοι	κεράοι, κερῶν	ῶτοι

§ 17. f. DEC. III. 202 s: Gender 177. Mutes: γύ(πς)ψ, λύ(κς)ξ, lyn(cs)α, ἐλπ(δς)ς, 151; γυ(πν)πα, κλει(δν)ν, 160 e, 204 a; (θ)τριχός 159 b; ὀδ(οντς)οὖς den(ts)α, ὀδ(οντς)οῦσι, γίγ(αντς)ᾱς gig(ants)ᾱς, λέ(οντς)ων le(ons)ο, δάμα(ρτς)ρ, 153, 156, 205; π(οδς)οὖς pe(ds)α 214 a; ἀν(ακτ)α, παῖ,

(a. Not syncopated.)

18. B. LIQUID.

(b. Syncopated.)

	ὁ, <i>beast.</i>	ἡ, <i>nose.</i>	ἡ, <i>hand.</i>	ὁ, <i>man.</i>	ὁ, ἡ, <i>dog.</i>	ὁ, ἡ, <i>lamb.</i>
S. N.	θήρ fēra	ῥῖς	χείρ	άνήρ vir	κύν	(ἀμνός)
G.	θηρός	ῥινός	χειρός	άνδρος, άνδρός	κύνis	ἀρνός
D.	θηρί	ῥινί	χειρί	άνερι, άνδρι	κυνί	ἀρνί
A.	θηρα	ῥίνα	χείρα	άνερα, άνδρα	κύνα	ἀρνα
V.		ῥίν		άνερ	κύον	
P. N.	θηρες	ῥίνες	χείρες	άνερες, άνδρες	κύνες	ἀρνες
G.	θηρών	ῥινών	χειρών	άνέρων, άνδρών	κυνών	ἀρνών
D.	θηρσί	ῥισί	χερσί	άνδράσι	κυσί	ἀρνάσι
A.	θηρας	ῥίνας	χείρας	άνερας, άνδρας	κύνας	ἀρνας
P. N.	θηρε	ῥινε	χεῖρε	άνερε, άνδρε	κύνε	ἀρνε
G.	θηροῖν	ῥινοῖν	χεροῖν	άνεροι, άνδροι	κυνοῖν	ἀρνοῖν
	ὁ, <i>orator.</i>	ὁ, <i>harbor.</i>	ὁ, <i>deity.</i>	ὁ, <i>præan.</i>	ὁ, <i>father.</i>	
Lat.	orator	portus	daemon	præan	pater	
S. N.	ρήτωρ	λίμην	δαίμων	παῖτν	πάτήρ	
G.	ρήτορος	λιμένος	δαίμονος	παιάνος	πατέρος, πατρός	
D.	ρήτορι	λιμένι	δαίμοι	παιάνι	πατερι, πατρί	
A.	ρήτορα	λιμένα	δαίμονα	παιάνα	πατέρα	
V.	ρήτορ		δαίμον		πάτερ	
P. D.	ρήτοροι	λιμέσι	δαίμοσι	παιᾶσι	πατράσι	

19. C. PURE. — a. MASCULINE AND FEMININE.

	ὁ, <i>weevil.</i>	ὁ, ἡ, <i>sheep.</i>	ὁ, <i>hero.</i>	ὁ, ἡ, <i>ox.</i>	ὁ, <i>fish.</i>	ἡ, <i>echo.</i>
S. N.	κῖς	οῖς ὄvis	ἥρως hērōs	βοῦς bōs	ἰχθύς	ἡχώ echo
G.	κίος	οῖός	ἥρωος	βοός bōvis	ἰχθύος	ἡχ(όος)οῖς
D.	κίι	οῖί	ἥρωι [ἥρω]	βοῖ bōvi	ἰχθῶι	ἡχ(όι)οῖ
A.	κίν	οῖν	ἥρωα, ἥρω	βοῦν	ἰχθύν	ἡχ(όα)ώ
V.				βοῦ	ἰχθύ	ἡχοῖ
P. N.	κῖες	οῖες[οῖς]	ἥρωες	βόες	ἰχθύες [ἰχθύς]	
G.	κίων	οῖων	ἥρώων	βοῶν boum	ἰχθύων	
D.	κίσί	οῖσί	ἥρωσι	βουσί	ἰχθύσι	
A.	κίας	οῖας, οῖς	ἥρωας, ἥρωες	βόας, βοῦς	ἰχθύας, ἰχθύς	
D. N.	κῖε	οῖε	ἥρωε	βόε	ἰχθύε [ἰχθύ]	
G.	κίοιν	οῖοῖν	ἥρώοιν	βοοῖν	ἰχθύοιν	

204 b ; σῶμ(ατ)α, φ(ωτ)ῶς, ἡπ(ατ)αρ, 160. Contraction 207 : κλείς 122, Ὀπ(είς)οῦς 118 d, 121 b, κερα 119, κέρα, κέρως, (οῦας) οῦς, ὠτός, 120 a, b, c. Accent : γυπός 778 a, φῶτων 778 b. — O. E. ὁ γρύψ, -ὑπός, gryps, -ῥphis, GRIFFIN, Ἄραψ, -αβος, ARAB, ἡ φάλαγξ, -αγγος, phalanx, -angis, θής, θητός, *hired man*, ἡ λαμπάς, -άδος, torch, LAMP, ἡ χάρις, -ιτος, grace, ἡ νύξ, -κτός, nox, -ctis, NIGHT, ὁ δράκων, -οντος, draco, DRAGON, ὁ ἰμάς, -άντος, thong ; τὸ ποίημα, -ατος, poem, -atis, POEM, τὸ ἡμαρ, -ατος, day, τὸ τέρας, -ατος, prodigy, τὸ ὕδωρ, ὕδατος, water.

§ 18. c. Liquids 208 s : θή(ρς)ρ, λιμ(ερ)ήν, ῥί(ρς)s, 153, 156, 208 ; λιμέσι, θηρσί, 154, 157 ; χερσί 224 f ; άνερ 208 f ; κυ[ο]ός canis, πατ[ε]ρί

b. MASCULINE AND FEMININE (continued).

S. N.	ἡ πόλις <i>city</i>	ὁ πῆχυς <i>cubit</i>	ὁ ἵππεύς <i>knight</i>	ἡ ναὺς <i>ship</i>
G.	πόλεως	πῆχεως	ἱππέως	νεώς
D.	πόλει, πόλει	πῆχει, πῆχει	ἱππεῖ, ἱππεῖ	νηϊ
A.	πόλιν	πῆχυν	ἱππεῖα	ναῦν
V.	πόλι	πῆχyu	ἱππεῦ	(γραυ)
P. N.	πόλεες, πόλεις	πήχees, πήχεις	ἱππέες, ἱππεῖς, -ης	νῆες
G.	πόλεων	πήχεων [πήχων]	ἱππέων	νεῶν
D.	πόλεσι	πήχεσι	ἱππεῦσι	ναυσί
A.	πόλεας, πόλεις	πήχεας, πήχεις	ἱππέας, ἱππεῖς	ναῦς
D. N.	πόλεε, πόλη	πήχee	ἱππέe	[νῆe]
G.	πολείου	πήχέου	ἱππέου	νεοῖν
S. N.	Σωκράτης Socrates	Ἡρακλῆς,	Ἡρακλῆς Hercules	
G.	Σωκράτεος, Σωκράτους	Ἡρακλέος,	Ἡρακλέους	
D.	Σωκράτει, Σωκράτει	Ἡρακλεῖ,	Ἡρακλεῖ,	Ἡρακλεῖ
A.	Σωκράτεια, Σωκράτη, -ην	Ἡρακλέα,	Ἡρακλεῖα,	Ἡρακλή
V.	Σώκρατες	Ἡράκλεες,	Ἡράκλεις	[Ἡρακλες]

c. NEUTER.

S. N.	τὸ γέρας <i>honor</i>	τὸ γένος <i>race</i>	gēnūs	τὸ ἄστυ <i>town</i>
G.	γέραος, γέρωος	γένεος, γένους	genēris	ἄστεος, ἄστεως
D.	γεραῖ γέραι	γένεϊ, γένει	generi	ἄστει, ἄστει
P. N.	γέραα, γέρᾱ	γένεα γένη	genere	ἄστεα, ἄστη
G.	γέραων, γερῶν	γενέων γενῶν	generum	ἄστέων
D.	γέρασι	γένεσι	generibus	ἄστεσι
D. N.	γέραe, γέρᾱ	γένee γένη		ἄστεe
G.	γέραου, γερῶν	γένεοιν, γενοῖν		ἄστέοιν

pat[er], ἀρ[ε]να, 210; ἀνδρός 146; ἀρ(εσι)νάσι 145 a. — O. E. ὁ φῶρ, -ωρός, fu(rs)r, *thief*, ὁ, ἡ ἄήρ, -έρος, ðær, AIR, ἡ μήτηρ, -τρός, māter, -τρίς, MOTHER, ἡ ἀκτίς, -ίνος, ray, ὁ ποιμήν, -ένος, *shepherd*, ὁ μῆν, μηνός, mensis, MONTH, ὁ αἰών, -ῶνος, ævum, age, ὁ ἄλς, ἄλός, sa(ls)l, SALT; τὸ νέκταρ, -αρος, nectar, τὸ (φεαρ) ἔαρ ἢρ νετ, *spring*.

§ 19. d. Pures 212 s: κίς, ιχθῦς, 217 c; κίον 216 b, 202 a; (ὄφις onis) οἷς οἷς 21, 140 b; [βοῖς, βοῖος bovis] βοῦς, βοός, 214, 217 a, b; ἱπ(εῖς)εύς, ν(αῖς)αὺς navis, πῆχυς, ἄστυ 213 a, 215 b, 216, 217 b; πόλις 213 b, 217 g; Σωκράτης 213 a, 217 e; γένος 215 b, 217 d; ἡχ(ος)ά 214 b; V. ἡχοῖ, βοῦ, 215 c, 217 b, d; βοῦσι, ναυσί, 216 d; νηϊ 222 f; Σωκράτην 216 c. Contraction 7, 118 s: ἡρω, πόλει, γέραι, 119; γέρα, ἄστη, γέρωος, ἡρω, 120 a, b, c; Ἡρακλέα 120 f; νεώς 120 i, 222 f; πόλεις, γένους, ἡχοῦς echus, οἷς, ιχθῦ, πόλη, ἱππῆς, 121; A. οἷς, βοῦς, πόλεις, ναῦς, 122; πόλεως, ἱππεῖα, -ας, 220; πηχῶν 220 f; Ἡρακλῆς 219 c. — O. E. ὁ θῶς, θωός, *jackal*, ὁ μῦς, μῦός, mūs, mūris, MOUSE; ἡ ἀρκυς, -vos, *net*, ἡ Ἰώ, Ἰοῦς, Io, Ius, ἡ τάξις, -εως, *rank*, ὁ πέλεκυς, -εως, *ax*, ὁ βασιλεὺς *king*, ὁ Εὐμήτης, -ους, ὁ Περικλ(έης)ης: τὸ κρέας caro, *flesh*, τὸ νέφος nubes, *cloud*, τὸ τεῖχος wall.

20. IX. DIALECTIC FORMS OF DECLENSION.

a. FIRST DECLENSION (197 s).

S. N. ας, Ion. ης · ταμῆς, βορέης. ης, Dor. ας · ναῦτάς, Ἀτρεΐδᾶς. Old, ἄ · ἱππότᾶ, μητιέτᾶ. α, Ion. η · λύρη, οἰκίη. [ση. ἄ, Ion. η · Ἐρ. ἀληθείη, κλισ- η, Dor. ἄ · ᾠδά, τιμά, γὰ. G. ου, Old, αο · Ἀτρεΐδαο, Βορέαο. Ion. εω, ω · Ἀτρεΐδεω, Βορέω. Dor. ἄ · Ἀτρεΐδᾶ, Ἑρμᾶ. ας, Ion. ης · λύρης, γενεῆς. ης, Dor. ας · τιμᾶς, μούσας. Ἐρ. ηθε(ν) · Αἰσχύμθεν. D. ς, Ion. η · ταμῆ, λύρη. η, Dor. ς · ναύτῃ, τῇ ᾠδῇ. Ἐρ. ηφι(ν) · ἡφι βίηφιν.	A. αν, { Ion. ην, εἰ(masc.); λύρην, [Ἀρισταγόρην, -εἰ. ην, { Dor. ἄν · ναῦτᾶν, τιμᾶν. V. α, Ion. η · ταμῆ, νεηρίη. ἄ, Poet. η · Αἰήτη Ἀρ. Rh. η, Dor. ἄ · Ἀτρεΐδᾶ, Μενάλαᾶ. Old, ἄ · νύμφᾶ, Δικᾶ. P. G. ᾶν, Old, ᾶων · Ἀτρεΐδᾶων. [ωσ. Ion. ἑων · Ἀτρεΐδῶν, λυρέ- Dor. ᾶν · Ἀτρεΐδᾶν, θυρᾶν. D. αις, Old, αισι(ν) · ταῖσι θύραισι. Ion. ησι(ν, ης) · θεῇσι, πέτρῃσι. A. ας, [Ion. εἰς(masc.); δεσπότῃς]. Dor. ας · Μοῖρᾶς, νύμφᾶς. Æol. αις · ταῖς τιμαῖς.
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b. SECOND DECLENSION (201).

S. N. ος, Laconic, ορ · παλεός, 169 d. G. ου, Ep. & Thes. οιο · τοῖο λόγοιο. Dor. ω · τῷ λόγῳ. [Ion. ω · Βάττω, Κροίσω.] Ἐρ. οθε(ν) · οὐράνοθεν. ω (fr. αυ), Ep. ωο · Πετρώο. D. φ, Old, οι · Ἰσθμοῖ, τοῖ δάμοι. Ἐρ. οφι(ν) · αὐτόφιν, ὀνόφιν. Ἐρ. οθι · οὐρανόθι, Ἰλιόθι.	S. D. φ, Boeot. υ̅ · αὐτῷ, τῷ δάμῳ. P. N. οι, Boeot. υ̅ · καλῷ, Ὀμηρῷ. [G. ων, Ion. ἑων · πυρέων, Σουσέων.] D. οισ, Old, οισι(ν) · τοῖσι λόγοισιν. Boeot. υ̅ς · ἀλλῷς προξενῦς. A. ους, Dor. ως, ος · τῷς λόγῳς, τῷς λύκοις, παρθένος. Æol. οισ · ἀνδρείοις πέτλοισ. Dual οιν, Ep. οῖν · ἱπποῖν, ὁμοῖν.
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c. THIRD DECLENSION (221 s).

S. G. ατος, αος, Ion. εος · κέρεος, οὔδεος. εος, Ion. & Dor. εως · θέρεως. έως, Ep. ἥος · βασιλῆος, ἱππῆος. Ion. & Dor. εος · βασιλέος. εως, Poet. εος, ηος · πόλεος, -ηος. Ion. & Dor. ιος · πόλιος. ιδος, Ion. & Dor. ιος · Κύπριος. Dor. ιτος · Θέμτος. οὔς, Dor. & Æol. ὤς · ἀχῶς, αἰῶς. D. εῖ, Ep. ἡῖ · βασιλῆῖ, Πηλῆῖ. Ion. εῖ · βασιλῆι, Πηλῆι. αι, Ion. & Dor. ῖ · πόλῃ, δυνάμῃ. ιδι, Ion. & Dor. ῖ · Θέτῃ, ἀπόλῃ. υῖ, Ep. υ̅ · νέκυι, διζυῖ. A. ν, Poet. α · εὔρεα, ἔχθυα. όα, Ion. οὔν · Ἰοῦν, Λητοῦν. Dor. ον · Ἡρῶν, Λατῶν. έᾶ, Ep. ἡᾶ · βασιλῆᾶ, ἱππῆᾶ. Ion. & Poet. εᾶ · βασιλέᾶ. Dor. & Poet. ῆ · βασιλῆ. V. es, Æol. ε · Σώκρατε.	P. N. εῖς, Old Att. ἥς · βασιλῆς. Ep. ἥες · βασιλῆες, ἱππῆες. Ion. & Dor. ἑες · βασιλέες. αις, Ion. & Dor. ιος · πόλιος. αα, Poet. ἄ · γέρεᾶ, κρέεᾶ. Ion. εα · γέρεα, τέρεα. G. ων, Ion. ἑων · χηρέων, ἀνδρέων. [Dor. ᾶν · αλγᾶν, κυνᾶν !] ἑων, Ep. ἥων · βασιλῆων. ων, Ion. & Dor. ὶων · πόλιων. D. σι(ν), Old, εσι(ν) · χεῖρεσι. Poet. σσι(ν) · ἔπεσσι. εσσι(ν) · πόδεςσιν. εσι(ν), Ep. εσφι(ν) · ὄχεσφιν. Ion. ισι(ν) · πόλισι. εὔσι(ν), Ep. ἥεσσι(ν) · ἀριστησσι. A. εῖς, Ep. ἡῖς · βασιλῆῖς. [δς. Ion. & Dor. εῖς · βασιλέ- Comm. εῖς · βασιλείς. αις, Ion. & Dor. ιας · πόλιας. Dual οιν, Ep. οῖν · ποδοῖν.
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21. X. IRREGULAR AND DIALECTIC DECLENSION.

	δ, Jupiter.	Dor.	δ, Glūs.	δ, Œdipus.	Poet. & Ion.
S. N.	Zeús,	Zán	Γλοῦς	Οἰδίπους [Οἰδίπος]	
G.	Διός, Ζηρός	Ζάνος	Γλοῦ	Οἰδίποδος, Οἰδίου poet.	Οἰδιπόδαο, -α, -εω
D.	Διί, Ζηρί	Ζανί	Γλοῦ	Οἰδίποδι	Οἰδιπόδα, -η
A.	Δια, Ζήνα	Ζάνα	Γλοῦν	Οἰδίποδα, Οἰδίου	Οἰδιπόδαν, -ην
V.	Zeῦ		Γλοῦ	Οἰδίου	Οἰδιπόδα, -η
P. N.	[Δίεσ, Ζήνεσ]		G. Οἰδιπόδων, A. -ας		

	Attic. δ, son.	Homeric.	Doric. ἡ, ship.	Ionic.
S. N.	υἱός	υἱός	ναῦς [νᾱς]	νηῦς [νηῦς]
G.	υιοῦ, υἱέος	υιοῦ, υἱέος	ναός	νηός, νεός
D.	υιῶ, υιέι	υιῶ, υιέι, υιέϊ, υιέϊ	ναῖ	νηῖ
A.	υιόν	υιόν, υία, υιέᾱ	ναῖν [νᾱν]	νηα, νέα [νηῦν]
V.	υιέ	υιέ		
P. N.	υιοί, υιέϊς	υιες, υιέες, υιέϊς	ναές	νηές, νέες
G.	υιῶν, υιέων	υιέων	ναῶν	νηῶν, νεῶν
D.	υιοῖς, υιέσι	υιοῖσι, υιδάσι,	ναυσί, νέεσσι	νηυσί, νήεσσι, νέεσσι,
A.	υιούς, υιέϊς	υιας, υιέας	ναῆς	νηας, νέας [ναῦφι]
D. N.	υιῶ, υιέε			
G.	υιῶν, υιέων			

	Attic. τὸ, spear.	Homeric.	τὸ, cave.	Homeric. ὁ, stone.
S. N.	δῶν	Poet. δῶν	σπέος	σπέιος
G.	δώρατος, δωρός	δουρός (γούνατος)	σπέιους	λάας
D.	δώρατι, δωρί, δῶρει	δουρί, δούρατι	σπήϊ	λάϊ
				A. λάαν
P. N.	δώρατα, δῶρη	δούρα, δούρατα	(κλέα)	
G.	δωράτων	δούρων	σπέων	λάων
D.	δώρασι	δούρεσσι, δούρασι	σπέσσι, σπήεσσι	λάεσσι
D. N.	δώρατε	δούρε		λάε
G.	δωράτων			

HOMERIC PARADIGMS.

	δ, knight.	ἡ, city.	δ, ἡ, sheep.
S. N.	ἱππεύς	πόλις	δῖς
G.	ἱππῆος (Τυδέος)	πόλιος, πτόλιος, πόλεος, πόληος	δῖος, οἶός
D.	ἱππῆϊ (Πηλεΐ, -εῖ)	πόλι, πτόλει, πόλει? πόληϊ	
A.	ἱππῆα (Τυδέᾱ, -ῃ)	πόλιω, πτόλιω (πόληα Hes.)	δῶν
V.	ἱππεῦ	(μάντι A. 106)	
P. N.	ἱππῆες, ἱππεῖς?	πόλιες, πόληες	δῖες
G.	ἱππῆων	πολίων	δῶν, οἶων
D.	ἱππεσσι (ἀριστή-)	πολλεσσι (ἐπάλξεσιν)	δῖεσσι, οἶεσσι,
A.	ἱππῆας (εσσι)	πόλιας, πόλις οἱ πόλεις, πόληας	δῖς [δεσσι]

	δ, Ulysses.	δ, Patroclus.	δ, Mars.
S. N.	Ὀδυσσεύς,	Ὀδυσσεύς	Πάτροκλος (-ῆς Theoc.)
G.	Ὀδυσσῆος, -έος,	Ὀδυσῆος, Ὀδυσεύς	Πατρόκλου, -οιο, -ῆος
D.	(Ἀχιλλεΐ)	Ὀδυσῆϊ	Πατρόκλῳ
A.	Ὀδυσσῆα,	Ὀδυσηά Ὀδυση	Πάτροκλον, -ῆα
V.	Ὀδυσεῦ,	Ὀδυσεῦ	Πάτροκλε, -εες οἱ -εις
			Ἄρης E. 31.

22. XI. ADJECTIVES OF TWO TERMINATIONS.

a. OF THE SECOND DECLENSION.

	ὁ, ἡ (<i>unjust</i>) τὸ	ὁ, ἡ (<i>unfading</i>)	τὸ
S. N.	ἄδικος ἄδικον	ἀγήραος ἀγήρως	ἀγήραον, ἀγήρως
G.	ἀδίκου	ἀγηράου, ἀγήρῳ	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγηραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ	ἀγήραα, ἀγήρῳ
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρῳς	
A.	ἀδίκους	ἀγηράους, ἀγήρως	
D. N.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἀδικῶν	ἀγηράων, ἀγήρῳν	

b. OF THE THIRD DECLENSION.

	ὁ, ἡ (<i>male</i>) τὸ	ὁ, ἡ (<i>pleasing</i>) τὸ	ὁ, ἡ (<i>two-footed</i>) τὸ
S. N.	ἄρρην ἄρρην	εὐχᾶρις εὐχαρι	δίπους δίπουν
G.	ἄρρενος	εὐχαρίτος	δίποδος
D.	ἄρρени	εὐχαρίτι	δίποδι
A.	ἄρρενα	εὐχαρίτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρρεν	εὐχαρι	δίπουν
P. N.	ἄρρενες ἄρρενα	εὐχαρίτες εὐχαρίτα	δίποδες δίποδα
G.	ἄρρένων	εὐχαρίτων	δίπόδων
D.	ἄρρεσι	εὐχαρίσι	δίποσι
A.	ἄρρενας	εὐχαρίτας	δίποδας
D. N.	ἄρρενε	εὐχαρίτε	δίποδε
G.	ἄρρένου	εὐχαρίτου	δίπόδου

	ὁ, ἡ, (<i>evident</i>) τὸ	ὁ, ἡ (<i>greater</i>) τὸ
S. N.	σαφής σαφές	μείζων major μείζον majus
G.	σαφέος, σαφοῦς	μείζονος majoris
D.	σαφεῖ, σαφεῖ	μείζονι majori
A.	σαφέα, σαφή	μείζονα, μείζω
V.	σαφές	μείζον
P. N.	σαφέες σαφεῖς σαφέα, σαφή	μείζονες, μείζους μείζονα, μείζω
G.	σαφέων, σαφῶν	μείζόνων
D.	σαφέσι	μείζοσι
A.	σαφέας, σαφεῖς	μείζοντας, μείζους
D. N.	σαφέε, σαφή	μείζονε
G.	σαφέων, σαφῶν	μείζόνων

§ 22. c. ADJ. OF TWO TERM. 231: ἀγήρως 200, ἀγήρῳ 199. 3, 120 e; ἄρρ(εν)ην, μείζ(ον)ων, 208 a, 157; εὐχαρι(τ)ς 204; δίπ(οδ)ους bipes, δίπουν, 214 a, 231 c, 204 a, 202 a, δίπουν 215 c; σαφής, σαφές, 213 c, 215 a, 217 d, e; σαφοῦς, σαφεῖ, 219 a, 119, 121 s; μείζω 211. — O. E. ἡσυχος *quiet*, ἔνδοξος *glorious*, ἄν(οο)ς, -(οο)ν, *senseless*, ἔλ(αο)ς *propitious*, εὐγεωσ *fertile*; εὐδαμ(ον)ων *fortunate*, εὐελπι(δ)ς *hopeful*, ἀληθής, -ές, *true*, ὑγιής, -ές (120 f), *healthy*, μείων *minor*, less, πολύπους *many-footed*, πολῦπος, *polyp*.

23. XII. ADJECTIVES OF THREE TERMINATIONS.

a. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (mōrus) ἡ (foolish) τὸ		Μ. (ἀγαθός)	Ἕ. (good)	N.
S. N.	μῶρος μῶρᾱ μῶρον		bōrus bonæ bonum		
G.	μῶρου μῶρᾱς		boni bonæ		
D.	μῶρι μῶρα		bono bonæ, Ab. -a		
A.	μῶρον μῶραν		bonum bonam		
V.	μῶρε		bone		
P. N.	μῶροι μῶραι μῶρα		boni bonæ bona		
G.	μῶρων μῶρων		bonōrum bonārum		
D.	μῶροις μῶραις		bonis bonis		
A.	μῶρους μῶρᾱς		bonos bonas		
D. N.	μῶρω μῶρᾱ				
G.	μῶροιιν μῶραιιν				

	ὁ (sapiens) ἡ (wise) τὸ		ὁ (simplex) ἡ (simple) τὸ	
S. N.	σοφός σοφῇ σοφόν		ἀπλ(ός) οὖς ἀπλ(ή) ἡ ἀπλ(όν) οὖν	
G.	σοφοῦ σοφῆς		ἀπλ(όν) οὖ ἀπλ(ή)ς ἡς	
D.	σοφῷ σοφῇ		ἀπλ(όν) ῳ ἀπλ(ή) ῇ	
A.	σοφόν σοφῆν		ἀπλ(όν) οὖν ἀπλ(ή)ν ἡν	
V.	σοφέ			
P. N.	σοφοί σοφαί σοφᾶ		ἀπλ(όι) οἱ ἀπλ(όαι) αἱ ἀπλ(όᾶ) ᾶ	
G.	σοφῶν σοφῶν		ἀπλ(όν) ῶν ἀπλ(ών) ῶν	
D.	σοφοῖς σοφαῖς		ἀπλ(όις) οἷς ἀπλ(όαις) αἷς	
A.	σοφούς σοφᾶς		ἀπλ(όν) οὖς ἀπλ(όας) ᾶς	
D. N.	σοφῷ σοφᾶ		ἀπλ(όν) ῳ ἀπλ(όᾶ) ᾶ	
G.	σοφοῖιν σοφαῖιν		ἀπλ(όν) οῖιν ἀπλ(όαιν) αῖιν	

	ὁ (aureus, golden)		ἡ		τὸ
S. N.	χρῦσεος, χρῦσοῦς		χρυσέᾱ, χρυσῇ		χρύσειον, χρυσοῦν
G.	χρυσέου, χρυσοῦ		χρυσέας, χρυσῆς		
D.	χρυσέῳ, χρυσῷ		χρυσέᾳ, χρυσῇ		
A.	χρύσειον, χρυσοῦν		χρυσέᾱν, χρυσῆν		
P. N.	χρύσειοι, χρυσοῖ		χρύσαι, χρυσαῖ		χρύσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν		χρυστέων, χρυσῶν		
D.	χρυσέοις, χρυσοῖς		χρυσταῖς, χρυσταῖς		
A.	χρυσέους, χρυσοῦς		χρυστάς, χρυστάς		
D. N.	χρυσέῳ, χρυσῷ		χρυσέᾳ, χρυσᾶ		
G.	χρυσέοιιν, χρυσοῖιν		χρυσταῖιν, χρυσταῖιν		

§ 23. c. DEC. I. and II. 232 : μῶρων 777 b ; ἀπλοῦς, χρυσοῦς, 200, 120 s, 772 c, 777 b. — O. E. φίλιος *friendly*, δίκαιος *just*, μακρός *long*, ἐχθρός *hostile*, ἀθρόος *dense*, καλός *beautiful*. μέσος *medius*, MIDDLE, διπλ(ός) οὖς *duplex*, DOUBLE, ἀργῦρεος ἀργῦρου *argenteus*, *of silver*.

d. DEC. III. and I. 233 : μέλας 208 ; πᾶς, χαρίεις 205 ; ἡδύς 213 c, 217 b ; μέλαινα, ἡδεῖα, 233 a ; πᾶσα, χαρίεσσα, 233 b, 155, 156 ; μέλας,

b. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (niger) ἡ (black) τὸ	ὁ (omnis) ἡ (all) τὸ
S. N.	μέλας μέλαινα μέλαιν	πᾶς πᾶσα πᾶν
G.	μελάνος μελαίνης	παντός πάσης
D.	μελανι μελαίνῃ	παντί πάσῃ
A.	μέλανα μελαιναν	πάντα πᾶσαν
P. N.	μέλανες μέλαιναι μέλανα	πάντες πᾶσαι πάντα
G.	μελάνων μελαινῶν	πάντων πασῶν
D.	μέλασι μελαίναις	πᾶσι πάσαις
A.	μέλανας μελαίνᾱς	πάντας πᾶσᾱς
D. N.	μέλανε μελαίνᾱ	πάντε πᾶσᾱ
G.	μελάνουν μελαίναυ	πάντοι πᾶσαι
	ὁ (gratiōsus) ἡ (agreeable) τὸ	ὁ (suāvis) ἡ (sweet) τὸ
S. N.	χαρίεις χαρίεσσα χαρίεν	ἡδύς ἡδεῖα ἡδύ
G.	χαρίεντος χαρίεσσης	ἡδέος ἡδείας
D.	χαρίεντι χαρίεσση	ἡδεῖ, ἡδεῖ
A.	χαρίεντα χαρίεσσαν	ἡδεῖα ἡδεῖαν
V.	χαρίεν	ἡδύ
P. N.	χαρίεντες χαρίεσσαι χαρίεντα	ἡδέες, ἡδεῖς ἡδεῖαι ἡδέα
G.	χαρίεντων χαρίεσσων	ἡδέων ἡδεῖων
D.	χαρίεσι χαρίεσαις	ἡδέσι ἡδεῖαις
A.	χαρίεντας χαρίεσσᾱς	ἡδέας, ἡδεῖς ἡδεῖας
D. N.	χαρίεντε χαρίεσσᾱ	ἡδέε ἡδεῖᾱ
G.	χαρίέντων χαρίεσσαυ	ἡδέων ἡδεῖαν

24. OF THE THREE DECLENSIONS.

	ὁ (magnus) ἡ (great) τὸ	ὁ (multus) ἡ (much) τὸ
S. N.	μέγας μεγάλη μέγα	πολύς πολλή πολύ
G.	μεγάλου μεγάλης	πολλοῦ πολλῆς
D.	μεγάλῳ μεγάλῃ	πολλῷ πολλῇ
A.	μέγαν μεγάλην	πολύν πολλήν
V.	μεγάλε	
P. N.	μεγάλοι μεγάλαι μεγάλα	multi, many πολλοί πολλαί πολλά
G.	μεγάλων μεγάλων	πολλῶν πολλῶν
D.	μεγύλοις μεγάλαις	πολλοῖς πολλαῖς
A.	μεγάλους μεγάλᾱς	πολλοῦς πολλᾱς
D. N.	μεγάλῳ μεγάλᾱ	
G.	μεγάλοις μεγάλαιν	

χαρίεσι, πᾶσι, 154s; πᾶν, πάντων, πᾶσι, 729. 2, 778 b; ἡδεῖ 219. —
 O. E. τάλ(ας)ᾱς wretched (M. Voc. τάλᾱν), τέρε(ς)ην tener, TENDER,
 σύμπᾱς (σύν, πᾶς), -ᾱσα, -ᾱν, all together, τίμηεις honored, πτεροῖς winged
 (207 c), ἐκ(οντ)ῶν willing, βραχύς brevis, short, γλυκύς dulcis, sweet (168),
 εὐρύς wide, ὀξύς sharp, βραδύς tardus, σίω, ταχύς swift.

S.	ὁ (mītis)	ἡ (mīlā) τὸ	P. οἱ	αἱ	τὰ	
N.	πρᾶος	πρᾶεία πρᾶον	πρᾶοι,	πραεῖς	πραεῖαι	πραεία
G.	πράου	πραεῖᾱς		πραέων	πραεῖων	
D.	πράφ	πραεῖᾱ	πράοις,	πραεῖσι	πραεῖαις	πραεῖσι
A.	πρᾶον	πραεῖαν	πράους,	πραεῖς	πραεῖᾱς	

25. XIII. DECLENSION OF NUMERALS.

	M. (ūnus)	F. (one)	N.	M. (nullus)	F. (no one)	N.	M., none.
S. N.	εἰς	μῖᾱ	ἓν	οὐδεῖς	οὐδεμία	οὐδέν	P. οὐδένες
G.	ένός	μῖᾱς		οὐδενός	οὐδεμῖᾱς		οὐδένων
D.	ένι	μῖᾱ		οὐδενί	οὐδεμῖᾱ		οὐδέσι
A.	ένα	μῖᾱν		οὐδένα	οὐδεμίαν		οὐδένας

	M. F. N., both.	M. F. N., two.	M. F. N.	
D. N. A.	ἄμφω ambo, -æ, -o	δύο, δύω duo duos duo		
G. D.	ἀμφοῖν ambōrum, &c.	δυσίν, late G. δυεῖν	P. late D. δυοί	

	M. F. (three) N.	M. F. N.	M. F. (quatuor, four) N.	
P. N.	τρεῖς τρία	tres tria	τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
G.	τριῶν	trium	τεσσάρων, τεττάρων	
D.	τρισί	tribus	τέσσαρσι, τέτταρσι	
A.	τρεῖς	tres	τέσσαρας, τέτταρας	

§ 24. a. See 236 ; πολὺς 213 c, 217 b ; πραεία 233 a, πραεῖς 121.

g. Homeric Forms of πολὺς.

	ὁ		ἡ	τὸ
S. N.	πολύς, πουλύς	πολλός	πολλή	πολύ, πουλύ, πολλόν
G.	πολέος		πολλῆς	
D. (πολεῖ? Æsch.)		πολλῶ	πολλῇ	
A.	πολύν, πουλύν	πολλόν	πολλῇ, πουλόν	
P. N.	πολέες, πολεῖς	πολλοί	πολλαί	(πολέα Æsch.) πολλά
G.	πολέων	πολλῶν	πολλάων, πολλέων	
D.	πολέσι, -έσσι, -έσσι	πολλοῖσι	πολλῇσι	
A.	πολέας [πολεῖς?]	πολλούς	πολλάς	

§ 25. a. NUMERALS 240 : (ένς) εἰς 208 d, μία 194 c, οὐδενός 973 b ; τρεῖς 218 ; τέτταρες 169 a, τέσσαρσι 157 ; (οὐδὲ εἰς) οὐδεῖς, μηδεῖς, no one, 128 a, late M. and N. (οὔτε εἰς, μήτε εἰς) οὐθεῖς, οὐθέν, μηθεῖς, μηθέν, 161 b.

b. *Dialectic Forms* : 1 : Masc. N. Ep. ξεῖς 135, Hes. Th. 145, Dor. ἦς 131 d, Insc. Heracl. ; Fem. Ion. μῆν, -ῆς, οὐδεμῆν, 197 a, Hipp., Ep. (fr. old Ios) ἰᾷ, ἰῆς, ἰῆ, ἰᾶν, Δ. 437, II. 173, A. 174, ξ. 435 ; also Neut. ἰῶ Z. 422 ; Pl. Ion. οὐδαμοί, μηδαμοί, -αί, -ά, none, -ῶν, -οῖσι, -αῖσι, -οὗς, -ας (v. l. οὐδαμέας 135 a, Hdt. 4. 114), Hdt. 1. 18, 143, &c. 2 : Ep. Du. διοῶ Γ. 236, Pl. διοῖ, -αί, -ά, -οῖσι, -οὗς, -άς, M. 455, 464, Δ. 7, δ. 129, 526 ; Ion. Pl. δυῶν Hdt. 1. 94, δυοῖσι Ib. 32. 3 : Dor. N. A. τρεῖς Insc., Poet. D. τριοῖσι Hippon. Fr. 8. 4 : Ion. τέσσερες Hdt. 2. 30, 31, Dor. τέτορες or τέττορες, Theoc. 14. 16, Tim. 96 b, Æol. and Ep. πίσυρες ε. 70 ; Poet. or late D. τέτρασι Hes. Fr. 47. 5.

26. XIV. ACTIVE PARTICIPLES.

a. Present.				b. 2 Aorist, -μ Form.			
	ὁ (solvens) ἡ (loosing)	τὸ	(clearing)	ὁ (having put)	ἡ	τὸ	
S. N.	λύων	λύουσα	λύων	luens	θεῖς	θεῖσα	θέν
G.	λύοντος	λυούσης		luentis	θέντος	θείσης	
D.	λύοντι	λυούσῃ		luenti	θέντι	θείσῃ	
A.	λύοντα	λύουσιν		luentem	θέντα	θείσιν	
P. N.	λύοντες	λύουσαι	λύοντα	luentes, -ia	θέντες	θείσαι	θέντα
G.	λυόντων	λυουσῶν		luentium	θέντων	θείσων	
D.	λύουσι	λυούσαις		luentibus	θείσι	θείσαις	
A.	λύοντας	λυούσας		luentes	θέντας	θείσας	
D. N.	λύοντε	λυούσᾱ			θέντε	θείσᾱ	
G.	λύοντων	λυούσων			θέντων	θείσων	
c. Present Contracted.				d. Liquid Future.			
	ὁ (vivens) ἡ (living)	τὸ		ὁ (dictūrus) ἡ (about to say)	τὸ		
S. N.	ζῶν	ζῶσα	ζῶν	ἐρῶν	ἐρούσα	ἐρούν	
G.	ζῶντος	ζῶσης		ἐρόντος	ἐρούσης		
D.	ζῶντι	ζῶσῃ		ἐρόντι	ἐρούσῃ		
A.	ζῶντα	ζῶσιν		ἐρόντα	ἐρούσιν		
P. N.	ζῶντες	ζῶσαι	ζῶντα	ἐρούντες	ἐρούσαι	ἐρούντα	
G.	ζῶντων	ζῶσων		ἐρόντων	ἐρούσων		
D.	ζῶσι	ζῶσαις		ἐρούσι	ἐρούσαις		
A.	ζῶντας	ζῶσας		ἐρόντας	ἐρούσας		
D. N.	ζῶντε	ζῶσᾱ		ἐρούντε	ἐρούσᾱ		
G.	ζῶντων	ζῶσων		ἐρόντων	ἐρούσων		
e. 1 Aorist.				f. 2 Aorist.			
	ὁ (having loosed) ἡ	τὸ		ὁ (having left) ἡ	τὸ		
S. N.	λύσας	λύσασα	λύσας	λίπων	λιπούσα	λιπόν	
G.	λύσαντος	λυσάσης		λιπόντος	λιπούσης		
P. N.	λύσαντες	λυσάσαι	λύσαντα	λιπόντες	λιπούσαι	λιπόντα	
D.	λύσασι	λυσάσαις		λιπούσι	λιπούσαις		
g. 2 Aorist, -μ Form.							
	ὁ (having given) ἡ	τὸ		ὁ (having entered) ἡ	τὸ		
S. N.	δοῦς	δοῦσα	δοῦν	δύς	δύσα	δύν	
G.	δόντος	δούσης		δύντος	δύσης		
P. N.	δόντες	δοῦσαι	δόντα	δύντες	δύσαι	δύντα	
D.	δοῦσι	δοῦσαις		δύσι	δύσαις		
h. Perfect.				i. Perfect Contracted.			
	ὁ (sciens) ἡ (knowing)	τὸ		ὁ (stans) ἡ (standing)	τὸ		
S. N.	εἰδώς	εἰδυῖα	εἰδός	ἐστώς	ἐστῶσα	ἐστός, ἐστός	
G.	εἰδότες	εἰδυίας		ἐστώτος	ἐστώσης		
P. N.	εἰδότες	εἰδυῖαι	εἰδότα	ἐστώτες	ἐστώσαι	ἐστώτα	
D.	εἰδόσι	εἰδυῖαις		ἐστώσι	ἐστώσαις		

§ 26. j. PARTICIPLES 234. 1: λύ(οντ)ων, λύσ(αντ)ας, θεῖς, δός, 205; δούς 205 a; εἰδ(οντ)ός 214 a; λύουσα, λύσασα, 233 b; εἰδυῖα, ἐστῶσα, ἐστός, 233 c, α; ζῶντων, ζῶσα, ζῶντος, ἐστ(α)ός, ἐστ(α)ός, 120; ἐρ(έω)ων, ἐρ(έω)ούσα, ἐρ(έω)ούν, 152, 121. — O. E. λῶσων, λυθελς, λελλῆκας, 37.

27. XV. SUBSTANTIVE PRONOUNS.

The forms marked with the sign † are enclitic when used without emphasis. The shorter forms, *μοῦ, μοί, μέ*, are only so used. The initials affixed to dialectic forms denote, *Æ. Æolic, B. Boeotic, D: Doric, E. Epic, I. Ionic, O. Old, P. Poetic*. The plural *nos* and *vos* are placed beside the dual for comparison.

a. PERSONAL.

	1 Pers., <i>I.</i>	2 Pers., <i>thou.</i>	3 Pers., <i>of him, her, it.</i>
S. Nom.	ἐγώ <i>ēgo</i>	σὺ <i>tū</i>	* <i>sui</i>
Gen.	ἐμοῦ, μοῦ † <i>mei</i>	σου † <i>tui</i>	οὗ † <i>sui</i>
Dat.	ἐμοί, μοί † <i>mīhi</i>	σοί † <i>tibi</i>	οἱ † <i>sibi</i>
Acc.	ἐμέ, μέ † <i>mē</i>	σέ † <i>tē</i>	ἐί † <i>sē</i>
P. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφῖσι(ν) †
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς [neut. σφέα]
D. N. A.	νός <i>nōs</i>	σφῶ <i>vōs</i>	[A. σφῶε]
G. D.	νῶν <i>nostrum</i>	σφῶν <i>vestrum</i>	[σφῶν]

e. PERSONAL PRONOUNS : ANALYSIS, 243, 246.

	Stem.	Conn.	Flexible	Uncontracted and Contract Forms.
	1. 2. 3.	Vow.	Ending.	
S. N. μ-	σ-	-	-	
G. μ-, ἐμ-	σ-	-ε	-ο	ἐμ(έο)οῦ σ(έο)ου (έο)οῦ
D. μ-, ἐμ-	σ-	-ε	-ι	ἐμ(εῖ)οι σ(εῖ)οι (εῖ)οι
A. μ-, ἐμ-	σ-	-ε	*	ἐμέ σέ ξ
P. N. ἡμ-	ὕμ- σφ-	-ε	-ες	ἡμ(ές)εις ὕμ(ές)εις σφ(ees)εις
G. ἡμ-	ὕμ- σφ-	-ε	-ων	ἡμ(έων)ῶν ὕμ(έων)ῶν σφ(έων)ῶν
D. ἡμ-	ὕμ- σφ-	-ε(ι)	-ιν, -σι(ν)	ἡμ(εῖν)ιν ὕμ(εῖν)ιν σφ(ι)σι
A. ἡμ-	ὕμ- σφ-	-ε	-ας [n.-α]	ἡμ(έας)ᾶς ὕμ(έας)ᾶς σφ(έας)ᾶς [-έα]
D. N. ν-	σφ- σφ-	-ω	-ε	ν(ῶε)ῶ σφ(ῶε)ῶ σφῶε
G. ν-	σφ- σφ-	-ω	-ιν	ν(ῶν)ῶν σφ(ῶν)ῶν σφῶν

f. FORMS IN HOMER AND HERODOTUS. Those following the sign † are not in Herodotus, and those in brackets are not in Homer. The sign — denotes synizesis in Homer.

S. N. ἐγώ † <i>ēgōw</i>	σὺ † <i>tūnē</i>	εἶ † <i>ēi</i> <i>εἶο, ἔθεν</i> · <i>or</i>
G. ἐμέο, ἐμεῦ, μεῦ † <i>ēmeio, ēmeū, meū</i>	σεῦ † <i>seū</i> † <i>seio, séthen</i> ,	ῥέο † <i>reū</i> † <i>reio, réthen</i>
D. ἐμοί, μοί †	σοί, τοί † <i>teū</i>	οἱ † <i>ēoi</i> · <i>or</i> <i>foi</i> † <i>foi</i>
A. ἐμέ, μέ †	σέ †	ξί <i>mun</i> † <i>ēē</i> · <i>or</i> <i>fé</i> † <i>fé</i>
P. N. [ἡμέες] ἡμεῖς † <i>hēmees</i>	[ὕμέες] ὕμεῖς † <i>hēmees</i>	[σφεῖς]
G. ἡμέων † <i>hēmeōn</i>	ὕμέων † <i>hēmeōn</i>	σφέων † <i>σφελων, σφῶν</i>
D. ἡμῖν † <i>hēmīn</i> , ἡμῖν, ἄμμῖ(ν)	ὕμῖν † <i>hēmīn</i> , ὕμῖν(ν), ὕμμῖ	σφῖσι(ν) † <i>σφῖ(ν) † σφ</i>
A. ἡμέας, —έας † <i>hēmeās, hēme</i>	ὕμέας, —έας † <i>hēme</i>	σφέας † <i>σφέι</i> † <i>σφεῖ- as, σφᾶς</i> [n. σφέα]
D. N. † <i>νῶ</i>	‡ <i>σφῶ</i> , σφῶ	
G. † <i>νῶν</i>	‡ <i>σφῶν</i>	
D. † <i>νῶν</i>	‡ <i>σφῶν</i> , σφῶν	‡ <i>σφῶν</i>
A. † <i>νῶ</i> , νῶ	‡ <i>σφῶ</i> , σφῶ	‡ <i>σφῶ</i>

b. REFLEXIVE.

1 Pers. M. (of myself) F.	2 Pers. M. (of thyself) F.	
S. G. ἐμαυτοῦ ἐμαυτῆς σεαυτοῦ, σεαυτοῦ σεαυτῆς, σεαυτῆς		
D. ἐμαυτῷ ἐμαυτῇ σεαυτῷ, σεαυτῷ σεαυτῇ, σεαυτῇ		
A. ἐμαυτόν ἐμαυτήν σεαυτόν, σεαυτόν σεαυτήν, σεαυτήν		
P. G. ἡμῶν αὐτῶν ἡμῶν αὐτῶν ὑμῶν αὐτῶν ὑμῶν αὐτῶν		
D. ἡμῖν αὐτοῖς ἡμῖν αὐταῖς ὑμῖν αὐτοῖς ὑμῖν αὐταῖς		
A. ἡμᾶς αὐτούς ἡμᾶς αὐτάς ὑμᾶς αὐτούς ὑμᾶς αὐτάς		
3 Pers. M., of himself.	F., of herself.	N., of itself.
S. G. ἐαυτοῦ, αὐτοῦ ἐαυτῆς, αὐτῆς		
D. ἐαυτῷ, αὐτῷ ἐαυτῇ, αὐτῇ		
A. ἐαυτόν, αὐτόν ἐαυτήν, αὐτήν		ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν ἐαυτῶν, αὐτῶν		
D. ἐαυτοῖς, αὐτοῖς ἐαυταῖς, αὐταῖς		
A. ἐαυτούς, αὐτούς ἐαυτάς, αὐτάς		ἐαυτᾶ, αὐτᾶ
or P. G. σφῶν αὐτῶν, D. σφίσι αὐτοῖς -αῖς, A. σφᾶς αὐτούς -άς		

c. RECIPROCAL.

M. (of one another) F.	N.	M. N.	F.
P. G. ἀλλήλων ἀλλήλων		D. A. ἀλλήλω ἀλλήλᾳ	
D. ἀλλήλοις ἀλλήλαις		G. ἀλλήλοις ἀλλήλαις	
A. ἀλλήλους ἀλλήλας	ἀλληλᾶ		

d. INDEFINITE.

M. F. N., such a one.	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δεῖνων
D. τῷ, τῇ δεῖνι	*
A. τόν, τήν, τὸ δεῖνα	τοὺς δεῖνας

g. ADDITIONAL FORMS.

S. N. ἰών, ἰώ B.	τῷ D., τοῦ τῷ B.	
G. ἐμέος, ἐμεὺς, ἐμοῦς, με- θέν D.	τέο, τεῷ τέος τεύς τεοὺς, τεοῦ D.	φέθεν E., εἰοὺς D. B., εἰίο E.
D. ἐμίν D., ἐμό B.	τίν D. B.	φοῖ E., ὦν or ὦν D., ὦ B.
A.	τέ τε, τῷ τίν D.	φέ E., ὦν D. P.
P. N. ἄμέες D. [E. ὑμέες D.]		
G. ἄμέων, -ῶν D., ἀμμέων	ὑμμέων E.	
D. ἡμῖν P., ἄμῖν D., ἀμμε-	ὑμῖν, ὅμῖν D. P.	φῖν ψῖν D., ἄσφι E.
A. ἄμέ D. [σι(ν) E.]	ὑμέ, ὕμμε D.	φέ D., ἄσφε E.
D. N. νῶε B.		

h. REFLEXIVE 244, 248: New Ion. 1 Pers. ἐμεωντοῦ, -ῆς, -ῶ, -ῇ, -όν, -ῆν · 2 Pers. σεωντοῦ, -ῆς, -ῶ, -ῇ, -όν, -ῆν · 3 Pers. εωντοῦ, -ῆς, -ῶ, -ῇ, -όν, -ῆν, -ό, Pl. -ῶν, -έων, -οῖσι, -ῆσι, -οὺς, -άς, -ά · Hdt. Dor. 3 Pers. αὐταῦτου or -ω, -ας, -ω, -α, -ον, -αν, -ο, Pl. -ων, -αν, -οις, -αις, -ουσι or -ως, -ας, -α. Æol. φαυτῶ for αὐτοῦ, Alc. 88 [74]. See 181 e, 130 c, 197 c, 246 d.

i. RECIPROCAL 244: Dor. ἀλλάδλων 130 a, Theoc. 14. 46, ἀλλάδλοισι Pind. P. 4. 397, &c. Ep. Dual ἀλλήλοῦν 201 b, K. 65.

28. XVI. ADJECTIVE PRONOUNS.

I. DEFINITE.

a. Article.				b. Relative.			c. Iterative.		
	M. (<i>the</i>)	F.	N.	M. (qui)	F. (<i>who</i>)	N.	M. (ipse)	F. (<i>very, same</i>)	N.
S. N.	ὁ	ἡ	τό	ὅς	ἥ	ὅ	αὐτός	αὐτή	αὐτό
G.	τοῦ	τῆς		οὗ	ῆς		αὐτοῦ	αὐτῆς	
D.	τῷ	τῇ		ὧ	ῇ		αὐτῷ	αὐτῇ	
A.	τόν	τήν		ὦν	ῇν		αὐτόν	αὐτήν	
P. N.	οἱ	αἱ	τά	οἳ	αἱ	ᾗ	αὐτοί	αὐταί	αὐτά
G.	τῶν	τῶν		ῶν	ῶν		αὐτῶν	αὐτῶν	
D.	τοῖς	ταῖς		οἷς	αἰς		αὐτοῖς	αὐταῖς	
A.	τούς	τάς		οὓς	ᾤς		αὐτούς	αὐτάς	
D. N.	τά	τά		ὧ	ᾗ		αὐτά	αὐτά	
G.	τοῖν	ταῖν		οῖν	αῖν		αὐτοῖν	αὐταῖν	

d. Demonstrative.

	M. (<i>this</i>)	F.	N.	M. (hic)	F. (<i>this</i>)	N.
S. N.	ὁδε hic	ἡδε hæc	τόδε hoc	οὗτος	αὕτη	τοῦτο
G.	τούδε	τῇσδε		τούτου	ταύτης	
D.	τῷδε	τῇδε		τούτῳ	ταύτῃ	
A.	τόνδε	τήνδε		τούτον	ταύτην	
P. N.	οἷδε hi	αἷδε hæc	τάδε hæc	οὗτοι	αὗται	ταῦτά
G.	τῶνδε	τῶνδε		τούτων	ταύτων	
D.	τοῖσδε	ταῖσδε		τούτοις	ταύταις	
A.	τούσδε	τάσδε		τούτους	ταύτας	
D. N.	τάδε	τάδε		τούτῳ	ταύτῳ	
G.	τοῖνδε	ταῖνδε		τούτοιν	ταύταιν	

e. Possessive.

S. 1 P.	ἐμός meus, <i>my</i>	2 P.	σός tuus, <i>thy</i>	3 P.	ὅς suus, <i>his, her, its</i>
P.	ἡμέτερος <i>our</i>		ὑμέτερος <i>your</i>		σφέτερος <i>their</i>

§ 28. i. ADJECTIVE PRONOUNS 234. 4, 249 s. Those of Dec. 2 and 1 have in general the dialectic forms belonging to those declensions (20, 201, 197 s, 131 d) : as, Ep. τοῖο, αὐτοῖο, τοῖν. Old τῶν, αὐτῶν, τοῖσι, ταῖσι, τοῖσδε, αὐτοῖσι. Ion. τῇσι, τῆς, τῇσδε, ἡσι, αὐτῇσι. Dor. τῶ, αὐτῶ, τῷς, αἱ, αἷσι, τῶς, αὐτῶς, ταῖς, αὐταῖς, τῶν, αὐτῶν. Æol. τοῖς, ταῖς.

j. Article 250 : ὁ, τό, 199 ; τῷ, τοῖν, 234 e. *Dialectic Forms* : Old Nom. Pl. τοί A. 447, Hdt. 8. 68. 1, Theoc. 1. 80, Æsch. Pers. 424, ταί Γ. 5, Pind. O. 13. 25, Ar. Eq. 1329.

k. Relative 250 : ὅ 199. D. F. : Ep. Gen. δοῦ α. 70, ξης II. 208, § 135.

l. Iterative 251 : αὐτό 199. So decline ἄλλος alius, *other*, and ἐκεῖνος ille, *that* (κεῖνος P. I., B. 37, Hdt. 3. 74, κῆνος M., Sap. 2. 1, τῆπος D., Theoc. 1. 4). D. F. : M. αὐτέου, -έω, -έουσι, -έους, F. -έη, -έης, -έη, -έην, -έων, -έησι, -έας, New Ion.

II. INDEFINITE.

f. Simple Indefinite. g. Interrogative.

h. Relative Indefinite.

Lat. aliquis, ullus		quis?		quicumque, quisquis		
M.F. (<i>any, some</i>) N.		M.F. (<i>who?</i>) N.		M. (<i>whoever</i>)	F.	N.
S. N.	τις τί	τίς τί	τίς τί	ὅστις	ἥτις	ὅ τι
G.	τίνος, τοῦ	τίνος, τοῦ	τίνος, τοῦ	οὗτινος, ὅτου	ἧστινος	
D.	τινί, τῷ	τινί, τῷ	τινί, τῷ	ὅτῳ, ὅτῳ	ἧτῳ	
A.	τινά	τίνα	τίνα	οὗτινα	ἧτινα	
P. N.	τινές	τινές	τινές	οὔτινες	αἷτινες	ἀτινα
G.	τινῶν [ἅττα]	τινῶν	τινῶν	οὐτινων, ὅτων	οὐτινων	[ἅττα]
D.	τισὶ	τισὶ	τισὶ	οἷσιν, ὅσοις	οἷσιν	
A.	τινάς	τίνας	τίνας	οὐστίνας	ἀστίνας	
D. N.	τινέ	τίνε	τίνε	οὔτινε	αἷτινε	
G.	τινοῖν	τίνοιν	τίνοιν	οὔτινοιν	αἷτινοιν	

m. Demonstrative 252: οὗτος, αὕτη, 252 b. Decline τοῖσδε, -ᾗδε, -ὅσδε, and τοιοῦτος, -αὕτη, -οὔτον or -οὔτο (199 a), talis, such, τοσούτος (232 a) and τοσοῦτος tantus, so much, τηλικούτος and τηλικούτος so old, τιννοῦτος tantillus, so small. D. F.: for τῶνδε, τοῖσδε, by a kind of double declension, Poet. τῶνδεων Alc. 127 Bk., Ep. τοῖσδεσι φ. 93, τοῖσδεσσι (ν K. 462, β. 47; τουτέψ, τουτέων, 255 b; τοῦτοι, ταῦται, 255 a.

Paragoric Declension (252 c):

S. N.	ὅδι	ἡδί	τοδί	οὔτοσί	αὐτῇ	τουτί
G.	τουδί	τησδί	τουτοῦ	τουτοῦ	ταυτησί	
D.	τῷδί	τῇδί	τουτῷ	τουτῷ	ταυτῇ	
A.	τωνδί	τηνδί	τουτονί	ταυτηνί		
P. N.	οἷδί	αἷδί	ταδί	οὔτοῖ	αὐταῖ	ταυτί
G.	τωνδί, &c.			τουτωνί, &c.		

n. Possessive 252. D. F.: 1 Pers. Pl. ἄμός or ἄμός ο., Z. 414, Æsch. Ch. 428, ἄμέτερος D., Theoc. 2. 31, ἄμμος, ἀμμέτερος M., Alc. 103, 104; Du. πώτερος E., O. 39: 2 Pers. S. τοός D. E., γ. 122, Æsch. Pr. 162; Pl. ὕμός ο., a. 375, ὕμμος M.; Du. σφώτερος E., A. 216: 3 Pers. S. ὅς F. I., Γ. 333, Hdt. 1. 205, Soph. Aj. 442, ἐός E. D., a. 409, Theoc. 17. 50, φός M.; Pl. σφός ο., A. 534.

o. Indefinite 253 s: τις 208 d, ὅ τι or ὅ, τι 255 c; τοῖσι; ὅσοις, 253.

Forms of τις, τίς, and ὅτις = ὅστις, in Homer and Herodotus, marked as in 27 f:

S. N.	τις	τί	τίς	τί	ὅτις	ὅ τι ὅ τι
G.	τέο, τεῷ	τεῷ	τέο	τέο	ὅτεν ὅτεν, ὅτεν	
D.	τέῳ τῷ		[τέῳ]		ὅτεν	
A.	τινά		τίνα		ὅτινα	
P. N.	τινές	τινά	τινές	τίνα		ὅτινα
G.	[τέων]		τέων		ὅτεων	
D.	[τέοισι]		[τέοισι]		ὅτεοισι [f. -έησι]	
A.	τινάς	ὅσσα	[τίνας]		ὅτινας	ὅσσα

p. For Correlative Pronouns, see 53.

29. B. ANALYSIS OF COMPARISON.

1. Old Greek and Latin Forms. 2. Common Greek Form. 3. Second Greek Form. 4. Common Latin Form. 5. Common English Form.

BASE.	CONNECT- IVE.	DEGREE-SIGN.		EXAMPLES.	
		Comp.	Sup.	Comp.	Sup.
1. Root or Pos. Stem.	α		τ		νέατος
	(u)i		ι		minimus
2. Pos. Stem.	ο	τερ	τατ	μακρότερος	μακρότατος
	ω			νεώτερος	νεώτατος
	αι			φιλαίτερος	φιλαίτατος
	ες			ακρατέστερος	ακρατέστατος
	ις			λαλίστερος	λαλίστατος
	*			μελάντερος	μελάντατος
3. Root.	(I)ι	ον	στ	ήδιον	ήδιστος
4. Pos. Stem.	i	or	ssim	longior	longissimus
5. Positive.	e	r	st	longer	longest

C. TABLES OF CONJUGATION.

30. I. DISTINCTIONS CLASSIFIED (265 s).

a. VOICES.

SUBJECTIVE.		OBJECTIVE.	
<i>I act</i>		<i>I am acted upon</i>	
		<i>by myself</i>	<i>by another</i>
(Simple Performance of the act):		(Both Performance and Reception):	(Simple Reception of the act):
ACTIVE.		MIDDLE, Reflexive	PASSIVE.
Intransitive:	Transitive:	directly:	indirectly:
ἔδραμον, cucurri, I ran.	ἔπαυσα, I stopped another.	ἔπαυσάμην, I stopped my- self, I ceased.	εἰλόμην, I took for my- self, I chose.
			ἐπαύθην, I was stopped by another.

b. TENSES.

Relations.	I. PRIMARY.		II. SECONDARY.
	Time. 1. Present.	2. Future.	3. Past.
1. Def- inite.	PRESENT. γράφω scribo, I am writing.	*	IMPERFECT. ἔγραφον scribēbam, I was writing.
2. Indef- inite.	*	FUTURE. γράψω scribam, I shall write.	AORIST. ἔγραψα scripsi, I wrote.
3. Com- plete.	PERFECT. ἔγραφα scripsi, I have written.	FUTURE PERFECT. πεπαύσομαι desiero, I shall have ceased.	PLUPERFECT. ἔγεγραφα scripseram, I had written.

C. MODES.

I. DISTINCT.

A. INTELLECTIVE.

1. Decided, or Actual.

INDICATIVE.

γράφω scribo,
I am writing.

a. Present Contingence.

SUBJUNCTIVE.

γράφω scribam,
I may write.

2. Undecided, or Contingent.

β. Past Contingence.

OPTATIVE.

γράφοιμι scriberem,
I might write.

B. VOLITIVE.

IMPERATIVE.

γράφε scribe,
Write.

II. INCORPORATED.

A. Substantive.

INFINITIVE.

γράφειν scribere,
To write.

B. Adjective.

PARTICIPLE.

γράφων scribens,
Writing.

31. II. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	AFFIXES.		
		Active.	Middle.	Passive.
Augm.	PRESENT,	ω, μι		
	IMPERFECT,	ον, ν		
	FUTURE,	σω	σομαι	θήσομαι
Augm.	2 FUTURE,			ήσομαι
	AORIST,	σα	σάμην	θήσονται
Augm.	2 AORIST,	ον, ν	όμην, μην	θήν
	Redupl. PERFECT,	κα		μαι
	Redupl. 2 PERFECT,	α		
Augm.	REDUPL. PLUPERFECT,	καν		μην
Augm.	Redupl. 2 PLUPERFECT,	αν		
	Redupl. FUTURE PERFECT, [σω]			σομαι

32. III. ANALYSIS OF THE VERB.

I. PREFIXES (277 s).

- The AUGMENT, prefixed to *Secondary Tenses* in the *Indicative*.
- The REDUPLICATION, prefixed to *Complete Tenses* in *all the Modes*.

II. THE STEM (344 s), including,

- PREFORMATIVES, additions prefixed to the Root.
- The ROOT, the primitive element of the Verb.
- LETTERS INSERTED OR CHANGED in the Root.
- AFFIRMATIVES, additions affixed to the Root.

III. AFFIXES (285 s), including,

g. TENSE-SIGNS.

σ(ε), Future and Aorist, Active and Middle; Future Perfect.	θης, Future Passive.
κ, Perfect and Pluperfect Active.	ης, 2 Future Passive.
θε(θη), Aorist Passive.	*, Present and Imperfect; Perfect and Pluperfect Passive; 2 Perfect and Pluperfect Active.
ε(η), 2 Aorist Passive.	

h. CONNECTING VOWELS (290 s).

Indicative.

ο, ε (ω, ει), Pres., Impf., Fut., Fut. Perf.

ἄ(ε), Aor. Act. and Mid.; Perf. Act.

ε(ε), Pluperfect Active.

*, Aorist, Perfect, and Pluperfect Passive; -μ Form.

ω, η(η), *Subjunctive.**Optative.*

ι, General Sign; -μ Form Middle.

ιη, Aorist Passive; -μ Form Active.

οι(οιη), Pres., Fut., Perf., Fut. Perf.

αι(ειᾶ, ειε), Aorist Act. and Mid.

*Imperative, Infinitive, Participle.*ε(ο), *Inv.* } Present, Future, Futureε(ε), *Inf.* } Perfect; Perfect Ac-ο, *Par.* } tive.

ἄ(ο), Aorist Active and Middle.

*, Perf. and Aor. Pass.; -μ Form.

i. FLEXIBLE ENDINGS (295 s).

A. SUBJECTIVE.

Sing. 1	2	3	Pl. 1	2	3	Du. 2	3
Pri. ^p -μ(μῖ, *)	^p -ς(σθᾶ)	^p -τ(σῖ, *)	^{p n} -μεν	^{pn np} -τε -ντ(νσῖ, ᾠσῖ)		^{p n} -τον	^{p n} -τον
Sec. -μ(ν, μ, *)	-ς(σθα)	-τ(*)	-μεν	-τε -ντ(ν, εν, σᾶν)		-τον	-την
Lat. -m(*)	-s(sti)	-t	-mūs	-tīs -nt(runt, re)			
Imv.	^p -θ(θῖ, s, ε, ν, *)	^{pn}		^{pn npmn pm n}		^{p n} -τον	^{pn} -των
L.	-*(to)	-to		-τῶν -τωσιν			
Inf.	^{r r r r} -ν, -ναι, -ι			rd Part. -ντ-ς (τ-ς)			
L.	-ρε(se)	-to		-nt-ς -ιῶν-ς			

B. OBJECTIVE.

Sing. 1	2	3	Pl. 1	2	3	Du. 2	3
Pri. ^{p v} -μαι	^{p v} -σαι(αι)	^{p v} -ται	^{p vn} -μεθα	^{p vn} -σθε	^{np v} -νται(ᾶται)	^{p v n} -σθον	^{p v n} -σθον
Sec. -μην	-σο(ο)	-το	-μεθα	-σθε	-ντο(ατο)	-σθον	-σθην
Lat. -(mr)r	-ris(re)	-tūr	-mūr	-mīni	-ntūr		
Imv.	^{p v} -σο(ο)	^{pvm} -σθε	^{p vn} -μεθα	^{pvmn} -σθε	^{pvm n} -ντωσιν	^{p v n} -σθον	^{pvmn} -σθων
L.	-ρε(tor)	-tūr	-mīni	-ntūr			
Inf.	^{v r} -σθαι			^{r v} Part. -μεν-ος	^d Verb. -τ-ός	^d -ρε-ος	
L.	-ρι(i, ier, rier)				-ι-ūs(sus)	-nd-ūs	

j. Add to the list, **v** PARAGOGIC in the 3d Person, after ε or simple ι (163); LETTERS INSERTED between the stem and affix (as σ, η, ε, 307, 311); and also, in compound verbs, a preceding PREPOSITION (390).

33. NOTES. a. In 32 i, the ELEMENTS of the Flexible Endings are mostly marked, according to their force, with small letters placed above: **μ, σ, θ, τ**, with **p**, as signs of *person* (246, 271 b, c, e. 2); **ν, ε, α**, with **n**, as signs of *number* (271 b, c, e); **αι, ο, θ, σθ, ην, εν**, with **v**, as signs of *voice* (271 e, 272 a, b); **ω**, with **m**, as a sign of *mode* (272 e); **ν** and **ι**, with **r**, as signs of *relation* (272 a, 12); **τ** and **τε**, with **d**, as suffixes of *derivation* (272 b); while letters unmarked are, for the most part, simply euphonic.

b. The TRANSLATION in 34, applies, except in the Imperative, to the 1st Person singular, and must be varied for the other persons and numbers. It is read across thus: Pres. Ind. Act. *I am stopping* another, Mid. *I am stopping myself*, &c.; while the different forms of the Pres. and Impf. may be also rendered, *I stop*, *I stopped*, &c. Some words are printed in man letters as explanatory or, in some combinations, inadmissible.

34. IV. SYNOPSIS AND TRANSLATION OF THE VERB *παύω*, to stop.

	Active.	Middle.	Passive.	Common Forms of Translation.
Pres. Ind.	<i>παύω</i>	<i>παύομαι</i>	<i>παύομαι</i>	(Act.) <i>stopping another (I stop, stopped, may stop, etc.).</i>
Imperf. Pres. Sub.	<i>παύων</i>	<i>παύομαι</i>	<i>παύομαι</i>	(Mid.) <i>stopping myself, or ceasing, (I cease, ceased, may cease, might cease, etc.).</i>
Opt. Sub.	<i>παύοιμ</i>	<i>παύοιμην</i>	<i>παύοιμην</i>	(Pass.) <i>stopped (continued).</i>
Imv. Inf.	<i>παύε</i>	<i>παύου</i>	<i>παύου</i>	
Par.	<i>παύειν</i>	<i>παύεσθαι</i>	<i>παύεσθαι</i>	
Fut. Ind.	<i>παύσω</i>	<i>παύσομαι</i>	<i>παύσομαι</i>	(Act.) <i>stop another.</i>
Opt. Inf.	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	(Mid.) <i>stop myself, or cease.</i>
Par.	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	(Pass.) <i>be stopped.</i>
Aor. Ind.	<i>παύσα</i>	<i>παύσασθαι</i>	<i>παύσασθαι</i>	(Act.) <i>stop another.</i>
Sub. Opt.	<i>παύσαιμ</i>	<i>παύσαιμην</i>	<i>παύσαιμην</i>	(Mid.) <i>stop myself, or cease.</i>
Imv. Inf.	<i>παύειν</i>	<i>παύειν</i>	<i>παύειν</i>	(Pass.) <i>be stopped.</i>
Par.	<i>παύειν</i>	<i>παύειν</i>	<i>παύειν</i>	<i>⚠ The translations of the Perfect and Pluperfect belong also to the Aorist.</i>
Perf. Ind.	<i>παύκα</i>	<i>παύκα</i>	<i>παύκα</i>	<i>I have</i>
Pluperf.	<i>παύκα</i>	<i>παύκα</i>	<i>παύκα</i>	<i>I had</i>
Perf. Sub.	<i>παύσας</i>	<i>παύσας</i>	<i>παύσας</i>	<i>I may or can have</i>
Opt. Sub.	<i>παύσαιμ</i>	<i>παύσαιμην</i>	<i>παύσαιμην</i>	<i>I might, should, would, or could have</i>
Imv. Inf.	<i>παύειν</i>	<i>παύειν</i>	<i>παύειν</i>	<i>Do thou have</i>
Par.	<i>παύειν</i>	<i>παύειν</i>	<i>παύειν</i>	<i>To have</i>
F. P. Ind.	<i>παύκα</i>	<i>παύκα</i>	<i>παύκα</i>	<i>Having</i>
Opt. Inf.	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	<i>I shall have</i>
Par.	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	<i>I should or would (hereafter) have</i>
	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	<i>(Hereafter) to have</i>
	<i>παύσειν</i>	<i>παύσειν</i>	<i>παύσειν</i>	<i>About or intending to have</i>

35. V. SUBJECTIVE AFFIXES ANALYZED

a. NUDE.			b. EUPHONIC.			c. FUTURE.	
	Pres. (2Aor.)	Impf.	Present. (2Aor.) Imperf.				
	π.		α. π.			τ. α. π.	
Primary.	Ind. S. 1	(μ)μῖ	(ο-μ)ω	(ο-μ)ο		σ-ω	b-o
	2	ς	(ε-ς)ες	i-s		σ-ε-ς	b-i-s
	3	(τ)σῖ	(ε-τ)αι	i-t		σ-ει	b-i-t
	P. 1	μεν	ο-μεν	ĩ-mus		σ-ο-μεν	
	2	τε	ε-τε	i-tis		σ-ε-τε	
	3	(ντ, νσῖ)δσῖ	(ο-ντ)ουσι	u-nt		σ-ουσι	
	D. 2	τον	ε-τον			σ-ε-τον	
		π.		α. π.			
	Ind. S. 1	(μ)ν	(ο-μ)ον	ēba-m			
	2	ς	ε-ς	eba-s			
Secondary.	3	(τ)*	(ε-τ)ε	eba-t			
	P. 1	μεν	ο-μεν	ebā-mus			
	2	τε	ε-τε	eba-tis			
	3	σᾶν	(ο-ντ)ον	eba-nt			
	D. 2	τον	ε-τον				
	3	την	ε-την				
Primary.	Sub. S. 1		(ω-μ)ω	a-m			
	2		(η-ς)ης	a-s			
	3		(η-τ)η	a-t			
	P. 1		ω-μεν	ā-mus			
	2		η-τε	a-tis			
	3		(ω-ντ)ωσι	a-nt			
	D. 2		η-τον				
		α. π.		α. π.			
	Opt. S. 1	ῖη-ν	οι-μι	ēre-m		σ-οι-μι	
	2	ῖη-ς	οι-ς	ere-s		σ-οι-ς	
Secondary.	3	ῖη	οι	ere-t		σ-οι	
	P. 1	ῖη-μεν, ῖ-μεν	οι-μεν	ērē-mus		σ-οι-μεν	
	2	ῖη-τε, ῖ-τε	οι-τε	ere-tis		σ-οι-τε	
	3	ῖη-σαν, ῖ-σαν	οι-εν	ere-nt		σ-οι-εν	
	D. 2	ῖη-τον, ῖ-τον	οι-τον			σ-οι-τον	
	3	ῖη-την, ῖ-την	οι-την			σ-οι-την	
Imv.	S. 2	(θ)εῖ, ς, ε	(ε-θ)ε	ῖ			
	3	τω	ε-τω	ĩ-to			
	P. 2	τε	ε-τε	i-te			
	3	τωσαν, ντων	ε-τωσαν, ο-ντων	u-nto			
	D. 2	τον	ε-τον				
	3	των	ε-των				
Infin.		π.		(ε-ν)εν	ē-re		σ-ει-ν
	Partic. N.	ντ-ς	(ο-ντ-ς)ων	(e-nt-s)ens		σ-ων	
		νσ-ᾶ	(ο-νσ-α)ουσα			σ-ουσα	
		(ντ)ν	(ο-ντ)ον			σ-ο-ν	
	G.	ντ-ος	ο-ντ-ος	e-nt-is		σ-ο-ντ-ος	
		νσ-ης	(ο-νσ-ης)ούσης			σ-ουσ-ης	

AND COMPARED WITH THE LATIN.

d. AORIST		e. PERF., PLUPERF.,		f. AORIST PASS.,	
ACTIVE		2 PERFECT.	2 PLUPERFECT.	2 AORIST PASS.	
		T. C. P.			
Ind. S.	1	κ'-α	ν'-i		
	2	κ'-α-s	ν'-i-sti		
	3	κ'-ε	ν'-i-t		
Primary. P.	1	κ'-α-μεν	ν'-i-mus		
	2	κ'-α-τε	ν'-i-stis		
	3	(κ'-α-ντ)κ'ᾱσι	ν'-i-ε-		
D. 2		κ'-α-τον	[runt		
		T. C. P.			
Ind. S.	1	σ'-α	s-i	σ'-α-μ) θ'-ην	
	2	σ'-α-s	s-i-sti	θ'-η-s	
	3	σ'-ε	s-i-t	θ'-η	
Secondary. P.	1	σ'-α-μεν	s-i-mus	θ'-η-μεν	
	2	σ'-α-τε	s-i-stis	θ'-η-τε	
	3	σ'-α-ν	s-ē-runt	θ'-η-σαν	
D. 2		σ'-α-τον		θ'-η-τον	
		σ'-α-την		θ'-η-την	
		T. C. P.			
Sub. S.	1	σ'-ω	s-ēri-m	(θ'-ε-ω-μ)θ'ῶ	
	2	σ'-η-s	s-eri-s	(θ'-ε-η-s)θ'ῆς	
	3	σ'-η	s-eri-t	(θ'-ε-η-τ)θ'ῇ	
Primary. P.	1	σ'-ω-μεν		θ'ῶ-μεν	
	2	σ'-η-τε		θ'ῇ-τε	
	3	σ'-ω-σι		θ'ῶ-σι	
D. 2		σ'-η-τον		θ'ῇ-τον	
		T. C. P.			
Opt. S.	1	σ'-αι-μ	s-isso-m	(θ'-ε-η-μ)θ'ᾶην	
	2	σ'-αι-s, σ'-αι-s		(θ'-ε-η-s)θ'ᾶης	
	3	σ'-αι, σ'-αιε		(θ'-ε-η-τ)θ'ᾶη	
Secondary. P.	1	σ'-αι-μεν,		θ'ᾶην-μεν, θ'ᾶι-μεν	
	2	σ'-αι-τε		θ'ᾶη-τε, θ'ᾶι-τε	
	3	σ'-αι-εν, σ'-αι-ν		θ'ᾶην-σαν, θ'ᾶι-εν	
D. 2		σ'-αι-τον		θ'ᾶην-τον, θ'ᾶι-τον	
		σ'-αι-την		θ'ᾶη-την, θ'ᾶι-την	
		T. C. P.			
Imp. S.	2	(σ'-α-θ)σον		(θ'-ε-θ)θ'ῆτι	
	3	σ'-α-τω		θ'ῇ-τω	
	P. 2	σ'-α-τε		θ'ῇ-τε	
	3	σ'-α-τωσαν,		θ'ῇ-τωσαν,	
		σ'-α-ντων		θ'ᾶι-ντων	
	D. 2	σ'-α-τον		θ'ῇ-τον	
	σ'-α-των		θ'ῇ-των		
		T. C. P.			
Infin.	σ'-α-ι	s-is-se	κ'-ε-ναι	ν'-is-se	θ'ῇ-ναι
Part. N.	(σ'-α-ντ-s)σᾱς		(κ'-ο-τ-s)κ'ός		(θ'-ε-ντ-s)θ'ᾶς
	(σ'-α-νσ-α)σᾶσα		(κ'-ο-σ-α)κ'υια		(θ'-ε-νσ-α)θ'ᾶισα
	(σ'-α-ντ)σᾶν		(κ'-ο-τ)κ'ός		(θ'-ε-ντ)θ'ᾶν
G.	σ'-α-ντ-ος		κ'-ό-τ-ος		θ'ᾶι-ντ-ος
	σ'-α-ντ-ης		κ'-υ-ός		θ'ᾶισ-ης

36. VI. OBJECTIVE AFFIXES ANALYZED

a. NUDE.			b. EUPHONIC.		
	Pres., Perf.	(2 Aor.) Impf., Plup.	Present.	(2 Aorist.)	Imperfect.
F.			G. F.		
Ind. S.	1	μαι	ο-μαι	ο-τ	
	2	σαι(αι)	(ε-αι)η, ει	ε-ρις, -ρε	
	3	ται	ε-ται	ι-τ	
Primary.	P. 1	μεθα	ο-μεθα	i-mur	
	2	σθε	ε-σθε	i-mīni	
	3	νται	ο-νται	u-ntur	
D. 2	σθον		ε-σθον		
F.			G. F.		
Ind. S.	1	μην		ο-μην	ēba-r
	2	σο(ο)		(ε-ο)ου	
	3	το		ε-το	
Secondary.	P. 1	μεθα		ο-μεθα	
	2	σθε		ε-σθε	
	3	ντο		ο-ντο	
D. 2	σθον			ε-σθον	
	3	σθην		ε-σθην	
F.			G. F.		
Sub. S.	1	μαι	α-τ		
	2	(η-αι)η	α-ρις, -ρε		
	3	ται	α-τ		
Primary.	P. 1	μεθα	α-μ		
	2	σθε	α-μīni		
	3	νται	α-ντ		
D. 2	σθον				
G. F.			G. F.		
Opt. S.	1	ι-μην	οι-μην	ēre-r	
	2	ι-ο	οι-ο	ere-riς, -ρε	
	3	ι-το	οι-το	ere-τ	
Secondary.	P. 1	ι-μεθα	οι-μεθα	ere-mur	
	2	ι-σθε	οι-σθε	ere-mīni	
	3	ι-ντο	οι-ντο	ere-ntur	
D. 2	ι-σθον		οι-σθον		
	3	ι-σθην	οι-σθην		
Imv. S.	2	σο(ο)	(ε-ο)ου	ē-re	
	3	σθω	ε-σθω	ι-tor	
	P. 2	σθε	ε-σθε	i-mīni	
3	σθωσαν,		ε-σθωσαν,	u-ntor	
	σθων		ε-σθων		
	D. 2	σθον	ε-σθον		
	3	σθων	ε-σθων		
F.			G. F.		
Infin.		σθαι		ε-σθαι (ē-ri)i	
Part. N.		μεν-ος, μέν-ος		ο-μεν-ος	
		μέν-η		ο-μέν-η	
		μεν-ον, μέν-ον		ο-μεν-ον	
G.		μέν-ου		ο-μέν-ου	
		μέν-ης		ο-μέν-ης	

f. Verbals.
τ-ός, -ή, -όν, τ-us, -a, -um
τ-ός, -ή, -όν, -ον nd-us, a, um

AND COMPARED WITH THE LATIN.

c. FUTURE MIDDLE,			d. AORIST		e. FUT. PASS.,	
Future Perfect.			MIDDLE.		2 Fut. Pass.	
	T. O. F.				T. O. F.	
Ind.	S. 1	σ-ο-μαι b-o-r			θ'ήσ-ο-μαι	
	2	(σ-ε-αι)σῃ, σαι			θ'ήσ-ῃ, θ'ήσ-αι	
	3	σ-ε-ται			θ'ήσ-ε-ται	
Primary.	P. 1	σ-ό-μεθα			θ'ήσ-ό-μεθα	
	2	σ-ε-σθε			θ'ήσ-ε-σθε	
	3	σ-ο-νται			θ'ήσ-ο-νται	
	D. 2	σ-ε-σθον			θ'ήσ-ε-σθον	
Ind.	S. 1		T. O. F.			
	2		σ-ά-μην			
	3		(σ-α-ο)σαι			
Secondary.	P. 1		σ-α-το			
	2		σ-ά-μεθα			
	3		σ-α-σθε			
	D. 2		σ-α-ντο			
	3		σ-α-σθον			
	3		σ-ά-σθην			
Sub.	S. 1		σ-ω-μαι			
	2		(σ-η-αι)σῃ			
	3		σ-η-ται			
Primary.	P. 1		σ-ώ-μεθα			
	2		σ-η-σθε			
	3		σ-ω-νται			
	D. 2		σ-η-σθον			
Opt.	S. 1	σ-οί-μην	σ-αί-μην		θ'ήσ-οί-μην	
	2	σ-οί-ο	σ-αί-ο		θ'ήσ-οί-ο	
	3	σ-οί-το	σ-αί-το		θ'ήσ-οί-το	
Secondary.	P. 1	σ-οί-μεθα	σ-αί-μεθα		θ'ήσ-οί-μεθα	
	2	σ-οί-σθε	σ-αί-σθε		θ'ήσ-οί-σθε	
	3	σ-οί-ντο	σ-αί-ντο		θ'ήσ-οί-ντο	
	D. 2	σ-οί-σθον	σ-αί-σθον		θ'ήσ-οί-σθον	
	3	σ-οί-σθην	σ-αί-σθην		θ'ήσ-οί-σθην	
Imv.	S. 2		(σ-α-ο)σαι			
	3		σ-ά-σθω			
	P. 2		σ-α-σθε			
	3		σ-ά-σθωσαν,			
			σ-ά-σθων			
	D. 2		σ-α-σθον			
	3		σ-ά-σθων			
Infin.		σ-ε-σθαι	σ-α-σθαι		θ'ήσ-ε-σθαι	
Part. N.		σ-ό-μεν-ος	σ-ά-μεν-ος		θ'ήσ-ό-μεν-ος	
		σ-ο-μέν-η	σ-α-μέν-η		θ'ήσ-ο-μέν-η	
		σ-ό-μεν-ον	σ-ά-μεν-ον		θ'ήσ-ό-μεν-ον	
G.		σ-ο-μέν-ου	σ-α-μέν-ου		θ'ήσ-ο-μέν-ου	
		σ-ο-μέν-ης	σ-α-μέν-ης		θ'ήσ-ο-μέν-ης	

g. In § 35 and 36, the small initials τ, c, and ϕ denote TENSE-SIGNS, CONNECTING VOWELS, and FLEXIBLE ENDINGS; and the hyphens mark the division into these elements. The letters κ and θ of the tense-signs, as omitted in the *second tenses* (280), are separated by the mark ' from the rest of the affix; and the Latin *v* in like manner, from its frequent omission. For the arrangement in 35 a, b, e, 36 a, b, and also 37. 1, 4, 5, see 269 c. — Classes and Elements of Affixes 32, 284 a, 303 a. 1 Sing. (ω) μ, ν, 296, (ου, οα) ω 291 a, α 273 c, ε, (κεα) κη, καν, 291 c, (θεμ) θην 288 a, 160; 2 S. (ετ) ες 275 d, 291 a, 291 a, 293 d, (θ) θι, σ, ε, (εθ) ε, 160 f, 297 c, (σαθ) σαν 294 a, 297 c, (θεθ, θηθι) θηη 169 c, σαι αι, (εσαι, εαι) η or ε, σο ο, (εσο, εο) ου, (αασο, ααο) σω, σαι, 297 e, f, g, 290 b; 3 S. (τ) σι, *, 298, (ετ, εε) α 291 a; 3 Pl. (οντ, οσαι, οσαι) ονται, (κασι, κασι) κασι, 273 e. (κασι) καςι, (οντ) ον, (ντ) σαν, 300 a, 156, ντων, σθων, 300 d; Inf. 301, (εϕ) εϕ 294 b, 301 a; Part. 26, (κοτς) κας 273 e.

37. VII. GENERAL PARADIGM OF

(Stem λυ-; Pass. *to be loosed*; Mid.

A. DEFINITE TENSES.

1. Present, or Definite System : Base λῡ-.

		ACTIVE.		PASSIVE AND MIDDLE.	
		a. PRESENT. <i>I am loosing.</i>	b. IMPERFECT. <i>I was loosing.</i>	c. PRESENT. <i>I am loosed, &c.</i>	d. IMPERFECT. <i>I was loosed, &c.</i>
		solvo	solvēbam	solvor, &c.	solvēbar, &c.
Primary.	Ind. S. 1	² λῡω luō	lūo	λῡμαι luor	
	2	λύεις lueis	luīs	² λύῃ, ² λύει lueis, -re	
	3	λύει luei	luī	λύεται luitur	
	P. 1	λύομεν luōmus	luīmus	λύομεθα luōmur	
	2	² λύετε lueitis	luītis	² λύεσθε luimīni	
	3	² λύουσιν lueunt	luunt	λύονται luuntur	
Secondary.	D. 2	² λύετον		² λύεσθον	
	Ind. S. 1		² λυόν lue-		ἐλυόμην lue-
	2		λυες [bam		ἐλίου [bat
	3		λυέ		ἐλύετο
	P. 1		ἐλύομεν		ἐλυόμεθα
	2		ἐλύετε		ἐλύεσθε
Primary.	3		² λυον		ἐλύοντο
	D. 2		ἐλύετον		ἐλύεσθον
	3		ἐλύετην		ἐλύεσθην
Secondary.	Sub. S. 1	² λύω luam		λύωμαι luar	
	2	λύῃς luas		² λύῃ luāis, -re	
	3	² λύῃ luai		λύεται luatur	
	P. 1	λύομεν luāmus		λύομεθα luamur	
	2	λύῃτε luais		λύεσθε luamīni	
	3	λύουσιν luant		λύονται luantur	
Primary.	D. 2	λύητον		λύησθον	
	Opt. S. 1	λύοιμι luērem		λυοίμην luērer	
	2	λύοις lueres		λύοιο luērēis, -re	
	3	λύοι luerei		λύοιτο lueretur	
	P. 1	λύοιμεν luērēmus		λυοίμεθα luēremur	
	2	λύοιτε lueretis		λύοισθε luērēmīni	
Secondary.	3	λύοιεν luērent		λύοιντο luērentur	
	D. 2	λύοιτον		λύοισθον	
	3	λύοιτην		λύοισθην	
Primary.	Imv. S. 2	λύε lue		λύου lue	
	3	λύέτω luito		λύεσθω luitor	
	P. 2	² λύετε luite		² λύεσθε luimīni	
	3	λύέτωσαν, ² λυόντων luunto		λύεσθωσαν, ² λυέσθων luuntor	
	D. 2	² λύετον		² λύεσθον	
	3	λύέτων		² λυέσθων	
Infin.		λύειν luein		λύεσθαι luei	
	Part. N.	λύων, -ουσα, -ον luens		λυόμενος, -η, -ον	
G.		λύοντος, -ούσης luentis		λυομένου, -ης	

CONJUGATION : λύω, solvo, *to loose*.

to loose for one's self, redīmo, to ransom.)

B. SIMPLE INDEFINITE TENSES.

2, 3. Future and Aorist Systems : Base λῶσ-.

ACTIVE.			MIDDLE.	
e. FUTURE.	f. AORIST.		g. FUTURE.	h. AORIST.
<i>I shall loose.</i>	<i>I loosed.</i>		<i>I shall ransom.</i>	<i>I ransomed.</i>
solvam	solvi		redīmam	redēmi
Ind. ² λῶσω	luam		λύσομαι	luar
2 λύσεις	lues		² λύσῃ, ² λύσαι	luēris, -re
3 ² λύσει	luet		λύσεται	luetur
P. 1 λύσομεν	luēmus		λυσόμεθα	luemur
2 λύσετε	luetis		λύσεσθε	luemini
3 ² λύσουσι	luent		λύσονται	luentur
D. 2 λύσετε			λύσεσθον	
Ind.	ἔλυσα	<i>I played.</i>		ἐλύσάμην
2	ἔλυσας	lūsi		ἐλύσω
3	ἔλυσε	lusisti		ἐλύσατο
P. 1	ἐλύσαμεν	lusimus		ἐλυσάμεθα
2	ἐλύσατε	lusistis		ἐλύσασθε
3	ἔλυσαν	luētrunt,		ἐλύσαντο
D. 2	ἐλύσατον	[-re]		ἐλύσασθον
3	ἐλυσάτην			ἐλυσάσθην
Sub.	² λύσω	luētrim		λύσωμαι
2	λύσης	luseris		² λύσῃ
3	² λύσῃ	luserit		λύσῃται
P. 1	λύσωμεν			λυσώμεθα
2	λύσητε			λύσησθε
3	λύσωσι			λύσωνται
D. 2	λύσητον			λύσησθον
Opt. λύσοιμι	λύσαιμι	lusiſsem	λυσοίμην	λυσαιίμην
2 λύσοις	λύσαις, λύσειας		λύσοιο	λύσαιιο
3 λύσοι	² λύσαι, λύσειε		λύσοιτο	λύσαιτο
P. 1 λύσοιμεν	λύσαιμεν		λυσοίμεθα	λυσαιίμεθα
2 λύσοιτε	λύσαιτε		λύσοισθε	λυσαιισθε
3 λύσοιεν	λύσαιεν, λύσειαν		λύσοιντο	λυσαιιντο
D. 2 λύσοιτον	λυσαιτον		λύσοισθον	λυσαιισθον
3 λυσοίτην	λυσαιίτην		λυσοίσθην	λυσαιίσθην
Imv.	² λύσον			² λύσαι
3	λυσάτω			λυσάσθω
P. 2	λύσατε			λύσασθε
3	λυσάτωσαν, ² λυσάντων			λυσάσθωσαν, ² λυσάσθων
D. 2	λύσατον			λύσασθον
3	λυσάτων			² λυσάσθων
Inf. λύσειν	[² ον] ² λύσαι	lusiſſe	λύσεισθαι	λυσασθαι
Par. λύσων, -ουσα,	λύσας, -άσα, -άν		λυσόμενος, -η, -ον	λυσάμενος, -η, -ον
G. λύσοντος, -ούσης	λύσαντος, -άσης		λυσομένου, -ης	λυσαμένου, -ης

C. COMPLETE TENSES.

4. Perfect System : Base λεύκ-.

		ACTIVE.	
		i. PRESENT.	j. PLUPERFECT.
		<i>I have loosed.</i>	<i>I had loosed.</i>
		solvi	solvēram
Primary.	Ind. S. 1	λεύκῃ ῥῥῆϊ	
	2	λέυκας <i>repulisti</i>	
	3	ἔλευκε <i>repulit</i>	
	P. 1	λεύκῃμεν	
	2	λεύκατε	
	3	λεύκασι	
Secondary.	D. 2	λεύκῃτον	
	Ind. S. 1	ἔλευκαν <i>repulēr-</i>	
	2	ἔλευκας [<i>ram</i>]	
	3	ἔλευκε	
	P. 1	ἔλευκαμεν	
	2	ἔλευκατε [<i>κεσαν</i>]	
Primary.	3	ἔλευκασαν, ἔλεβ-	
	D. 2	ἔλευκατον	
	3	ἔλευκέτην	
	Sub. S. 1	λεύκω <i>repulērīm</i>	
	2	λεύκῃς <i>repulērīs</i>	
	3	λεύκῃ <i>repulērī</i>	
Secondary.	P. 1	λεύκωμεν	
	2	λεύκετε	
	3	λεύκωσι	
	D. 2	λεύκετον	
	Opt. S. 1	λεύκοιμι <i>repulīssēm</i>	
	2	λεύκοις <i>repulīssēs</i>	
Primary.	3	λεύκοι <i>repulīssēi</i>	
	P. 1	λεύκοιμεν	
	2	λεύκοιτε	
	3	λεύκοιεν	
	D. 2	λεύκοιτον	
	3	λεύκοίτην	
Secondary.	Imv. S. 2	ἔλευκε	
	3	ἔλευκέτω	
	P. 2	λεύκετε	
	3	ἔλευκέτωσαν, ἔλευκόντων	
	D. 2	ἔλευκετον	
	3	ἔλευκέτων	

Infin. λευκέναι! *repulisse*

Part. N. λευκός! -υία! -ός!

G. λευκότος! -υίας

Ind. k. *Future Perfect* λευκὸς ἔσομαι *solvēro, I shall have loosed.*

5. Perfect Passive System :

		PASSIVE AND	
		i. PERFECT.	ii. PLUPERFECT.
		<i>I have been l'd, &c.</i>	<i>I had been l'd, &c.</i>
		solūsus sum, &c.	solūsus ēram, &c.
Primary.	λέλυμαι		
	λέλυσαι		
	λέλυται		
	λέλυμεθα		
	ἔλυσθε		
	ἔλυνται		
Secondary.	ἔλυσθον		
	ἔλυμην		
	ἔλυστο		
	ἔλυτο		
	ἔλυμεθα		
	ἔλυσθε		
Primary.	ἔλυντο		
	ἔλυσθον		
	ἔλυσθη		
	λελυμένος εἰ		
	λελυμένος ἦ		
	λελυμένος ἦν		
Secondary.	λελυμένοι ὄμεν		
	λελυμένοι ἦτε		
	λελυμένοι ὄσι		
	λελυμένοι ἦτον		
	λελυμένος εἶην		
	λελυμένος εἶης		
Primary.	λελυμένος εἶη		
	λελυμένοι εἶμεν		
	λελυμένοι εἶητε		
	λελυμένοι εἶσαν		
	λελυμένω εἶητον		
	λελυμένω εἶήτην		
Secondary.	ἔλυστο		
	ἔλυσθω		
	ἔλυσθε		
	ἔλυσθωσαν, ἔλυσθων		
	ἔλυσθον		
	ἔλυσθων		

λελύσθαι!

λελυμένος! -η, -ον!

λελυμένου, -ης

D. COMPOUND INDEFINITE TENSES.

Bases λελῦ- and λελῦσ-. 6. Compound System: Bases λῦθε- and λῦθησ-.

MIDDLE.

n. FUTURE PERFECT.

I shall have been loosed, &c.
solūtus ero, redēmēro

Ind. λελῦσομαι
2 λελύσῃ, λελύσῃ
3 λελύσεται

P. 1 λελυσόμεθα
2 λελύσεσθε
3 λελύσονται

D. 2 λελύσεσθον

Ind.

2

3

P. 1

2

3

D. 2

3

Sub.

2

3

P. 1

2

3

D. 2

Opt. λελυσοίμην

2 λελύσοιο

3 λελύσοιτο

P. 1 λελυσοίμεθα

2 λελύσοισθε

3 λελύσονται

D. 2 λελυσοίσθον

3 λελυσοίσθην

Imv.

3

P. 2

3

D. 2

3

Inf. λελύσεσθαι

Par. λελυσόμενος, -η, -ον

G. λελυσομένου, -ης

PASSIVE.

o. AORIST.

I was loosed.
solūtus sum

p. FUTURE.

I shall be loosed.
solvar

λῦθήσομαι
λυθήσῃ, λυθήσῃ
λυθήσεται

λυθησόμεθα
λυθήσεσθε
λυθήσονται

λυθήσεσθον

ἐλύθην

ἐλύθης

ἐλύθη

ἐλύθημεν

ἐλύθητε

ἐλύθησαν

ἐλύθητον

ἐλυθήτην

λυθῶ

λυθής

λυθή

λυθώμεν

²λυθήτε

λυθώσι

λυθήτον

λυθείην

λυθείης

λυθείη

λυθείμεν, λυθείμεν

λυθείητε, λυθείτε

λυθείσαν, λυθείεν

λυθείητον, λυθείτον

λυθείήτην, λυθείτην

λύθητι

λύθητω

²λύθητε

λυθήτωσαν,

²λυθέντων

λύθητον

λυθήτων

λυθῆναι!

λυθείς! -είσα! -έν!

λυθέντος! -είσης

λυθήσεσθαι

λυθησόμενος, -η, -ον

λυθησομένου, -ης

r. LAT. *luo*, to expiate, pay; *lūdo*, play, pello, drive, *Pl. lūsi*, péptli. The Latin above the columns is for translation; that by the side, for comparison of forms. The sign ' affixed to a form shows that it may receive a *paragogic* (163); and the sign 'i', that the accent is not *recessive* (769). A small figure prefixed shows the number of forms belonging to the paradigm (some of them plur. Part. forms), which are spelled in the same way. See 36g, 38y, 270d.

q. *Verbals* λῦτός! solūtus, solūbilis, loosed, loosable; λῦτός! solvendus.

38. E. SECOND TENSES.

7. 2 Aorist System.		8. 2 Perfect System.	9. 2 Comp. Syst.
r. 2 AOR. ACT. t. 2 AOR. MIDDLE.		u. 2 PERFECT ACTIVE.	w. 2 AORIST PASSIVE.
<i>I left.</i>	<i>I remained.</i>	<i>I trust, pret.</i>	<i>I was worn.</i>
Ind. 1 ἔλιπον liqui	ἔλιπόμην	πέποιθα fido	ἐτρίβην tritus sum
2 ἔλιπες	ἔλιπου	πέποιθας	ἐτρίβης
3 ἔλιπε	ἔλιπετο	2 πέποιθε	ἐτρίβη
P. 1 ἔλιπομεν	ἔλιπόμεθα	πεποιθήμεν	ἐτρίβημεν
2 ἔλιπετε	ἔλιπεσθε	πεποιθατε	ἐτρίβητε
3 ἔλιπον	ἔλιποντο	πεποιθασι	ἐτρίβησαν
D. 2 ἔλιπετον	ἔλιπεσθον	πεποιθάτον	ἐτρίβητον
3 ἔλιπέτην	ἔλιπέσθην		ἐτρίβήτην
Sub. 1 λῖπω	λίπωμαι	πεποιθω	τριβῶ
2 λῖπης	2 λῖπῃ	πεπόιθης	τριβῆς
3 2 λῖπῃ	λίπεται	πεποιθῇ	τριβῇ
P. 1 λῖπομεν	λιπόμεθα	πεποιθώμεν	τριβώμεν
2 λῖπητε	λίπησθε	πεποιθήτε	2 τριβήτε
3 λῖπωσι	λίπωνται	πεποιθῶσι	τριβῶσι
D. 2 λῖπητον	λίπησθον	πεποιθήτον	τριβήτον
Opt. 1 λίποιμι	λιποίμην	πεποιθοίμι, -οίην	τριβέην
2 λίποις	λίποις	πεποιθοίς, -οίης	τριβέης
3 λίποι	λίποιτο	πεποιθῇ	τριβέῃ
P. 1 λίπομεν	λιποίμεθα	πεποιθοίμεν	τριβέίμεν, -είμεν
2 λίποιτε	λίποισθε	πεποιθοίτε	τριβέητε, -είτε
3 λίποιεν	λίποιντο	πεποιθοίεν	τριβέησαν, -είεν
D. 2 λίποιτον	λίποισθον	πεποιθοίτον	τριβέητον, -είτον
3 λιποίτην	λιποίστην	πεποιθόιτην	τριβεήτην, -είτην
Imp. 1 λῖπε	λιποῦ!	2 πέποιθε	τριβηθι
3 λῖπέτω	λίπέσθω	πεποιθέτω	τριβήτω
P. 2 λῖπετε	λίπεσθε	πεποιθετε	2 τριβήτε
3 λιπέτωσαν, λιπέσθωσαν,	2 λιπόντων 2 λιπέσθων	πεποιθέτωσαν, πεποιθόντων	τριβήτωσαν, 2 τριβέντων
D. 2 λῖπετον	λίπεσθον	πεποιθέτον	τριβήτον
3 λιπέτων	2 λιπέσθων	πεποιθέτων	τριβήτων
Inf. λῖπειν	λίπέσθαι!	πεποιθέναι!	τριβήναι!
Par. λιπών!	λιπόμενος	πεποιθώς! -ύα! -ός!	τριβείς! -είσα! -εν!
Theme λείπω (s. λιπ-, λειπ-, 347 h) linquo, to leave, 50; F. λείψω, 2 Pf. λέλοιπα, 312 b; λῖπών decl. 26 f; accent 780 b, 781 b, 782.		v. 2 PLUP. ACT. ἐπεποιθεν ἐπεποιθείς ἐπεποιθα ἐπεποιθαμεν, &c.	x. 2 FUT. PASS. τριβήσομαι τριβησοίμην τριβήσεσθαι τριβησόμενος

§ 38. y. The SECOND TENSES, which have no place in the regular conjugation, are here supplied from the verbs λείπω, πείθω, and τρίβω (39). See 289, 303, 336 a. Pret. πέποιθα 268, 338 b, 312 b, 817 b, 318; πεποιθῆν 293 c.

§ 39. e. MUTE VERBS 270 c: τρίβω 347 g, τάσσω 349 i, 169 a, πείθω 347 h, ὀρίζω 349 β; τρι(β-σω)ψω, ἔτα(γ-σα)ξα, πέπει(θ-σο)σο, πεπεῖ(θ-σθαι)-σθαι, 151; ὀρι(σω, εω)ῶ, 305 a; τέτρι(β-κα)φα, τέτα(γ-κα)χα, ὠρί(δ-κew)-

39. VIII. CLASSES OF VERBS. A. MUTE.

a. LABIAL: τρίβω	b. PALATAL: τάσσω	c. LINGUAL: πείθω
Stem τρίβ-, τριβ-; to rub.	τάγ-, τασσ-; arrange.	πίθ-, πειθ-; persuade.
Pres. A. τρίβω tēro	τάσσω, τάττω	πείθω
P. & M. τρίβομαι	τάσσομαι, τάττομαι	πείθομαι
Impf. A. ἐτρίβον	ἐτασσον, ἐταττον	ἐπειθον
P. & M. ἐτριβόμην	ἐτασσόμην, ἐταπτόμην	ἐπειδόμην
Fut. A. τρίψω	τάξω	πείσω
*Mid. τρίψομαι	τάξομαι	πείσομαι
1 Aor. A. ἐτριψα	ἐταξα	ἐπεισα
Mid. ἐτριψάμην	ἐταξάμην	ἐπεισάμην
2 Aor. A. ἐλάβον took	ἤγαγον led	ἐπιδον poet.
Mid. ἐλαβόμην	ἠγαγόμην	ἐπιδόμην
1 Pf. A. τέτριψα trīvi	τέταχα	πέπεικα
1 Pl. A. ἐτετριφειν	ἐτετάχειν	ἐπεπείκειν
2 Pf. A. λέλοιπα 38 r	πέφευγα fūgi	πέποιθα 38
2 Pl. A. ἐλελοίπειν	ἐπεφευγειν	ἐπεποίθειν
Pf. P. Ind. τέτριμμαi	τέταγμαi	πέπεισμαi
2 τέτριψαι	τέταξαι	πέπεισαι
3 τέτριπται	τέτακται	πέπεισται
P. 1 τετριμμεθα	τετάγμεθα	πεπείσμεθα
2 τέτριφθε	τέταχθε	πέπεισθε
3 τετριμμένοι εισί'	τετάχασται	πεπεισμένοι εισί'
Imv. τέτριψο	τέταξο	πέπεισο
3 τετριφθω	τετάχθω	πεπεισθω
P. 2 τέτριφθε	τέταχθε	πέπεισθε
3 τετριφθωσαν,	τετάχθωσαν,	πεπεισθωσαν,
τετριφθων	τετάχθων	πεπεισθων
Inf. τετριφθαι !	τετάχθαι !	πεπεισθαι !
Par. τετριμμένος !	τεταγμένος !	πεπεισμένος !
Pl. P. Ind. ἐτετριμμην	ἐτετάγμην	ἐπεπείσμην
2 ἐτέτριψο	ἐτέταξο	ἐπέπεισο
3 ἐτέτριπτο	ἐτέτακτο	ἐπέπειστο
P. 1 ἐτετριμμεθα	ἐτετάγμεθα	ἐπεπείσμεθα
2 ἐτέτριφθε	ἐτέταχθε	ἐπέπεισθε
3 τετριμμένοι ἦσαν	ἐτετάχατο	πεπεισμένοι ἦσαν
Fut. Pf. τετριψομαι	τετάξομαι	λελήσομαι
1 Aor. P. ἐτριφθην	ἐτάχθην	ἐπείσθην
1 Fut. P. τριφθήσομαι	ταχθήσομαι	πεισθήσομαι
2 Aor. P. ἐτίρβην oftener	ἐτάγην rare	ἐδράθην r. or l.
2 Fut. P. τριβήσομαι	ταγήσομαι	[slept]
Verbals τριπτός, τριπτέος	τακτός, τακτέος	πιστός, πιστέος

κειν, 149; τेत्रи(β-μαι)μμαi, ἐπεπεί(θ-μην)σμην, 148; τέτρι(β-ται)πται, ἐτέτα(γ-το)κτο, πει(θ-τεος)στέος, ἐτρι(β-θην)φθην, τα(γ-θ)χθήσομαι, ὠρι(δ-θ)-σθην, 147; τέτρι(β-σθε)φθε, τετά(γ-σθω)χθω, 158; τετριμμένοι (-αι, -α) ἦσαν, τεταγμένοι (-αι, -α) εἰσὶ or τετάχασται, 300 b, c, 158; ὠρίζον, ὠρικά, 277 c, 278 a, 280 a. Tenses supplied from other Verbs: ἐλαβον 351. 2; ἤγαγον,

MUTE VERBS.

d. LINGUAL: *ὀρίζω*
ὀρίδ-, ὀρίτ-; to bound.
 Pres. A. *ὀρίζω* finio
 P. & M. *ὀρίζομαι*
 Impf. A. *ὀρίζον*
 P. & M. *ὀρίζομαι*
 1 Aor. A. *ὥρισα*
 Mid. *ὥρισάμην*
 2 Aor. A. *εἶδον* saw
 Mid. *εἶδόμην*
 1 Pf. A. *ὥρικα*
 1 Pl. A. *ὥρικειν*
 2 Pf. A. *οἶδα* 46 a
 2 Pl. A. *ᾔδειν*
 Perf. P. *ὥρισμαι*
 Plup. P. *ὥρισμην*
 1 Aor. P. *ὥρισθην*
 1 Fut. P. *ὥρισθήσομαι*
 2 Aor. P.
 2 Fut. P. [στῆός
 Verbals *ὀριστός, ὀρι-*

Fut. A. *ὀρίσω,*
ὀρίω
 Opt. *ὀρίσοιμι,*
ὀριοῖμι
 Inf. *ὀρίσειν,*
ὀριεῖν
 Par. *ὀρίσω,*
ὀρίων
 Fut. M. *ὀρίσομαι,*
ὀριοῦμαι
 Opt. *ὀρισοίμην,*
ὀριοίμην
 Inf. *ὀρίσεσθαι,*
ὀριεῖσθαι
 Par. *ὀρισόμενος,*
ὀριοῦμενος

40. B. LIQUID VERBS.

a. ἀγγέλλω nuntio	b. φαίνω ostendo
<i>ἀγγελ-, ἀγγελλ-; to announce.</i>	<i>φᾶν-, φαν-; to show.</i>
<i>ἀγγέλλω</i>	<i>φαίνω</i>
<i>ἀγγέλλομαι</i>	<i>φαίνομαι</i>
<i>ἤγγελλον</i>	<i>ἐφαίνον</i>
<i>ἤγγελλόμην</i>	<i>ἐφαίνόμην</i>
<i>ἤγγειλα</i>	<i>ἔφηνα</i>
<i>ἤγγειλάμην</i>	<i>ἔφηνάμην</i>
<i>ἤγγελον</i> rarer	<i>ἔβαλλον</i> <i>ιθρεω</i>
<i>ἤγγελλόμην</i>	<i>ἐβαλόμην</i>
<i>ἤγγελκα</i>	<i>πέφαγκα</i>
<i>ἤγγέλκειν</i>	<i>ἐπεφάγκεν</i>
<i>ἔλωλα</i> <i>perii</i>	<i>πέφηνα</i> as mid.
<i>ἔλωλειν</i>	<i>ἐπεφήνεν</i>
<i>ἤγγελμαι</i>	<i>πέφασμαι</i>
<i>ἤγγέλμην</i>	<i>ἐπεφάσμην</i>
<i>ἤγγέσθην</i>	<i>ἐφάνθην</i>
<i>ἀγγελθήσομαι</i>	<i>φανθήσομαι</i>
<i>ἤγγέλην</i> late	<i>ἐφάνην</i> as mid.
<i>ἀγγελήσομαι</i>	<i>φανήσομαι</i>
<i>ἀγγελτός, ἀγγελτέος</i>	<i>φαντός, φαντέος</i>

Fut. Act.	Fut. Mid.	Perf. Pass. & Mid.
<i>ἀγγελω</i>	<i>ἀγγελοῦμαι</i>	Ind. <i>πέφασμαι</i>
Ind. <i>φᾶνῶ</i>	<i>φᾶνούμαι</i>	2 <i>πέφανσai</i>
2 <i>φανείς</i>	<i>φανῆ, φανεί</i>	3 <i>πέφανται</i>
3 <i>φανεί</i>	<i>φανείται</i>	P. 1 <i>πεφάσμεθα</i>
P. 1 <i>φανούμεν</i>	<i>φανούμεθα</i>	2 <i>πέφανθε</i> [εισί
2 <i>φανείτε</i>	<i>φανείσθε</i>	3 <i>πεφασμένοι</i>
3 <i>φανούσι</i>	<i>φανούνται</i>	Imv. <i>πέφανσο</i>
Opt. <i>φανοίμι, -οίην</i>	<i>φανοίμην</i>	3 <i>πεφάνθω</i>
2 <i>φανοίς, -οίης</i>	<i>φανοίο</i>	P. 2 <i>πέφανθε, &c.</i>
3 <i>φανοί, -οίη</i>	<i>φανοίτο</i>	Inf. <i>πεφάνθαι!</i>
P. 1 <i>φανοίμεν</i>	<i>φανοίμεθα</i>	Par. <i>πεφασμένοι!</i>
2 <i>φανοίτε</i>	<i>φανοίσθε</i>	Plup. Pass. & Mid.
3 <i>φανοίεν</i>	<i>φανοίντο</i>	<i>ἐπεφάσμην</i>
Inf. <i>φανείν</i>	<i>φανείσθαι</i>	<i>ἐπέφανσο</i>
Par. <i>φανῶν</i>	<i>φανούμενος</i>	<i>ἐπέφαντο, &c.</i>

fr. *ἀγω* ago, lead, 284 e, g; *πέφευγα*, fr. *φεύγω* fugio, flee, 50; *λελήσσομαι* shall have forgotten, fr. *λανθάνω* 50; *ἐδράθην* 342. 3, 351. 2; *εἶδον* 358. — O. E. *γράφω* write, *τρέπω* turn, *κόπτω* cut, *τύπτω* strike, *πλέκω* plait, *δέχομαι* receive, *πράσσω* do, *φράζω* tell, *πλάσσω* fashion, 50; *κομίζω*, -ισω, -ιῶ, *κεκόμικα*, -ισμαι, *έκομίσθην*, *κομιστός*, *δρίγγ*; *σπεύδω* hasten.

§ 40. c. LIQUID VERBS: *ἀγγέλλω* 349 l, *φαίνω* 347 h; *ἀγγε(λ-σω, λέω)λῶ*, *φανῶ*, *ἐφ(αν-σα)νηνα*, *ἤγγειλα*, 152; *φαν(έω)ῶ*, -(έεις)έῳ, -(έο)οῦμεν, -(έε)εῖτε, -(έου)οῦσι, -(έοι)οῖμι, -(έων)ῶν, 121, cf. *φιλέω* 42; *φανοίην* 293 b; *πέφα(ν-κα)γκα* 150; *πέφηνα* 312 a; *πέφα(ν-μαι)σμαι* 150 d; *πέφαν-σαι*

41. C. DOUBLE-CONSONANT VERBS.

a. πέμπω mitto πεμπ-; send.		b. σπένδω libo σπενδ-; pour.	c. αύξάω or αύξάνω augeo αύξ-, αύξάν-; increase.
Pres. A.	πέμπω ἄρχω	σπένδω	αύξω, αύξάνω
P. & M.	πέμπομαι lead	σπένδομαι	αύξομαι, αύξάνομαι
Impf. A.	έπεμπον ἤρχον	έσπενδον	ἤξουν, ἤξανον
P. & M.	έπεμπόμην	έσπενδόμην	ἠύξόμην, ἠύξανόμην
Fut. A.	πέμψω ἄρξω	σπείσω	αύξήσω μελλήσω
Mid.	πέμψομαι	σπείσομαι	αύξήσομαι
Aor. A.	έπεμψα ἤρξα	έσπεισα	ἠύξησα ἠψησα
Mid.	έπεμψάμην	έσπεισάμην	ἠύξησάμην
1 Pf. A.	πέπομφα ἤρχα	έσπεικα late	ἠύξηκα ἠρρήκα
1 Pl. A.	έπεπόμφειν	έσπειkein	ἠύξηkein
2 Pf. A.	λέλαμπα διαze	πέπονθα	ὀδῶδα smell
2 Pl. A.	ἐλελάμπειν	έπεπόνθειν	ὀδῶδειν
Perf. P.	πέπεμμαι ἤργμαι	έσπειςμαι	ἠύξημαι
Plup. P.	έπεπέμμην	έσπεισμην	ἠύξημην
Aor. P.	έπέμφθην ἤρχθην	έσπεισθην	ἠύξηθην
Fut. P.	πεμφθήσομαι	σπεισθήσομαι	αύξηθήσομαι
Verbals	πεμπτός, πεμπτέος	σπειστέος	αύξητός, αύξητέος

Perfect Passive.

(d. ἐλέγχω to confute.)

Pluperfect Passive.

Ind.	πέπεμμαι	ἐλήλεγμαι	έπεπέμμην	ἐληλέγμην
2	πέπεμφαι	ἐλήλεγξαι	έπεπέμψο	ἐληλεγξο
3	πέπεμπται	ἐλήλεγκται	έπεπέμπτο	ἐληλεγκτο
P. 1	πέπεμμεθα	ἐληλέγμεθα	έπεπέμμεθα	ἐληλέγμεθα
2	πέπεμφθε	ἐληλεγχθε	έπεπέμφθε	ἐληλεγχθε [σαν
3	πέπεμμένοι εισί	ἐληλεγμένοι εισί	πέπεμμένοι ἦσαν	ἐληλεγμένοι ἦ-
Imv.	πέπεμψο	ἐληλεγξο	Pf. P. Inf.	Pf. P. Part.
2	πέπέμφθω	ἐληλέγχθω	πέπέμφθαι!	πέπεμμένος!
P. 3	πέπεμφθε, &c.	ἐληλεγχθε, &c.	ἐληλέγχα!	ἐληλεγμένος!

42. D. PURE VERBS. I. CONTRACT.

1. In -άω: τιμάω honoro 2. In -έω: φιλέω amo 3. In -όω: δηλόω declāro

S. τιμά-; to honor.

S. φίλε-; to love.

S. δηλο-; to manifest.

156 b; πέφα(ν-σθε)νθε 158; ὀλωλα, fr. ὀλλῶμι destroy, 351. 4, 281 c; ἔβα-
λον, fr. βάλλω 50. — O. E. στέλλω send, καθάιρω purify, δέρω slay, σπείρω
sow, φθείρω destroy, μαιίνω stain, τείνω stretch, κλίνω bend, κρίνω judge,
πλύνω wash, τέμνω cut, βάλλω throw, μένω remain, νέμω distribute, 50.

§ 41. e. DOUBLE-CONSONANT VERBS: πέπομφα 312 c; πέπε(μ-
μαι)μμαι, ἐλήλεγμαι, 148 a; σπ(ενδ-σιν)είσω, έσπ(ενδ-μ, ενσμ)ασμαι, 151,
156, 148; έσπεικα 50; αύξάνω 351. 2; αύξήσω 311 a; λέλαμπα, πέπονθα,
ὀδῶδα, fr. λάμπω, πάσχω suffer, ὀζω, 50; μελλήσω, ἠψησα, ἠρρήκα, fr.
μέλλω delay, ἔψω boil, ἔρρω go away, 311 a, 50. — O. E. κάμπτω bend,
σφιγγω bind, τέρπω please, κλάζω clang, βόσκω feed, ἀχθομαι be vexed.

DEFINITE

a. PRESENT ACTIVE.

	<i>I honor,</i>	<i>live,</i>	<i>love,</i>	<i>run,</i>	<i>manifest.</i>
Ind.	τιμ(ᾶω)ῶ	ζῶ	φιλ(έω)ῶ	θέω	δηλ(όω)ῶ
2	τιμ(άεις)ᾶς	ζῆς	φιλ(έεις)εῖς	θεῖς	δηλ(όεις)οῖς
3	τιμ(άει)ᾶ	ζῇ	φιλ(έει)εῖ	θεῖ	δηλ(όει)οῖ
P. 1	τιμ(άο)ῶ-μεν	ζῶμεν	φιλ(έο)οῦ-μεν	θέομεν	δηλ(όο)οῦ-μεν
2	τιμ(άε)ᾶ-τε	ζῆτε	φιλ(έε)εῖ-τε	θεῖτε	δηλ(όε)οῦ-τε
3	τιμ(άου)ῶ-σι	ζῶσι	φιλ(έου)οῦ-σι	θέουσι	δηλ(όου)οῦ-σι
Sub.	τιμ(άω)ῶ	ζῶ	φιλ(έω)ῶ	θέω	δηλ(όω)ῶ
2	τιμ(ᾶης)ᾶς	ζῆς	φιλ(έης)ῆς	θέης	δηλ(όης)οῖς
3	τιμ(ᾶη)ᾶ	ζῇ	φιλ(έη)ῇ	θέη	δηλ(όη)οῖ
P. 1	τιμ(άω)ῶ-μεν	ζῶμεν	φιλ(έω)ῶ-μεν	θέωμεν	δηλ(όω)ῶ-μεν
2	τιμ(ᾶη)ᾶ-τε	ζῆτε	φιλ(έη)ῇ-τε	θέητε	δηλ(όη)ῶ-τε
3	τιμ(άω)ῶ-σι	ζῶσι	φιλ(έω)ῶ-σι	θέωσι	δηλ(όω)ῶ-σι
Opt.	τιμ(άοι)ῶ-μι, -ᾶην	-ᾶην	φιλ(έοι)οῖ-μι, -οῖην	-οῖην	δηλ(όοι)οῖ-μι, -οῖην
2	τιμ(άοις)ῶς, -ᾶης	-ᾶης	φιλ(έοις)οῖς, -οῖης	-οῖης	δηλ(όοις)οῖς, -οῖης
3	τιμ(άοι)ῶ, -ᾶη	-ᾶη	φιλ(έοι)οῖ, -οῖη	-οῖη	δηλ(όοι)οῖ, -οῖη
P. 1	τιμ(άοι)ῶ-μεν, -ᾶημεν	-ᾶημεν	φιλ(έοι)οῖ-μεν, -οῖημεν	-οῖημεν	δηλ(όοι)οῖ-μεν, -οῖημεν
2	τιμ(άοι)ῶ-τε, -ᾶητε	-ᾶητε	φιλ(έοι)οῖ-τε, -οῖητε	-οῖητε	δηλ(όοι)οῖ-τε, -οῖητε
3	τιμ(άοι)ῶ-εν	-ᾶεν	φιλ(έοι)οῖ-εν	-οῖεν	δηλ(όοι)οῖ-εν
Imv.	τιμ(αε)ᾶ	ζῇ	φιλ(εε)ει	θεῖ	δηλ(οε)ου
2	τιμ(αε)ᾶ-τω	ζῆτω	φιλ(εε)εῖ-τω	θεῖτω	δηλ(οε)οῦ-τω
P. 2	τιμ(αε)ᾶ-τε	ζῆτε,	φιλ(εε)εῖ-τε	θεῖτε,	δηλ(οε)οῦ-τε
3	τιμ(αε)ᾶ-τωσαν, &c.	ζῶτωσαν, &c.	φιλ(εε)εῖ-τωσαν, &c.	θεῖτωσαν, &c.	δηλ(οε)οῦ-τωσαν, &c.
	τιμ(αό)ῶ-ντων		φιλ(εό)οῦ-ντων		δηλ(οό)οῦ-ντων
Inf.	τιμ(άειν)ᾶν	ζῆν	φιλ(έειν)εῖν	θεῖν	δηλ(άειν)οῦν
Par.	τιμ(άων)ᾶν	ζῶν	φιλ(έων)ῶν	θέων	δηλ(άων)ῶν
	τιμ(άου)ῶ-σα		φιλ(έου)οῦ-σα		δηλ(όου)οῦ-σα
	τιμ(άον)ῶν		φιλ(έον)οῦν		δηλ(όον)οῦν

b. IMPERFECT ACTIVE.

§. 1	ἐτίμ(αον)ων	ἔζων	ἐφιλ(έον)ουν	ἔθεον	ἐδήλ(οον)ουν
2	ἐτίμ(αες)ας	ἔζης	ἐφιλ(έες)εις	ἔθεις	ἐδήλ(οες)ους
3	ἐτίμ(αε)α	ἔζη	ἐφιλ(έε)ει	ἔθει	ἐδήλ(οε)ου
P. 1	ἐτίμ(άο)ῶ-μεν	ἔζωμεν	ἐφιλ(έο)οῦ-μεν	ἔθεομεν	ἐδήλ(όο)οῦ-μεν
2	ἐτίμ(άε)ᾶ-τε	ἔζητε	ἐφιλ(έε)εῖ-τε	ἔθείτε	ἐδήλ(όε)οῦ-τε
3	ἐτίμ(αον)ων	ἔζων	ἐφιλ(έον)ουν	ἔθεον	ἐδήλ(οον)ουν

§ 42. e. CONTRACT VERBS 290 b, 309, 120 s, 7; τιμ(άω)ῶ, τιμ(άο)ῶμεν, τιμ(άου)ῶσι, τιμ(άοι)ῶμι, 120 c; τιμ(άεις)ᾶς, τιμ(άε)ᾶτε, τιμ(ᾶης)ᾶς, τιμ(ᾶη)ᾶ-τε, 120 a, 118 d; φιλ(έω)ῶσι, φιλ(έου)οῦ, φιλ(έοι)οῖο, 121 c; φιλ(έο)οῦμαι, φιλ(έει)εῖ, φιλ(έε)εῖται, 121 a, b; φιλ(έη)ῇ, φιλ(έη)ῇται, 121 d; δηλ(όων)ῶν, δηλ(όου)οῦσα, δηλ(όοις)οῖς, 121 c; δηλ(όεις)οῖς, δηλ(όη)οῖ, 123 a; δῆλ(οε)ου, ἐδῆλ(οον)ουν, 121 b; δηλ(όη)ῶσθε, 120 d; τιμ(άειν)ᾶν, δηλ(άειν)οῦν, 309 c; τιμᾶν, φιλοῖς, δηλοῖ (in this second form of the Opt., the parts shown above take the place of all that follows the parentheses in the first form), 293 b, c; ζ(άεις)ῆς, ζ(ᾶη)ῇ, ἔζ(αε)ῇ, 120 g; θέω, θεῖς, 309 b; τιμᾶσω, θη-

TENSES.

C. PRESENT PASSIVE AND MIDDLE.

	<i>I am honored,</i>	<i>loved,</i>	<i>manifested, &c.</i>
Ind.	τιμ(άο)ῶμαι	φιλ(έο)οῦμαι	δηλ(όο)οῦμαι
2	τιμ(άη)ᾷ	φιλ(έη)ῇ, φιλ(έει)εἶ	δηλ(όη)οῖ
3	τιμ(άε)ᾶται	φιλ(έε)εἶται	δηλ(όε)οῦται
P. 1	τιμ(αό)ῶ-μεθα	φιλ(εό)οῦ-μεθα	δηλ(οό)οῦ-μεθα
2	τιμ(άε)ᾶ-σθε	φιλ(έε)εἶ-σθε	δηλ(όε)οῦ-σθε
3	τιμ(άο)ῶ-νται	φιλ(έο)οῦ-νται	δηλ(όο)οῦ-νται
Sub.	τιμ(άω)ῶμαι	φιλ(έω)ῶμαι	δηλ(όω)ῶμαι
2	τιμ(άη)ᾷ	φιλ(έη)ῇ	δηλ(όη)οῖ
3	τιμ(άη)ᾶται	φιλ(έη)ῇται	δηλ(όη)ῶται
P. 1	τιμ(αώ)ῶ-μεθα	φιλ(εώ)ῶ-μεθα	δηλ(οώ)ῶ-μεθα
2	τιμ(άη)ᾶ-σθε	φιλ(έη)ῇ-σθε	δηλ(όη)ῶ-σθε
3	τιμ(άω)ῶ-νται	φιλ(έω)ῶ-νται	δηλ(όω)ῶ-νται
Opt.	τιμ(σοί)ῳ-μην	φιλ(εοί)οἰ-μην	δηλ(σοί)οἰ-μην
2	τιμ(άοι)ῳ-ο	φιλ(έοι)οἰ-ο	δηλ(όοι)οἰ-ο
3	τιμ(άοι)ῳ-το	φιλ(έοι)οἰ-το	δηλ(όοι)οἰ-το
P. 1	τιμ(αοί)ῳ-μεθα	φιλ(εοί)οἰ-μεθα	δηλ(οοί)οἰ-μεθα
2	τιμ(άοι)ῳ-σθε	φιλ(έοι)οἰ-σθε	δηλ(όοι)οἰ-σθε
3	τιμ(άοι)ῳ-ντο	φιλ(εοί)οἰ-ντο	δηλ(οοι)οἰ-ντο
Imv.	τιμ(άου)ῶ	φιλ(έου)οῦ	δηλ(όου)οῦ
3	τιμ(αέ)ᾶ-σθω	φιλ(έε)εἶ-σθω	δηλ(όε)οῦ-σθω
P. 2	τιμ(άε)ᾶ-σθε	φιλ(έε)εἶ-σθε	δηλ(όε)οῦ-σθε
3	τιμ(αέ)ᾶ-σθωσαν, τιμ(αέ)ᾶ-σθων	φιλ(έε)εἶ-σθωσαν, φιλ(έε)εἶ-σθων	δηλ(οέ)οῦ-σθωσαν, δηλ(οέ)οῦ-σθων
Inf.	τιμ(άε)ᾶ-σθαι	φιλ(έε)εἶ-σθαι	δηλ(όε)οῦ-σθαι
Par.	τιμ(αό)ῶ-μενος	φιλ(εό)οῦ-μενος	δηλ(οό)οῦ-μενος
	τιμ(αο)ῶ-μένη	φιλ(εο)οῦ-μένη	δηλ(οο)οῦ-μένη
	τιμ(αό)ῶ-μενον	φιλ(εό)οῦ-μενον	δηλ(οό)οῦ-μενον

d. IMPERFECT PASSIVE AND MIDDLE.

S. 1	ἐτιμ(αή)ῶ-μην	ἐφιλ(εή)οῦ-μην	ἐδηλ(οή)οῦ-μην
2	ἐτιμ(άου)ῶ	ἐφιλ(έου)οῦ	ἐδηλ(όου)οῦ
3	ἐτιμ(άε)ᾶ-το	ἐφιλ(έε)εἶ-το	ἐδηλ(όε)οῦ-το
P. 1	ἐτιμ(αή)ῶ-μεθα	ἐφιλ(εή)οῦ-μεθα	ἐδηλ(οή)οῦ-μεθα
2	ἐτιμ(άε)ᾶ-σθε	ἐφιλ(έε)εἶ-σθε	ἐδηλ(όε)οῦ-σθε
3	ἐτιμ(άο)ῶ-ντο	ἐφιλ(έο)οῦ-ντο	ἐδηλ(όο)οῦ-ντο

πάσσω, ἐφίλησα, δεδήλωκα, 310; ἐτέλεσα 310 c; πλεύσω 345; πλευσούμαι 305 d; τετέλεσμαι, ἐπλεύσθην, 307 a, b; ἐλ(άσω)ῶ, τελέ(εσω)ῶ, 305 b; πε-
πράσσομαι fr. (πρα-) πιπράσκω sell, 50; κεκλήσομαι fr. καλέω, -έσω, CALL,
342. 2, 50; δεδήσομαι fr. δέω bind, 319 c, 309 b; accent 772.—O. E.
νικάω conquer, ὀπτάω roast; διψάω thirst, πεινάω hunger, 120 g; πειράω
try, ἐάω permit, ἀνιάω vex, ἀκροάομαι hear, 310, 279 c; σπάω draw, γελάω
laugh, 310 c, e, 307 a; αἰτέω ask, μίσέω hate, οἰκέω inhabit, ἡγέομαι lead,
μυμέομαι imitator, ἱμιτάω; ζέω boil, αἰδέομαι respect, 310 c, 307 a, 309 b;
πληρώω fill, χρυσάω gild; βεγέω shiver, 324 b; ἀρώω plough, 310 c, 50.

f. INDEFINITE AND COMPLETE TENSES.

Fut. A.	τιμήσω	φιλήσω	δηλώσω
Mid.	τιμήσομαι	φιλήσομαι	δηλώσομαι
Aor. A.	έτίμησα	έφιλησα	έδηλωσα
Mid.	έτιμησάμην	έφιλησάμην	έδηλωσάμην
Perf. A.	τετίμηκα	πεφίληκα	δεδήλωκα
Plup. A.	έτετιμήκειν	έπεφίληκειν	έδεδηλώκειν
Perf. P.	τετίμημαι	πεφίλημαι	δεδηλωμαι
Plup. P.	έτετιμήμην	έπεφίλημην	έδεδηλώμην
Fut. Pf.	τετιμήσομαι	πεφιλήσομαι	δεδηλώσομαι
Aor. P.	έτιμήθην	έφιλήθην	έδηλώθην
Fut. P.	τιμηθήσομαι	φιληθήσομαι	δηλωθήσομαι
Verbals	τιμητός, τιμητέος	φιλητός, φιλητέος	δηλωτός, δηλωτέος

g. OTHER EXAMPLES.

Pres. A.	θηρ(άω)ω hunt	τελ(έω)ω finish	πλέω sail
P. & M.	θηρ(άω)ω-μαι	τελ(έο)ού-μαι	
Impf. A.	έθήρ(αον)ων	έτέλ(εον)ουν	έπλεον
P. & M.	έθήρ(αό)ώ-μην	έτελ(εό)ού-μην	
Fut. A.	θηράσω	τελέσω, τελώ	πλεύσω late
Mid.	θηράσομαι	τελέσομαι, τελούμαι	πλεύσομαι, πλευσοῦ-μαι
Aor. A.	έθήρᾱσα	έτέλεσα	έπλευσα
Mid.	έθηρᾱσάμην	έτελεσάμην	
Perf. A.	τεθήρᾱκα	τετέλεκα	πέπλευκα
Plup. A.	έτεθηράκειν	έτετελέκειν	έπεπλεύκειν
Perf. P.	τεθήρᾱμαι	τετέλεσμαι	πέπλευσμαι
Plup. P.	έτεθηράμην	έτετελέσμην	έπεπλεύσμην
Fut. Pf.	πεπράσομαι	κεκλήσομαι	δεδήσομαι
Aor. P.	έθηράσθην	έτελέσθην	έπλεύσθην late
Fut. P.	θηρᾱθήσομαι	τελεσθήσομαι	πλευσθήσομαι late
Verbals	θηρᾱτός, θηρᾱτέος	τελεστός, τελεστέος	πλευστέος

Att. } ἐλ(ᾶσω, ἄω)ῶ, ἐλᾶς, ἐλᾶ, ἐλῶμεν, &c.; ἐλῶμι or ἐλῶην· ἐλᾶν· ἐλῶν.
 Fut. } τελ(έσω, έω)ῶ, τέλεις, τελεῖ, &c.; τελοῖμι or τελοῖην· τελεῖν· τελῶν.

43. ANALOGIES FROM LATIN CONTRACT VERBS.

1. In -(ao)o : ama-. 2. In -eo : mone-. 3. In -io : audi-.

ACTIVE VOICE.

Ind. Pr.	ām(āo)o love	mōnēo warn	audiō hear
2	am(aīs)ās	mon(eīs)ēs	aud(iīs)īs
3	am(aīt)āt	mon(eīt)ēt	aud(iīt)ēt
P. 1	am(aī)āmus	mon(eī)ēmus	aud(iī)īmus
2	am(aī)ātis	mon(eī)ētis	aud(iī)ītis
3	am(aūnt)ant	mon(eūnt)ent	audiunt
Impf.	am(aē)ābam	mon(eē)ēbam	audiēbam
Sub. Pr.	am(aam)em	moneam	audiam
Impf.	am(aē)ārem	mon(eē)ērem	aud(iē)īrem

Imv. s. 2	am(aē)ā	mon(eē)ē	aud(iē)ī
2, 3	am(aī)āto'	mon(eī)ēto	aud(iī)īto
P. 2	am(aī)āte	mon(eī)ēte	aud(iī)īte
3	am(aīi)ānto	mon(eūi)ēnto	audiunto
Inf. Pr.	am(aē)āre	mon(eē)ēre	aud(iē)īre
Par. Pr.	am(aens)āns	mon(eens)ēns	audiens

PASSIVE VOICE.

Ind. Pr.	ām(āor)or	mōnēor	audīor
2	am(aē)āris, -re	mon(eē)ēris, -re,	aud(iē)īris, -re
3	am(aī)ātur	mon(eī)ētur	aud(iī)ītur
P. 1	am(aī)āmur	mon(eī)ēmur	aud(iī)īmur
2	am(aī)āmini	mon(eī)ēmini	aud(iī)īmini
3	am(aīi)āntur	mon(eūi)ēntur	audiuntur
Impf.	am(aē)ābar	mon(eē)ēbar	audiēbar
Sub. Pr.	am(aar)er	monear	audiar
Impf.	am(aē)ārer	mon(eē)ērer	aud(iē)īrer
Imv. s. 2	am(aē)āre	mon(eē)ēre	aud(iē)īre
2, 3	am(aī)ātor	mon(eī)ētor	aud(iī)ītor
P. 2	am(aī)āmini	mon(eī)ēmini	aud(iī)īmini
3	am(aīi)āntor	mon(eūi)ēntor	audiuntor
Inf. Pr.	am(aē)āri	mon(eē)ēri	aud(iē)īri

44. PURE VERBS. II. BARYTONES IN -ε.

S. βουλευ-, *to plan*; σει-, *shake*; θύ-, θύ-, *sacrifice*; και-, κα-, &c., *burn*.

Pres. A.	βουλευώ	σεῖω	θύω (ῥ)	καίω, O. A. κάω
P. & M.	βουλεύομαι	σειομαι	θύομαι	καίομαι
Impf. A.	ἔβουλενον	ἔσειον	ἔθυον	ἔκαιον, ἔκαον
P. & M.	ἐβουλεύομην	ἐσειόμην	ἐθύόμην	ἐκαίόμην
Fut. A.	βουλεύσω	σεισω	θύσω	καύσω
Mid.	βουλεύσομαι	σεισομαι	θύσομαι	καύσομαι
Aor. A.	ἐβούλευσα	ἔσεισα	ἔθυσα	ἔκαυσα, P. ἔκεα
Mid.	ἐβουλευσάμην	ἔσεισάμην	ἔθυσάμην	ἐκαυσάμην
Perf. A.	βεβούλευκα	σέσεικα	τέθυκα	κέκαυκα
Plup. A.	ἐβεβουλεύκειν	ἐσεσείκειν	ἐτεθύκειν	ἐκεκαύκειν
Perf. P.	βεβούλευμαι	σέσεισμαι	τέθύμαι	κέκαυμαι
Plup. P.	ἐβεβουλεύμην	ἐσεσείσμην	ἐτεθύμην	ἐκεκαύμην
Aor. P.	ἐβουλεύθην	ἐσεισθην	ἐτύθην	ἐκαύθην, ἐκάθην
Fut. P.	βουλεύθήσομαι	σεισθήσομαι	τυθήσομαι	καυθήσομαι
Verbals	βουλευτός, -τέος	σειστός, -τέος	θυτός	καυτός OΓ -στός

45. PURE VERBS. III. VERBS IN -μ.

1. ἵστημι (s. σῆ-, ἰσῆ-) *stāto*, *to set up*, STATION (Pf. and 2 Aor., *to stand*); 2. τίθημι (θε-, τῖθε-) *pōno*, *to put, place*; 3. δίδωμι (δο-, δῖδο-) *do, to give*; 4. δείκνυμι (δεικ-, δεικνύ-) *indico to point out, show*.

§ 44. a. BARYTONE VERBS 309 a: βεβούλευμαι, σέσειμαι, 307 b, d; θύσω, τέθυκα 310 d; ἐτύθην 159 d; καίω (s. κατ-, κα-, κε-, κᾶ-, και-), 345, 341, 347 g, h. — O. E. παιδεύω *educate*; πιστεύω *trust*; τίω *poet.*,

DEFINITE

a. PRESENT ACTIVE.

Ind. ἴσθημι	τίθηνμι	δίδωμι	δείκνυμι, -ῶ
2 ἴσθης	τίθης	δίδως	δείκνυς
3 ἴσθησι'	τίθησι'	δίδωσι'	δείκνυσι'
P. 1 ἴσθᾱμεν	τίθεμεν	δίδομεν	δείκνυμεν
2 ἴστατε	τίθετε	δίδοτε	δείκνυτε
3 ἴσᾱσθε	τιθέασθε,	διδόασθε,	δεικνύασθε,
	τιθεῖσθε	διδούσθε	δεικνύσθε
Sub. ἴσθῶ	τιθῶ	διδῶ	δεικνύω
2 ἴσθῃς	τιθῃς	διδῷς	δεικνύῃς
3 ἴσθῃ	τιθῇ	διδῷ	δεικνύῃ
P. 1 ἴσθῶμεν	τιθῶμεν	διδῶμεν	δεικνύομεν
2 ἴσθῃτε	τιθῃτε	διδώτε	δεικνύῃτε
3 ἴσθῶσθε	τιθῶσθε	διδώσθε	δεικνύοσθε
Opt. ἴσταιην	τιθείην	διδόην [διδῃην]	δεικνύοιμι
2 ἴσταιῃς	τιθείῃς	διδόῃς	δεικνύοις
3 ἴσταιῃ	τιθείῃ	διδόῃ	δεικνύοι
P. 1 ἴσταιήμεν, -αῖμεν	τιθείημεν, -εῖμεν	διδόημεν, -οῖμεν	δεικνύοιμεν
2 ἴσταιήτε, -αῖτε	τιθείήτε, -εῖτε	διδόητε, -οῖτε	δεικνύοιτε
3 ἴσταιήσαν, -αῖεν	τιθείήσαν, -εῖεν	διδόησαν, -οῖεν	δεικνύοιεν
Imv. ἴσθη	τίθει	δίδου	δείκνυ, -νε
3 ἴσθᾱτω	τιθέτω	διδύτω	δεικνύτω
P. 2 ἴστατε	τίθετε	δίδοτε	δείκνυτε
3 ἴσάτωσαν,	τιθέτωσαν,	διδότωσαν,	δεικνύτωσαν,
ἰσάντων	τιθέντων	διδόντων	δεικνύντων
Inf. ἰσάναι!	τιθέναι!	διδόναι!	δεικνύναι!
Par. ἰσάσθαι!	τιθείς!	διδούς!	δεικνύς! -ύων
ἰσᾱσαῖ!	τιθείσα!	διδούσα!	δεικνύσα!
ἰσάν!	τιθέν!	διδόν!	δεικνύν!

b. IMPERFECT ACTIVE.

Ind. ἴστην	ἐτίθην, ἐτίθουν	ἐδίδων, ἐδίδουν	ἐδείκνυν, ἐδείκνυνον
2 ἴσθης	ἐτίθης, ἐτίθεις	ἐδίδως, ἐδίδους	ἐδείκνυς, ἐδείκνυες
3 ἴσθη	ἐτίθῃ, ἐτίθει	ἐδίδω, ἐδίδου	ἐδείκνυ, ἐδείκνυε'
P. 1 ἴσθᾱμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
2 ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
3 ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν, -ονον

honor; κελεύω command, παίω strike, 307 b; κλείω shut, κολούω maim, 307 e, 50; δακρύω weep, κωλύω (ῶ) hinder; κλαίω weep, 50.

§ 45. e. VERBS IN -μι 313 s: Stems, δο- διδο-, θε- τιθε-, 357. 1, στα-ἵστα- 357. 3, δεκ- δεικνυ- 351. 3; stem-mark lengthened 314. Affixes 35 a, 36 a, g, 32 i, 295 s; (ἵστα-μ) ἵσθημι, ἵστην, 296; (ἵστα-τ) ἵσθησι, ἵσθη, 298; ἵσθ(α-ν), ἵσθ(α-σι), ἵσθ(α-σι)ᾱσι, τιθέασθαι 300 a, 156; δεικνύμι or δεικνύω 315 a; ἵσθ(α-ω)ῶ, ἵσθ(α-ης)ῆς, βῆς, διδ(ι-η)ῶ, δῶ, γνῶ, τιθ(ε-ω)ῶμαι, 316 a; ἵσταιην, δεικνύοιμι, 293, διδῶην, δῶην, 316 b, ἵσταῖμεν, θεῖμεν, 293 a; ἵσθ(α-ε)ῃ, τίθ(ε-ε)ῃ, θές, δός, στήθι, δῶθι, 297 c; ἵσάται, δύναι, 301; ἵσθ(α-ντ-ς)ᾱς, βάς, τιθ(ε-ντ-ς)ῃς, γνούς, 156, 26, ἵσᾱσα, δίδουσα, 233 b; ἐδίδουν, ἐτίθεις,

TENSES.

c. PRESENT PASSIVE AND MIDDLE.

Ind. ἴσθαι	τιθεμαι	δίδομαι	δείκνυμαι
2 ἴσασαι	τίθεται, τίθη	δίδοσαι	δείκνυσαι
3 ἴσεται	τίθεται	δίδοται	δείκνυται
P. 1 ἴσάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2 ἴσασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3 ἴσονται	τίθενται	δίδονται	δείκνυνται
Sub. ἴσθωμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2 ἴσῃ	τιθῇ	διδῷ	δεικνῇ
3 ἴσῃται	τιθῇται	διδῶται	δεικνύηται
P. 1 ἴσώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
2 ἴσῃσθε	τιθῃσθε	διδῷσθε	δεικνύσθε
3 ἴσώνται	τιθώνται	διδώνται	δεικνύονται
Opt. ἴσάιμην	τιθείμην, τιθοίμην	διδοίμην	δεικνυοίμην
2 ἴσαιο	τιθείο, τιθοίο	διδοίο	δεικνυίο
3 ἴσαιτο	τιθείτο, τιθοίτο	διδοίτο	δεικνυίτο
P. 1 ἴσάιμεθα	τιθείμεθα, τιθοίμεθα	διδοίμεθα	δεικνυοίμεθα
2 ἴσαισθε	τιθείσθε, τιθοίσθε	διδοίσθε	δεικνυοίσθε
3 ἴσαιντο	τιθείντο, τιθοίντο	διδοίντο	δεικνυοίντο
Imv. ἴσᾶσο, ἴστω	τίθεςο, τίθου	δίδοσο, δίδου	δείκνυσο
3 ἴσᾶσθω	τιθέσθω	διδόσθω	δεικνύσθω
P. 2 ἴσασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3 ἴσᾶσθωσαν,	τιθέσθωσαν,	διδόσθωσαν,	δεικνύσθωσαν,
ἴσᾶσθων	τιθέσθων	διδόσθων	δεικνύσθων
Inf. ἴσασθαι	τιθεσθαι	δίδοσθαι	δείκνυσθαι
Par. ἴσάμενος	τιθέμενος	διδόμενος	δεικνύμενος
ἴσαμένη	τιθεμένη	διδομένη	δεικνυμένη
ἴσάμενον	τιθέμενον	διδόμενον	δεικνύμενον

d. IMPERFECT PASSIVE AND MIDDLE.

Ind. ἴσᾶμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2 ἴσᾶσο, ἴστω	ἐτίθεςο, ἐτίθου	ἐδίδοσο, ἐδίδου	ἐδείκνυσο
3 ἴσατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
P. 1 ἴσάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2 ἴσασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3 ἴσᾶντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

315 b; ἴσασαν 300; τιθεσαι τίθη (late, Pall. Ep. 79), ἴσασο ἴστω, ἐθ(εσο)ου, δ(οσο)ου, 297 e, h; τιθοίμην, θοίμην, 315 c; accent 772 g, h, 780 a, 781, 782 b.—O. E. *πλεπλημι* *pleo*, *fill*, *πλεπρημι* *burn*, *δονημι* *benefit*, *κίχημι* *lend*; *ἀγαμαι* *admire*, *δυναμαι* *be able*, *κρέμαμαι* *hang*, *μάρναμαι* *poet., fight*; *δίψημι* Ep. & Ion., *seek*; *ὀνομαι* Ep., *blame*; *ἀγνύμι* *break*, *ζεύγνυμι* *jungo*, *join*, *ζώννυμι* *gird*, *δλλύμι* *destroy*, *δυνύμι* *swear*, *πῆγνυμι* *fasten*. See 50.

2 Aor. (see also above) 313 b, 314 c, d: *ἔβην*, *ἔσβην*, *ἔγρων*, (forms partially given in 45 h), *ἔδυν*, *ἔδραν*, 2 A. of *βαίνω* *go*, *σβέννυμι* *quench*, *γυγνώσκω* *gnosco*, *KNOW*, *δύνω* *enter*, *sink*, *διδράσκω* *run*, 50; *ἐπριάμην* (s. *πρια-*) as 2 A. of *ώνομαι* *buy*, 50; *στά* 297 d; *στάτων*, *γνόντων*, 314 c; *ἔθηκα*,

INDEFINITE AND

ℓ. Fut. A.	στήσω	θήσω	δώσω	δείξω
Mid.	στησομαι	θησομαι	δώσομαι	δείξομαι
1 Aor. A.	έστησα	έθηκα 306 b	έδωκα	έδειξα
Mid.	έστησάμην	έθηκάμην Ep.		έδειξάμην
Perf. A.	έστηκα 46	τέθεικα 310 b	δέδωκα	δέδειχα
Plup. A.	έστηκειν, είσθήκειν	έτεθείκειν	έδεδώκειν	έδεδειχειν
F. Pf. A.	έστηξω 319 b			

h. SECOND AORIST

Ind.	έστην	έβην	(έθηκα έσβην	(έδωκα έγνων	έδυν sank
2	έστης	έβης	έθηκας έσβης	έδωκας έγνως	έδυσ
3	έστη	έβη	έθηκε' έσβη	έδωκε' έγνω	έδυ
P. 1	έστημεν		έθεμεν	έδομεν	έδυμεν
2	έστητε		έθετε	έδοτε	έδυτε
3	έστησαν		έθεσαν	έδοσαν	έδυσαν
Sub.	στώ	βῶ	θῶ	δῶ	γνῶ
2	σῆς	βῆς	θῆς	δῶς	γνῶς
3	σῆ	βῆ	θῆ	δῶ	γνῶ
P. 1	στώμεν	βῶμεν	θῶμεν	δῶμεν	γνώμεν
2	σῆτε	βῆτε	θῆτε	δῶτε	γνώτε
3	στώσι'	βῶσι'	θῶσι'	δῶσι'	γνώσι'
Opt.	σταίην	βαίην	θείην	δοίην [δάην]	δύην Ep.
2	σταίης	βαίης	θείης	δοίης	δύης
3	σταίη	βαίη	θείη	δοίη	δύη
P. 1	σταίημεν, σταίμεν	θειήμεν, θείμεν	δοίημεν, δοίμεν	δύημεν, δύμεν	
2	σταίητε, σταίτε	θειήτε, θείτε	δοίητε, δοίτε	δύητε, δύτε	
3	σταίησαν, σταίεν	θειήσαν, θείεν	δοίησαν, δοίεν	δύησαν, δύεν	
Imv.	στήθι [σῑ]	θές	δός	γνώθι	δύθι
3	στήτω	θέτω	δότη	γνώτω	δύτω
P. 2	στήτε	θέτε	δότε	γνώτε	δύτε
3	στήτωσαν,	θέτωσαν,	δότησαν,	δύτωσαν,	
	σῑντων	θῑντων	δόντων	δύντων	
Inf.	σῑναι	βῑναι	θεῖναι σβῑναι	δύναι γνῑναι	δύναι
Par.	σῑς	βῑς	θείς σβείς	δούς γνούς	δύς

έθεμεν, θεῖναι, έδωκα, έδομεν, δοῖναι, 306 b, c, 314 d; δύην 316 c; δρ(α)ς)ξες 120 h; πρίωμαι, πρίαο, 783 b. — O. E. έτλην, έφθην, έπτην, έπτάμην, έσκλην, έάλων or ήλων, έβλων, 2 A. of τλα- endure, φθάνω anticipate, πέτομαι fly, σκέλλω dry, άλσσκομαι be taken, βίω vivo, ζίωε, 50.

§ 45. j. SELECT HOMERIC FORMS OF Ισστημι, τίθημι, ίημι, δίδωμι, &c. ACTIVE. Pres. Ind. s. 2 λέϊς E. 880, διδοῖς (ίης, δίδως, Bek.), 335 a, τίθησθα, διδοῖσθα (δίδωσθα Bek.), 297 b; 3 τιθεῖ, λεῖ B. 752, δίδοι, 335 a; P. 3 θέουσι (θέωσι Bek.) 335 a; Sub. s. 3 ίησι N. 234, § 328 b; Imv. Ιστα 335 a, δίδωθι 335 d; Inf. Ιέμεν Δ. 351, Ιέμεναι N. 114, τιθήμεναι, διδοῦναι, 333 c, 335 d: Impf. s. 1 Ιεω (Ιην Bek.) ι. 88, § 315 b; 3 Ιστασκε τ. 574, § 332 g, τιθει (τίθη Bek.) A. 441, § 284 a, 315 b; P. 3 τίθην α. 112, Ιεν M. 33 (v. l. ξόν-ιον A. 273), έδιδον, 330 b: Fut. Ind. s. 3 αν-έσει σ. 265, § 310 d; P. 1 δίδωσομεν (s. διδο-) v. 358; Inf. ήσέμεν T. 361, ήσέμεναι π. 377, θησέμεναι M. 35, δωσέμεναι δ. 7, § 333 d, δίδώσων ω. 314: 1 Aor. στήσα δ. 582,

COMPLETE TENSES.

g. Perf. P. ἔσταμαι 310 d	τέθειμαι	δέδομαι	δέδεγμαι
Plup. P. ἐστάμην	έτεθείμην	έδεδόμην	έδεδείμην
F. Pf. P. ἐστήξομαι 319 b			δεδείξομαι L.
Aor. P. ἐστάθην	έτέθην 159 d	έδόθην	έδειχθην
Fut. P. σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Verbals στατός, στατέος	θετός, θετέος	δοτός, δοτέος	δεκτός, δεκτέος

ACTIVE.

i. SECOND AORIST MIDDLE.

Ind. 2 ἔδρας	ἐπρίμην bought	έθέμην	έδόμην
3 ἔδρα	ἐπρίω	έθου	έδου
P. 1 ἔδραμεν	ἐπρίατο	έθετο	έδοτο
2 ἔδρατε	ἐπρίάμεθα	έθέμεθα	έδομεθα
3 ἔδρασαν	ἐπρίασθε	έθεσθε	έδοσθε
	ἐπρίαντο	έθεντο	έδοντο
Sub. 2 δρᾷς	πρίωμαι	θῶμαι	δῶμαι
3 δρᾷ	πρίη	θῆ	δῶ
P. 1 δρώμεν	πρίηται	θῆται	δῶται
2 δράτε	πρίώμεθα	θώμεθα	δώμεθα
3 δρώσι	πρίησθε	θήσθε	δώσθε
	πρίωνται	θώνται	δώνται
Opt. 2 δραίης	πριαίμην	θειμην, θοίμην	δοίμην
3 δραίη	πριαίω	θείω, θοίω	δοίω
P. 1 δραίμεν, δραίμεν	πριαίτο	θείτο δc.	δοίτο
2 δραίητε, δραίτε	πριαίμεθα	θειμεθα	δοίμεθα
3 δραίησαν, δραίεν	πριαίσθε	θείσθε	δοίσθε
	πρίαντο	θείντο	δοίντο
Imv. 3 δράτω	πρίασο, πρίω	θού	δού
P. 2 δράτε	πριάσθω	θέσθω	δόσθω
3 δράτωσαν, δράντων	πρίασθε	θέσθε	δόσθε
	πριάσθωσαν,	θέσθωσαν,	δόσθωσαν,
	πρίασθων	θείσθων	δοίσθων
Inf. δρᾶναι	πρίασθαι	θείσθαι	δοίσθαι
Par. δράς	πριάμενος	θέμενος	δόμενος

δῶκα δ. 649, § 284 a, ἔηκα P. 708, § 135: Perf. Ind. P. 2 ἔστητε 335 d; Inf. ἐστάμεν φ. 261, ἐστάμεναι N. 56, § 333 c; Part. ἐστάδτος T. 79, ἐστεῶτα N. 261, § 325 d: 2 Aor. Ind. s. 1 στήν A. 744, § 284 a, δόσκω, 3 στάσκειν, 332 g; P. 3 ἔσταν, στάν I. 193, ἔφην, 330 b, ἔσταν M. 56, § 335 d, θέσαν B. 599, ἔσαν δ. 681, δόσαν A. 162, § 284 a, Sub. (322 a, c, 323 c, 324 c, 328 b) s. 1 βέω, βέω A. 567, γνῶω. 2 στήης, θείης or θήης, γνῶης Ψ. 487; 3 στήη, βήη, βέη II. 94, 852, θείη or θήη, ἔη II. 590, εἴη or ἤη ε. 471, ἦεν O. 359, δῶη, δῶσι, δῶσαν. P. 1 στέωμεν, στελομεν, θῶμεν, θέλομεν, δῶμεν. 3 στήωσι or στείωσι, δῶσω. D. 3 στήετον; Inf. στήμεναι K. 55, θέμεν, θέμεναι, ἔμεν A. 94, δόμεν, δόμεναι, γνῶμεναι, 333 c. MIDDLE. Pres. Imv. ἴστασο, ἴσταο Bek., K. 291, § 297 e; Part. τιθήμενον 335 d: Impf. P. 3 τιθεντο H. 475: Fut. s. 2 θήσεαι δ. 163, § 323 c: 1 Aor. s. 3 θήκατο K. 31, § 306 b: 2 Aor. Ind. s. 3 θέτο Γ. 310, ἔτο δ. 76, § 284 a; D. 3 θέσθην χ. 141; Sub. s. 1 θείομαι 323 c; 2 θῆαι (v. l. θείης) T. 403; Imv. θέο K. 333, θεύ 323 c.

VERBS IN -MI (continued).

ACTIVE VOICE.

k. ἔμμι mitto			l. εἰμί sum		m. εἶμι eo, ire	
S. ἔ-, ἐ-, to send.			S. ἔσ-, ἐ-, to be.		S. ἴ-, to go.	
Present.			Present.		Present.	
Ind. 1 ἔμμι	(ἦκα	εἰμί	sum	εἶμι	eo	
2 ἔης	ἦκας	[εἰς] εἶ	es	[εἰς] εἶ	is	
3 ἔησι	ἦκε	ἔσσι	est	ἔσσι	it	
P. 1 ἔμεν	εἶμεν	ἔσμεν	sūmus	ἔμεν	imus	
2 ἔετε	εἶτε	ἔστέ	estis	ἔτε	itis	
3 ἔασσι, ἔίσσι	ἔσαν (ἦκαν)	ἔσσι	sunt	ἔασσι	eunt	
D. 2 ἔετον	εἶτον, 3 εἶτην	ἔστόν		ἔτον		
Sub. 1 ἔω	ῶ	ῶ	sim	ῶ	eam	
2 ἔης	ῆς	ῆς	sis	ῆς	eas	
3 ἔη	ῆ	ῆ	sit	ῆ	eat	
P. 1 ἔωμεν	ῶμεν	ῶμεν	sīmus	ῶμεν	eāmus	
2 ἔητε	ῆτε	ῆτε	sitis	ῆτε	eatis	
3 ἔωσι	ῶσι	ῶσι	sint	ῶσι	eant	
D. 2 ἔητον	ῆτον	ῆτον		ῆτον		
Opt. 1 εἰήν [ἴοιμι]	εἴην	εἴην	essem	ἴοιμι, ἴοίην		
2 εἴης	εἴης	εἴης	esses	ἴοις	ires	
3 εἴη	εἴη	εἴη	esset	ἴοι	iret	
P. 1 εἰήμεν, εἰίμεν	εἴμηην, εἴίμεν	εἴήμεν, εἴίμεν		ἴοιμεν		
2 εἴητε, εἴίτε	εἴητε, εἴίτε	εἴητε, εἴίτε		ἴοιτε		
3 εἴησαν, εἴίεν	εἴησαν, εἴίεν	εἴησαν, εἴίεν		ἴοιεν		
D. 2 εἴητον, εἴίτον	εἴητον, εἴίτον	εἴητον, εἴίτον		ἴοιτον		
3 εἴητην, εἴίτην	εἴητην, εἴίτην	εἴητην, εἴίτην		ἴοίτην		
Imv. 1 ἔει	ἔει	ἔει	es	ἔει [εἶ?]		
3 ἔετω	ἔετω	ἔετω [ἦτω]	esto	ἔετω	ito	
P. 2 ἔετε	ἔετε	ἔετε	este	ἔετε	ite	
3 ἔετωσαν,	ἔετωσαν,	ἔετωσαν,	sunto	ἔετωσαν,	eunto	
ἔέντων	ἔέντων	ἔετων, γ. ὄντων		ἔέντων, ἔετων		
D. 2 ἔετον	ἔετον	ἔετον		ἔετον		
3 ἔετων	ἔετων	ἔετων		ἔετων		
Inf. 1 εἶναι	εἶναι	εἶναι	esse	εἶναι	ire	
Par. 1 εἶς	εἶς	ὄν	[ens]	ἔων	iens	
ἔεσσα, ἔέν	εἶσα, ἔν	οὔσα, ὄν		ἔουσα, ἔόν		
Imperfect.			Imperfect.		Imperfect.	
Ind. 1 ἔην, [ἔουν] ἔω	Fut. ἦσω, ἦσοιμι,	S. 1 ἦν, ῆ, ἦμην	ἦεν, ἦα ἰbam			
2 ἔης, ἔεις	ἦσειν, ἦσων	2 [ῆς] ἦσθα	ἦεις, ἦεισθα			
3 ἔη, ἔει	1 Aor. ἦκα (Ind. only) 306	3 ἦν ἔρατ	ἦε			
P. 1 ἔμεν		P. 1 ἦμεν	ἦμεν, ἦμεν			
2 ἔετε		2 ἦτε, ἦστε	ἦετε, ἦτε			
3 ἔεσαν	Perf. εἶκα, εἶκέναι,	3 ἦσαν erant	ἦεσαν, ἦσαν			
D. 2 ἔετον	εἰκώς 310 b	D. 2 ἦτον, ἦστον	ἦειτον, ἦτον			
3 ἔετην	Plup. εἶκεν	3 ἦτην, ἦστην	ἦείτην, ἦστην			

PASSIVE AND MIDDLE VOICES.

	n. Of ἵμι.	o. Of εἶμι, to be.	q. κεῖμαι, to lie.
	Present.	2 Aorist.	Futures.
Ind.	ἵμαι	εἶμην	ἔσομαι
2	ἴσσαι	εἶσο	ἔσῃ, ἔσει
3	ἴεται	εἶτο	[ἔσεται] ἔσται
P. 1	ἰέμεθα	εἶμεθα	ἐσόμεθα
2	ἴεσθε	εἴσθε	ἔσεσθε
3	ἴενται	εἴντο	ἔσονται
Sub.	ἰώμαι	ῶμαι	
2	ἱῇ	ῇ	
3	ἱῇται	ῇται	
P. 1	ἰώμεθα	ῶμεθα	
2	ἱῇσθε	ῇσθε	
2	ἰώνται	ῶνται	
Opt.	ἰεῖμην, ἰοίμην	εἶμην, οἶμην	ἐσοίμην
2	ἰεῖο, ἰοῖο	εἶο, οἶο	ἐσοο
3	ἰεῖτο ἔκ.	εἶτο, οἶτο	ἐσοῖτο
P. 1	ἰεῖμεθα	εἶμεθα, οἶμεθα	ἐσοίμεθα
2	ἰεῖσθε	εἴσθε, οἴσθε	ἐσοῖσθε
3	ἰεῖντο	εἴντο, οἴντο	ἐσοῖντο
Imv.	ἴεσο, ἴου	οὖ	
3	ἴεσθω	ἔσθω	
P. 2	ἴεσθε	ἔσθε	
3	ἴεσθωσαν, ἴεσθων	ἔσθωσαν, ἔσθων	
Inf.	ἴεσθαι	ἔσθαι	ἔσεσθαι
Par.	ἰέμενος	εἶμενος	ἐσόμενος

Imperfect.

Ind.	ἰέμην	Fut. M. ἦσομαι	p. To εἶμι to go, some assign a Middle, ἵμαι to hasten, Imperf. ἰέμην.	ἔκειμην
2	ἴεσο, ἴου	1 A. M. ἠκάμην		ἔκεισο
3	ἴετο	Perf. εἶμαι		ἔκειτο
P. 1	ἰέμεθα	Plup. εἶμην	Others write these tenses with a rough breathing, ἵμαι, ἰέμην, and refer them to ἵμι to send.	ἔκειμεθα
2	ἴεσθε	Aor. P. εἶδην		ἔκεισθε
3	ἴεντο	Fut. P. ἐθήσομαι		ἔκειντο
D. 2	ἴεσθον	Verb-als { ἐτός		Future.
3	ἴεσθην	als { ἐτέος		κεῖσομαι

§ 45. r. Stems ἱ- ἰε- 357. 3, ἱσ- ἱ- 345, ἱ-, φα-, 314 a, κέε-, contr. κε-, 342. 1: ἵμι, cf. τίθημι. (ἱεσι) ἱεῖσι, Att. ἱᾶσι, 122, 120 f; ἵοιμι 315 c; ἵεω 315 b; A. εἶμεν, εἶμην, εἶθην, 279 c; εἶμι, εἶμι, 50; ἐστὶ 298 a; ἵοιην 293 c; ἴθι, εἰ, 297 d, ἰόντων 313 c, ἔστων, ἔτων, 300 e; ἦσθα, ἦεσθα, 297 b; ἦν, ἦει, 163 b; (ἦει) ἦμεν 118 d, 121 d; ἔσεται Ep., A. 211, ἔσται nude (the only Att. form) 303 a; dialectic forms 50; φημί, cf. ἵστημι. ἦμι, φῆς, 50; φαθί, ἐφῆσθα, 297 b, d; (κέμαι) κεῖμαι, cf. τίθεμαι. κέωμαι, κεοίμην, 315 c, 772 g. Hdt. has the uncontracted κέεται, ἐκέετο, κέεσθαι, &c.

t. Forms marked with the sign † may be enclitic.

VERBS IN -μι: u. φημί fāri, to say (s. φᾶ-).

	PRES. Ind.	Subj.	Opt.	Imv.	Inf.	IMPF.
S. 1	φημί ἡμί	φῶ	φαίην		φάναι	ἔφην, ἦν
2	φῆς, φῆς	φῆς	φαίης	φάθι or φάθι		ἔφης, ἔφησθα
3	φησί	φῇ	φαίη,	φάτω	Part.	ἔφη, ἦ
P. 1	φᾶμεν	φῶμεν	&c.		r. in Att.	ἔφᾶμεν
2	φατέ	φῆτε		φάτε	φάς	ἔφατε
3	φᾶσι	φῶσι		φάτωσαν, φάντων		ἔφασαν

Fut. φήσω, Aor. ἔφησα. MID. and PASS., little used in Att.: Pres. Inf. φάσθαι, Pt. φάμενος · Impf. ἐφάμην · Perf. Imv. πεφάσθω · Aor. P. ἐφάθην · Verb. φᾶτός, φατέος. — See 45 r, t, 50.

46. E. PRETERITIVES.

a. οἶδα novi, I know (s. ἴδ-, εἶδ-, εἶδε-).

	2 PERF. Ind.	Subj.	Opt.	Imv.	2 PLUP.
S. 1	οἶδα	εἰδῶ	εἰδείην		ἦδειν, ἦδη
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	ἦδεις, ἦδης, ἦδισθα, ἦδησθα
3	οἶδε	εἰδῇ	εἰδείη,	ἴστω	ἦδει', ἦδη
P. 1	οἶδᾶμεν, ἴσμεν	εἰδῶμεν	&c.		ἦδειμεν, ἴσμεν
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	ἦδετε, ἴστε
3	οἶδᾶσι', ἴσῃσι'	εἰδῶσι'		ἴστωσαν	ἦδισαν, ἴσαν

Inf. εἰδέναι! Part. εἰδώς! Fut. εἴσομαι · less Att. Fut. εἰδήσω and Aor. εἶδησα · Verb. ἰστέος. — See ὁράω 50.

b. δέδοικα or δέδια timeo, I am afraid (s. δι-, δε-).

	2 PERF. Ind.	Subj.	Opt.	Imv.	Inf.	2 PLUP.
S. 1	δέδια	δεδίω	δεδειήην		δεδέναι!	ἐδεδείην
2	δέδιας	δεδίης	δεδειείης	δεδίθι	Part.	ἐδεδείης
3	δέδιε	δεδίη,	δεδειέη,	δεδίτω	δεδίως!	ἐδεδείει
P. 1	δέδιμεν	&c.	&c.			ἐδεδίμεν
2	δέδτε			δέδτε		ἐδεδίτε
3	δεδίῃσι'			δεδίτωσαν		ἐδεδίσαν

1 Perf. δέδοικα, 1 Plup. ἐδεδοίκεν, Fut. δείσομαι Ep. chiefly, δείσω late, Aor. ἔδεια. — See δεῖω 50.

§ 46. e. PRETERITIVES 268, 317 s: οἶδα, δέδοικα, ἔστηκα, 320 b; (οἶδ-σθα nude, 151) οἶσθα, ἦδισθα, 297 b; (ἴδμεν Θ. 32, § 148) ἴσμεν, (ἦδ-μεν) ἴσμεν, δέδιμεν, ἔσταμεν, 320 a; δεδίασι 156 a; εἰδῶ, ἐστῶ, εἰδείην (so δεδειήην? as fr. base δεδ-ιε-, Pl. Phædr. 351 a), ἐσταίην, (ἴδ-θι) ἴσθι, ἐστάναι, 320 c; ἐστῶς 320 d; ἦδειν, ἦδη, 278 d, 291 c; ἐστήκειν 280 a, Att. also ἐστήκειν 279 c; ἡμῖν κάθημαι (κατά, ἡμῖν) 280 a, 161 b (having forms from both ἐ- and ἔδ-, or see 307 e); cf. Lat. sēde-o, and see 141; (ἦδ-ται) ἦσται, ἦστο, 147; καθῶμαι, καθόμην, 317 c; ἡμενος 780 c; ἐκάθησο, καθήσο, 282 b, 783 a, 771 c. — O. E. τέθηκα am dead, βέβηκα stand, μέμονα am eager, ἀνωγα command, 320 e, f.

c. ἤμαι and κάθημαι *sedeo*, *I sit* (s. ε-, εδ-).

		PERFECT MIDDLE.			
		Indicative.	Subj.	Opt.	Imperative.
S. 1	ἤμαι	κάθημαι	καθῶμαι	καθοίμην	
2	ἦσαι	κάθησαι	καθῇ	καθοίῃ	ἦσο κάθησο
3	ἦται	κάθηται	καθῇται	καθοίτο	ἦσθω καθήσθω,
P. 1	ἤμεθα	καθήμεθα	καθώμεθα	καθοίμεθα	ἔc.
2	ἦσθε	κάθησθε	καθῆσθε	καθοίσθε	ἦσθε
3	ἦνται	κάθηνται	καθῶνται	καθοίντο	ἦσθωσαν, ἦσθων
		Infin. ἦσθαι καθῆσθαι		Part. ἤμενος καθήμενος	

PLUPERFECT MIDDLE.

S. 1	ἤμην	ἐκαθήμην, καθήμην	P. 1	ἤμεθα	ἐκαθήμεθα, καθήμεθα
2	ἦσο	ἐκάθησο, καθήσο	2	ἦσθε	ἐκάθησθε, καθήσθε
3	ἦστο	ἐκάθηστο, καθήστο	3	ἦντο	ἐκάθηντο, καθήντο
		καθήτο			

Fut. Pf. καθήσομαι *late*. — See § 50.

d. ἔστηκα *sto*, *I stand* (45 f).

FIRST AND SECOND PERFECT.

		Indicative.	Subjunctive.	Opt.	Imv.	Infin.
S. 1	ἔστηκα	*	ἑστήκω ἑστώ	ἑσταίην		ἑστηκέμαι! l.
2	ἔστηκας	*	ἑστήκῃς *	ἑσταίῃς	ἑστάθι	ἑσταναι!
3	ἔστηκε,	*	ἑστήκῃ, *	ἑσταίῃ,	ἑστάτω	Part. ἑστηκώς!
P. 1	ἔc.	ἑστάμεν	ἔc.	ἑστώμεν	ἔc.	ἑστώμεν
2		ἑστατε		*	ἑστατε	ἑστώε! 26 i
3		ἑστάσι,		ἑστώσι,	ἑστάτωσαν,	ἑστάντων

1 PLUPERFECT.

S. 1	ἑστήκειν, εἰστήκειν	P. ἑστήκειμεν
2	ἑστήκεις, εἰστήκεις	ἑστήκειτε
3	ἑστήκει, εἰστήκει	ἑστήκεσαν, ἔc.

2 PLUPERFECT.

S. *	P. ἑστάμεν
*	ἑστατε
*	ἑστασαν

47. IX. RELATION OF THE TENSES AND FORMS OF THE STEM.

1. DOMAIN OF THE OLD STEM :	λθθ-	ζθγ-	δθκ-
Second Aorist System :	ἐλθθον		ἐδθκον
Second Compound System :		ἐζθγην	ἐδθκην
2. DOMAIN OF THE MIDDLE STEM :	ληθ-	ζευγ-	δηκ-
Perfect Passive System :	ἔλησμαι	ἔζευμαι	ἔδηγμαι
First Compound System :	ἐλήσθην	ἐζεύχθην	ἐδήχθην
Second Perfect System :	ἔληθα		
First Perfect System :		ἔζευχα	ἔδηξα
First Aorist System :	ἔλησα	ἔζευξα	ἔδηξα
Future System :	λήσω	ζεύξω	δήξομαι
3. DOMAIN OF THE NEW STEM :	λανθάν-	ζευγνύ-	δανκ-
Present System :	λανθάνω	ζεύγνυμι	δάκνω

48. X. DIALECTIC FORMS. a. GENERAL TABLE (321 s).

SUBJECTIVE.		OBJECTIVE.	
SINGULAR.		SINGULAR.	
1 <i>Ind. Pr.</i> ω, Old μ · ὄντη, φάλημι, κάλημι. ἀω, ᾠ, Ion. έω · ὄντω, φαίτω, κρείτω. έω, ᾠ, Ep. έω · πενέω, πείω, τέλειω. Fut. ω, Dor. ᾠ · ᾠσώ, οἰσώ, πεμψώ. · σω, Dor. ξώ · διωξώ, κομψώ. · ᾠ, Ion. έω · ἀγγέλω, φανέω, έρέω. Impf. ν, Iter. σκον · έχασκον, φέρεσκον. Ion. α · έρίθω, ᾠα, έα. [πειν. αον, ὄν, Ion. κον, Ion. & Dor. ευν · ἡγδ- Aor. σα, Dor. ξα · έκόμξα, έφθάξα. [σκον. Iter. σασκον · στρέψασκον, ὠσα- Plup. αν, Ion. τα · ἡδεα, έρεθήπεα. · Old Att. η · ἦδη, έπεπώθη. Sub. ω, Ep. ωμ · θέλωμι, ἴδωμι, ἔκωμι. · ᾠ, Ion. έω · λυθέω, φανέω, θέω. Ep. έω, ὄω, &c.; θέω, γρώω. 2 s, Old σθα · έπράσθα, βάλουσθα, έχουσθα. εσ, Dor. εσ · ἀμύλγες, λέγες, σπρίδες. ἀεσ, ες, Dor. ἦς · ὄρψα, έρψα, τολμῆα, λῆα. Ep. ἄας · ὀράας, ἀντίρας, έδάα. 3 σ, Dor. τι · τίθητι, διδοτι, φατι. Sub. η, Ep. ησι · ἀγγασ, παύγησι, θέτην.	3 νσι, Dor. νι · φανί, έχοντι, μένωτι. ουσι, Aeol. ουσι · κρύπτουσι, οἰκίφουσι. δουσι, ὄσι, Ep. ὄωσι, ὄωσι · βοδῶσι, δρώ- Dor. ἄντι · πεινῶντι, νικῶντι. [ουσι. δουσι, οἰσι, Ion. εἰσι · ποιεῖσι, ἀμυνέσι. Dor. εἰντι · φλεδύντι, μενεῖντι. ἄσι, Ion. ἄσι · λατέασι, δότεασι. ἄσι, Aeol. ασι · φασί, εκρίκασιν. ἄσι, Alex. ἄν · έργασιν, κέρηκαν, έρσαν. σαν, Old ν · έστιν, έν, ένον, ἡγέρθεν. ν, εν, Alex. σαν · εἰπῶσαν, ὀλέσασιν. Inf. να, Aeol. ν · μεθίσθην, τάφην, δούλην. Dor. & Ep. μεν · κριθήμεν, φάμεν. Ep. & Aeol. μεναί · μυχθήμεναί, θέ- εν, Dor. εν · βόσκεν, γαρίθεν. [μεναί. Dor. & Aeol. ην · εἰρήην, ἀγην, φέρην. Poet. ἔμεν, ἔμεναί · ἀξίμεν, ἀξίμε- εν, Ion. έαν · ἰσέων, παύεων. [ναί. ἄεν, ἄν, Ep. ἄαν · ὀράαν, ἀντίαν. Dor. ἦν · ὄρην, σιγῆν. [μεναί. ἄεν, έαν, Ep. ἡμεναί · πεινήμεναί, καλή- έαν, Dor. ὤν · ὀνῶν, βίγῶν. [ἡνέμεν. έαν, Dor. & Aeol. εαν, ην · δεδέκην, πε- ἴν, Ion. έαν · ἀγγέλειν, φανέειν, έρέειν. ἄων, ᾠ, Ep. ὄων, ὄων · ὄρωσι, μαρῶσι. ἄς, ἄσα, Aeol. ας, αἰσα · μέψαι, γέλασα. ουσι, Aeol. ουσι, Lac. ωα · έχουσι, λαπῶ- δουσα, ὄσα, Ep. ὄωσα, ὄωσα, ὄωσα. G. ὄτος, Ep. ὠτος · βεβαῶτος, κεκμηῶ- 1 <i>μεθα</i> , Poet. μεθα · ἀγόμεσθα, έδόμεσθα. 3 νται, ντο, Ion. αται, ατο · κέεσθαι, έατο. αινται, αντο, Ion. ἄνται, ἄντο · δυνέσθαι. οντα, Ion. ἔατο · έβουλέσθαι, κέεσθαι. [ωνται. ἄνται, ὄνται, Ep. ὄνται, ὄνται · αἰνῶ- ἄοντο, ὄντο, Ep. ὄντο, ὄντο · ἔμυνοντο. Lac. 3 σθην, Dor. σθῶν · κτησάσθην, κτέσθην. Inf. ἄσθαι, ἄσθαι, Ion. ἄσθαι · χρεέσθαι. Ep. ἄσθαι · ὀράσθαι. Dor. ἦσθαι · περιῆσθαι. έσθαι, Ion. ἔσθαι · φανέσθαι, ὀλέσθαι.		

b. REFERRED TO Λύω AS A MODEL.

ACTIVE.		[ἐ]λύσον E. 327 a		Imperfect.	
Pres. Ind.		1 Aor. Part.		S. 1 λυόμεν ο. 284 a	
S. 2 λύες, λύης D. 326 a		λύσαις, -αισα E. 131 d		ἐλυόμεν D. 328 a	
λύεισθα ο. 297 b		Perf. Ind.		λυεσκόμην IT. 332	
3 λύησι ? E. 328 b		S. 1 λελύκω, -ης D. 326 b		2 [ἐ]λύοι I., -ει I. D. 323	
λύη D. 130 c		P. 3 λελύκαντι D. 328 a		D. 3 [ἐ]λύεσθον E. 299 d	
P. 1 λύομες D. 328 a		λελύκᾱσι P. 328 c		ἐλυέσθων D. 328 a	
3 λύοντι D. 328 a		λέλυκαν AL. 330 a		Fut. M. Ind.	
λύοισι E. 328 c		Perf. Inf.		λυσεύμαι, -ῆ, &c. D. 325 b	
Pres. Sub.		λελύκειν, -ην D. E. 326 b		S. 2 λύσαι I. 323 a	
S. 1 λύωμι E. 328 b		Perf. Part.		Aor. M. Ind.	
2 λύησθα E. 297 b		λελύκων D. E. 326 b		S. 1 λυέσμαι ο. 284 a	
3 λύησι E., -τι D. 328 b		Plup. Ind.		ελυσάμαι D. 328 a	
P. 1 λύομεν E. 326 d		S. 1 λελύκεα I., -η ο. 291 c		λυασσάμην IT. 332	
λύομες D. 328 a		ἐλέλυκον E. 326 b		2 [ἐ]λύσαο I. 322 b	
2 λύετε E. 326 d		2 λελύκεας I., -ης ο.		ἐλύσα D. 322 e	
3 λύωντι D. 328 a		291 c [163 b		Aor. M. Opt.	
Pres. Opt.		3 λελύκε(ν) I., -ει(ν) P.		P. 3 λυσαίτο I. 329 a	
S. 2 λύοισθα E. 297 b		2 Aor. Ind.		Perf. Ind.	
P. 3 λύοισαν AL. 330 a		(λελιπον, -ες, -ε E. 284 e		S. 2 λελυαι E. 331 b	
Pres. Inf.		P. 3 ἐλιπαν AL. 327 b		P. 3 λελύσται I. 329 a	
λύεν, λύην D. 326 a		2 Aor. Inf.		Perf. Opt.	
λύέμεν E. D. 333 d		λιπέειν I. 323 d		P. 3 λελύτο E. 317 c	
λύέμεναι E. 333 d		λιπήν D. 326 a)		Pluperfect.	
Pres. Part.		PASSIVE AND MIDDLE.		P. 3 [ἐ]λελύτο I. 329 a	
F. λύοισα E. 131 d		Pres. Ind.		Aor. P. Ind.	
λύωα LAC. 334		S. 2 λύαι I. 323 a		P. 3 ἐλυθεν P. 330 b	
Imperfect.		λύσαι HEL. 331 c		Aor. P. Sub.	
S. 1 λυον ο. 284 a		P. 1 λυόμεσθα P. 299 a		S. 1 λυθέω I., -είω E.	
λυεσκον IT. 332		Pres. Sub.		323 a, c [323 c	
P. 3 ἐλύοσαν AL. 330 a		S. 2 λύηαι I. 331 a		2 λυθείης or -ήης E.	
D. 2 ἐλυέτην A. 299 d		λύαι E. 326 d		3 λυθείη or -ήη E. 323 c	
3 [ἐ]λύετον E. 299 d		3 λυεται E. 326 d		P. 1 λυθέμεν I. 323 a	
ἐλυέτᾱν D. 328 a		P. 1 λυόμεσθα E. 299 a		2 λυθείετε E. 323 c	
Fut. Ind.		Pres. Opt.		3 λυθέωσι I. 323 a	
λυσῶ, -εῖς, -εῖ, &c. D. 325 b		P. 3 λυοίτο I. 329 a		Aor. P. Inf.	
1 Aor. Ind.		Pres. Impv.		λυθήν E., -ήμεν D. 333 b	
S. 1 λύσα ο. 284 a		S. 2 λύοι I., λύνει I. D. 323		λυθήμεναι E. 333 b	
λύσασκον IT. 332				2 Aor. M.	
				[ἐ]λύμην, -σο E. 313 b	

c. VARIOUS FORMS OF CONTRACT VERBS (321 s).

Uncontracted.	Contracted.	Variously Protracted.
ὀρέω, ὀρέω I.	ὀρῶ	ὀρώ, μενυνῶ, Pt. ὀρών A. 350
ὀράει, ὀράη	ὀρᾷ	ὀρά, μενυνά, Inf. αντιδαν N. 215
ὀράοιμι	ὀρῶμι	ὀρώμι, ἡβῶοιμι, Mid. 2 αἰτιῶ ο. 135
ὀράουσα	ὀρώσα	ὀρώσα, ναιετάωσα, μαιμῶσα O. 542
ὀρόντες, -έοντες I.	ὀρῶντες	ὀρώντες, ὀρέωντες I., ἡβῶντες κ. 6
ὀράεσθαι	ὀρᾶσθαι	ὀρᾶσθαι σ. 4, μνᾶσθαι α. 39
νικέω	νικῶ	νικελῶ, Inf. πλεῖν ο. 34, Pt. νικέων σ. 9
νικέη	νικῇ	νικέη ρ. 189, νικέησι A. 579, θείη Z. 507
ιδρώντα	ιδρούντα	ιδρώντα, ὑπνῶντας, Fem. ιδρώνουσα
ἀρόνσι	ἀρούσι	ἀρώσι, Opt. δηῶνεν, Mid. δηῶντο

49. XI. CLASSES AND NOTATION OF STEMS.

I. PRIME STEMS (a; 340).

Roots, (a ¹) giving rise, and (a ²) not giving rise to Modified Stems.	Derived Stems, (a ³) giving rise, and (a ⁴) not giving rise to Mod. St.
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II. MODIFIED STEMS. 1. EUPHONIC (341 s).

- | | |
|--|--|
| b. By Precession: b ¹ . Of α to ϵ .
b ² . Of ϵ or σ to ι .
b ³ . Of α to ω , &c. | c ⁷ . By Metathesis in Other Tenses.
c ⁸ . By Antithesis.
d ¹ . To avoid Double Aspiration.
d ² . From Use of both Sm. & R. Forms.
e ¹ . By dropping a Consonant.
e ² . By adding a Consonant.
f ¹ . By dropping the Digamma.
f ² . By changing the Digamma.
f ³ . By changing or dropping σ . |
| c ¹ . By Contraction.
c ² . By Syncope in the Theme.
c ³ . " " in the 2 Aorist.
c ⁴ . " " in Other Tenses.
c ⁵ . By Metathesis in the Theme.
c ⁶ . " " in the 2 Aorist. | |

II. MODIFIED STEMS. 2. EMPHATIC (346 s).

- | | |
|---|--|
| A. BY LENGTHENING A SHORT VOWEL.
g. To the cognate Long Vowel.
h. To a Diphthong.
B. BY ADDING SYLLABLES OR LETTERS.
I. BY ANNEXING OR INSERTING CONSONANTS.
i, j, l. The Conson. I; uniting with,
i ¹ . A Palatal Mute } to form $\sigma\sigma$,
i ² . A Lingual Mute } or $\tau\tau$.
i ³ . A Labial Mute }
j ¹ . A Lingual Mute }
j ² . A Palatal Mute } to form ζ .
j ³ . A Double Palatal }
j ⁴ . A Labial Mute }
l. λ to form $\lambda\lambda$.
z. ζ : z ¹ . Alone.
z ² . With a Vowel.
k. $\sigma\kappa$: k ¹ . Alone.
k ² . With a Vowel.
k ³ . With preceding Consonant dropped.
k ⁴ . With Transposition.
k ⁵ . With the κ dropped.
k ⁶ . With preceding Vowel lengthened.
k ⁷ . With Precess. of a Vowel.
n. ν : n ¹ . ν annexed. | n ² . With preceding V. lengthened.
n ³ . ν inserted.
n ⁴ . $\alpha\nu$ annexed.
n ⁵ . With ν inserted.
n ⁶ . With $\alpha\nu$ lengthened.
n ⁷ . $\nu\nu$ annexed.
n ⁸ . Becoming $\nu\nu$ after a short V.
n ⁹ . A Lingual or Liquid dropped.
n ¹⁰ . $\nu\epsilon$ annexed.
t. τ : t ¹ . Alone.
t ² . With a Vowel.
q. θ : q ¹ . Alone.
q ² . With a Vowel.
q ³ . With preceding Vowel lengthened.
o. Other Consonants: o ¹ . Alone.
o ² . With a Vowel.
II. BY ANNEXING VOWELS.
u. By annexing α .
u ² . With change of an ϵ to ω .
v. By annexing ϵ .
v ² . With change of an ϵ to σ .
w. By annexing other Vowels.
III. BY PREFIXING SYLLABLES OR LETTERS.
p. Various Preformatives.
r. Reduplication: r ¹ . Proper.
r ² . Attic.
r ³ . Improper. |
|---|--|

IV. ADOPTED STEMS (x; 358).

§ 50. XII. CATALOGUE OF VERBS.

NOTES. a. The following Catalogue contains the principal IRREGULAR VERBS, and some verbs which are not usually so termed; while many COGNATES are added (338 d). Whatever is enclosed in brackets will be understood to be DIALECTIC; and to occur in the Epic (commonly in Homer), unless specially ascribed to another dialect or another author. The dialects are commonly denoted by initials, as in § 27; and the sign + marks the rare occurrence of a word beyond the range noted (85 c, d). Some of the less familiar forms are referred to passages where they occur.

b. The REGULAR TENSE-SYSTEMS in use, represented by their leading forms, are arranged in the same order as in § 37; while the Future and Perfect usually cited in parsing are printed in full-face type, and the SECOND TENSES are introduced by name. The abbreviations chiefly used in naming the tenses are "pr., ipf., f., ao. (1 a., 2 a.), pf., plp., and 3 f." The voices and modes are denoted by italics: as, *A.*, *a.*, *M.*, *m.*, *P.*, *p.*; *ind.*, *sub.*, *opt.*, *inv.*, *inf.*, *pt.* The persons and numbers are marked thus: 1 s., 1 p., 1 d., 2 s., &c. The abbreviation *m.* (*M.*), *p.* (*P.*), *ao.*, or *f.*, annexed to a form, shows that the corresponding *middle*, *passive*, *aorist*, or *future* is also formed after the same analogy; and the voices belonging to the aorist system are then indicated, if they are not the same with those of the future system.

c. STEMS are marked by hyphens affixed; and the small letters placed immediately after these, or after the themes, denote varieties of stems according to the notation in § 49 and 340 - 358. A small ° prefixed to a word marks it as having been found only in composition: as, °*ἥνεκα*, found in ἐπ-*ἥνεκα*. The abbreviations *l.*, *r.*, *po.*, *cp.*, *ct.*, and *v. l.*, stand for *late*, *rare*, *poetic*, *compounded*, *contracted*, and *various reading*. Less important forms or marks are sometimes omitted. See § 51.

A.

[*ἄᾱ*- *hurt*, *mislead*; *m.* 3 s. *ἄᾱται* T. 91; *ao.* *ἄᾱσα*, *ct.* *ἄσα*, *m.*; *ἄᾱσθην*. Aug. *ā*- 279 f.]

[*ἄβροτάξομαι*, see *ἀμαρτάνω*.]

ἀγάλλω (*l.* *ἀγαλ-*) *adorn*, *M. glory*; *ἀγαλῶ*, *ἡγηλα*· *ἡγάλθην* *l.*

ἀγαμαι *admire*; [*ἀγάσομαι*, δ. 181.]

ao.; usu., as *mid.*, *ἡγάσθην*, *f. l.* *Cog.* *ἀγάξω* *po.*, [*ἀγάδομαι*, *ἀγαλομαι*,] *admire*, *envy*, &c.

ἀγγέλλω (*l.* *ἀγγελ-*), *announce*; see 40.

ἀγείρω (*h.* *ἀγερ-*) *collect*; [*ἀγερῶμαι* Or. Sib.,] *ἡγεῖρα* [*m.*, 2 a. *ἀγερῶμην*, *pt.* *synec.* *ἀγρόμενος*]; *ἀγῆγερκα* *l.*, -*μαι* *l.* [*plp.* 3 p. *ἀγῆγερατο* Δ. 211, *ἡγέσθην*, Δ. 57. *Cog.* *ἀγέρομαι*, *ἡγερέθομαι*, *v. l.* *ἡγερέομαι*.]

ἀγνύμι (*n'*, *ᾤγνυ-*, *ἀγ- f*) *break*, usu. *cp. w.* *κατά*· °*ἄξω*, *ἔαξα* 279 b [*ἤξα*, Ψ. 392]; 2 pf. °*ἔαγα* [*ἔγγα* *l.*] *ambroken*, °*ἔαγμα* *l.*, 2 a. °*ἔαγγην* [Ep. *ᾱ*, or *ᾱ?*]. It has some forms as if from *ἔαγ-*:

ao. pt. °*ἔδας* Lys. 100.5, *f.* °*ἔδει* Mat. 12.20. [*ao. opt.* (*καρφαλαίς*, *καρφαλαίς*, 136, 142) *καυδάς* Hes. Op. 664.]

ἄγω *ago*, *lead*, *bring*; *ἄξω*, *m.* (sometimes as *pass.*), *ἤξα* *r.*, 2 a. *ἡγαγον* *m.* 284 g; *ἤχα*, later *ἀγῆοχα* 312 d, *ἡγμα*, *ἡχθην* *f.* *Cog.* *ἡγέομαι*, [*ἀγίνέω*.]

[*ἄδε*- *be sated*; see *ἄω*.]

ἄδω *sing*; *ἄσομαι*, -*σω* *r.*, *ἦσα*· *ἦσομαι*, *ἦσθην* *ct.* *fr. po. & i.* *ἄελω*, *ἄελω* *m.*, *ἦεισα*.

ἄελω & *ἀεπράξω* *raise*; see *ἄρω*.

ἄίξω *increase*; see *αἰξω*.

[*ἄημι* & *ἄω* (*d.*, *ἄε- v*) *breathe*, *blow*, *P.* *ἄημαι* (314 b; and *η* in some other forms for the regular *e*); *ao.* *ἄεσα*, *ct.* *ἄσα*, *breathed in sleep*, *slept*. *Cog.* *ἄτω*, *ἄτθω*.]

αἰδέομαι *v. po.* *αἰδομαι*, *respect*; *αἰδέσομαι* *ao.*; *ἡδέσομαι*, *ἡδέσθην* *f.* [*Pr. inv.* *αἰδεῖο* 323 e.]

αἰνέω *praise*, usu. *cp. w.* *ἐπῖ*, &c.; *αἰνέσω* °*m* [-*ῆσω*], *ao.*; °*ἥνεκα*, °*ἥνημαι* 310 d, *ἥνέθην* °*f.* [*Cog.* *αἰνῆμι*, *αἰνίζω*, -*ομαι*.]

[αἰνυμαι *take*, see αἰρω.]

αἰρέω *take*, *M. choose*; αἰρήσω *m.*,
ao. a. l., *m. r.*; ἤρηκα, -μαι [ἀραῖρηκα,
-μαι, l.], 3 f. ἤρησομαι *r.*, ἤρεθην *f.*
310 d.: (φαλ- x, ἀλ- f, ἐλ- b, ἀλο- w,
ἀλίσκ- k²) 2 a. εἶλον *m.* 279 c, e, late
f. & ao. ἐλῶ *m.*, εἶλα *m.*: as pass.,
ἀλίσκομαι *be taken, captured*; ἄλω-
σομαι, 2 a. ἐάλων & ἤλων (ἄλῶ, -οίην,
-ῶναι, -οὖς); ἐάλωκα & ἤλωκα.

αἰρῶ (h, ἀερ-, sync. ἀρ-) *raise*, *M.*
win; ἄρῶ *m.*, ἤρα *m.* (ἀρω, ἄραιμι,
ἀρον, &c.), 2 a. ἠρόμην (ᾠρωμαι, &c.)
po.; ἤρκα, -μαι, -θην *f.* *Po.* & *i.* αἰρῶ
m. [αἰέρω *x.* 171 a]; ἄρῶ (ct. fr.
ἀερῶ) *m.*, ἤερα *m.*; ἤερμαι [plp. ἀωρο
312 d], ἠέρθην. *Cog.* ἀρνυμαι, (αἰνυ-
μαι n, ἠερέθομαι, δερτάζω.)

αἰσθάνομαι (n⁴, αἰσθ-, αἰσθομαι *r.*,
perceive; αἰσθήσομαι 311 a, 2 a. ᾠσθό-
μην· ᾠσθίμαι, ᾠσθήθην & -άνθην *f.* l.)

[ἀίσθω & αἰω *breathe*; see ἀημι.]

αἰσσω i¹, ᾠσσω c¹, *rush*, *po.* +, *M.*;

αἰσσω, ἔξω, ao. a. [m. r.; ἤισθην.]

αἰω audio, *hear*, *po.* or *l.*; ipf. αἰων
279 f, ἤιον l., [ἐπ-ἤισα l.]

[ἀκ- or δχ- acuo, *sharpen*, pf. pt.
ἀκαχμένος *sharpened*, 148 b, *Ξ.* 12.]

[ἀκαχίζω (z, δχ-, ἀκαχ- r²) *afflict*,
M. sorrow; ἀκαχίσω 311 c, ao. r.,
usu. 2 a. ἡκάχον *m.* 284 f.; ἀκάχημαι
pret. (3 p. ἀκηχέδαται, plp. ἀκαχῆατο
or -εἶατο *M.* 179, § 329 a, pt. ἀκαχῆ-
μενος *Ω.* 550, or ἀκηχέμενος, *E.* 364).
Cog. ἀχομαι, ἀχυνμαι, *be grieved*; *Pt.*
ἀχέων, ἀχέων, *sorrowing*.]

ἀκούω (h, ἀκο-) *hear*; ἀκούσομαι,
-σω l., ἤκουσα· [ἀκουκα *D.*] 2 pf. ἀκή-
κοα, 2 plp. ἡκηκόειν 281 d, ἤκουσμαι l.,
-σθην *f.* *Cog.* ἀκροδομαι, [ἀκονάζω.]

[ἀλάλκω *ward off*; see ἀλέξω.]

ἀλάομαι *wander*, *po.* + [ἀλόω 322 c];
[^o ἀλήσομαι or -ησάμην, *Hes. Sc.* 409;
ἀλάλημαι + pret. 284 a.] ἡλήθην. *Po.*
cog. ἀλητεύω, ἀλαίνω, [ἡλαίνω, ἡλά-
σκω, ἡλασκάζω.]

ἀλαίνομαι (n⁶, ἀλδ-) *alo*, *nourish*,
po.; l. ἡλδῆνα or -ησα, [2 a. ἡλδανον.
Cog. ἀλδήσκω alesco, *grow*.]

ἀλείφω (h, ἀλιφ-) *anoint*, *M.*; ἀλεί-
ψω *m.*, ao.; ^o ἀλήλιφα or -ειφα, ἀλή-
λιμμαι or -ειμμαι *Th.* 4. 68, ἡλείφθην *f.*,
2 a. ἡλίφην *r.*

ἀλέξω *r.* (k⁶, ἀλεκ-, ἀλκ- c⁶), & ἀλέκω?,
ward off, *M. defend one's self, requite*;

[ἀλέξθω, ^o ἀλέξω *r.*,] *m.*, ao., [2 a.
ἀλαλκον 284 e,] 2 a. *inf.* ἀλκαθεῖν *po.*
r. 353 a. [*Cog.* l. ἀλάλκω, -κήσω.]

ἀλεύω (f², ἀλεφ-, ἀλε- f¹) *avert*,
po. [*M.* ἀλεύομαι & ἀλέομαι *zhun*];
ἀλεύσω, ao. a., *m. r.* [ἡλεύαμην &
-εάμην 306 a]. *Pt.* *imv.* ἀλευ, *by*
apocope for ἀλευε, *Æsch. Pt.* 568 v. l.
Po. *cog.* ἀλύσκειν (k², ἀλυκ-), *f.* ἀλύξω
m., ao.; ἀλυσκάζω, [ἀλυσκάνω, ἀλείνω.]

ἀλέω *grind*; ἀλ(έσω)ω *r.* 305 b,
ἡλεσα· ἀλήλεκα *po. r.*, -εσμαι or -μαι,
ἡλέσθην *l.* *Cog.* ἀλήθω *r.*, [ἀλητρέω.]

[ἀλθομαι *become healed*, *E.* 1;
^o ἀλθήσομαι, ao. l.; ^o ἀλθέσθην. *Cog.*
ἀλθαίνω & -ίσκω or -ήσκω, *cure*; *f.*
ἀλθήσω l.]

ἀλίνδω *roll*; see κυλινδω.

ἀλίσκομαι *be captured*; see αἰρέω.

[ἀλιταίνω & -τραίνω (n⁶, o, ἀλιτ-
σιν, *E.* +, *M.*; ἀλιτῆσα *r.*, 2 a. ἡλιτον
m.; pf. pt. ἀλιτῆμενος *guilty*.]

ἀλλάσσω or -πτω (i¹, ἀλλαγ-)
change, *M. barter*; ἀλλάξω *m.*, ao.;
^o ἡλλαχα, -αγμαί, -άχθην ^o f., usu. in
Att. prose 2 a. ἡλλάγην *f.*

ἀλλομαι (l, ἀλ-) *salio* 141, *leap*;
ἀλοῦμαι, ἡλάμην, *comm.* (exc. in *Ind.*)
2 a. ἡλόμην [2 a. ἀλοσ, 3 a. ἀλτο, *pt.*
ἀλμενος, 326 e, 167 c].

ἀλύσκειν, -κάξω, & -κάνω, see ἀλεύω.

ἀλύω (ῥ) *be excited*, *po.* +. [*Cog.*
ἀλύσσω, *f.* -ξω, ἀλυσθαίνω, ἀλυκτός
(ἀλαλύκτημαι pret., 284 a), ἀλυκτάζω,
Hdt. 9. 70.]

ἀλφάνω (n⁴, ἀλφ-) *find*, *po.*; [2 a.
ἡλφον, *opt.* 3 p. ἀλφον for -οιεν, 135,
v. 383 v. l.]

ἀμαρτάνω (n⁴, ἀμαρτ-) *err*, *miss*;
ἀμαρτήσομαι, -σω l. +, ao. a. l. +,
2 a. ἡμαρτον· ἡμαρτήκα, -μαι, -θην;
[2 a. (ἀμροτ- c⁶, b⁶, 167 c, ἀμβροτ- or
ἀβροτ- 146 b) ἡμβροτον. *Cog.* 1 a.
sub. 1 p. ἀβροτᾶζομεν 326 d, *K.* 65.]

ἀμβλλίσκειν k⁷ & ^o ἀμβλῶν *cause mis-*
carriage; ἀμβλῶσω l., ao., 2 a. ^o ἡμ-
βλων l.; ^o ἡμβλωκα, ^o -μαι, -θην.

[ἀμέρδω & ἀμείρω (o, h, ἀμep-), *de-*
prive; ἀμέρσω, ao. a. +, *m. l.*;
ἡμέρθην +.]

ἀμπλακίσκειν (k², ἀμπλακ-), *miss*,
err, *po.*; 2 a. ἡμπλακον, *pt.* ἀπλακῶν
171, *Eur. Alc.* 241; ἡμπλάκημαι 311,
Æsch. Sup. 916.

[ἀμπν- *take breath*; see πνέω.]

ἀμύνω *avert, defend* (cf. *munio*), *M. repel, requite*; ἀμύνω *m.*, ἡμῶν *m.*, 2 a. ἡμῶνθεν 353 a.

ἀμφιγινόεω *doubt*; see γιγνώσκω.

ἀμφισβητέω *dispute*; see βαίνω.

ἀναινομαι (*h*, ἀναν-) *refuse*; *ao.* ἡνράμην.

ἀν-ἀλίσκω & ἀν-ἄλῶω (ἀλο-, κ⁷) *expend*; ἀνᾶλῶω, *m.* 1., ἀνήλωσα; ἀνήλωκα, -μαι, -σθην *f.* In the *aug.*, *a* is often retained, esp. in the older Att.: ἀνάλωσα, ἀνέλωκα, Th. 7. 83, 2. 64; & in comp. w. κατὰ, the *aug.* is rarely on the prep. ἀνά: κατηνάλωσα, Isoc. 201 b. See 279 f, 282 b. For the simple verb, see αἰρέω.

ἀνδάνω (n⁴, φαδ-, ἀδ- *f*) *please, po.* & *i.*; *ipf.* ἡνδανον, ἐνδανον, & ἐνδανον, 279 b, e; ἀδήσω, 2 a. ἔαδον Hdt. 1. 151, εἰαδον 142, π. 28; ἀδηκα *r.*, 2 p. ἔαδα *E.* Cog. ἦδω *q.* v.

[ἀνέθ- *grou*, akin to ἀνθέω · 2 pf. ἔηνοθα 312 b: ἀν-ἡροθεν *rises*, p. 270; ἐπ-εν-ἡροθε *grouis υρον*, β. 219.]

ἀνοίγω & -οίγνυμι *open*; see οίγω.

ἀνύω & also Att. ἀνύτω *t* (acc. to some, Att. ἀ-) *accomplish, M.*; ἀνύσω *m.*, *ao.*; ἡνυκα, -σμαι, -σθην *f.* [Nude pr. ἀνυται *l.*; *ipf.* ἡνυτο *e.* 243, ἀνυμες & ἄνυτο Theoc.] Cog. ἄνω *m.*, *po.*

ἀνώγω *command*, *po.* & *i.*; ἀνώξω, *ao.*; 2 pf. ἀνωγα pret. & unaugm. [nude *l.* p. ἀνωγμεν 320, Hom. Ap. 528], *imv.* ἀνωγε & ἀνωχθι 320 f. [Cog. ἀνωγέω H. 394 v. *l.*] See 328 c.

ἀπαυράω, ἀπούρας, see ἐπαυρέω.

[ἀπαφίσκω (k², ἀπαφ-) *deceive*; ἀπαφίσω 311, *ao. r.*, 2 a. ἡπαφον +, *m.* See ἀπτω.]

ἀπεχθάνομαι & ἀπέχθομαι, *be hated*; see ἐχθω.

ἀπτω (*t*, ἀφ-, 147) *fasten, kindle, M. touch*; ἀψω *m.*, *ao.*; ἡμμαι, ἡφθην, cf. *l.* [ἄμμαι & ἀφθην, Hdt. 1. 86, 19, ἐάφθην 279 b, N. 543. Cog. ἀφάω or ἀφάω & ἀφάσσω, *handle, i.* +, *m.*; *f.* ἀφήςω, *ao.* ἡφῆσα & ἡφασα: ἀπαφίσκω *q.* v.]

ἀράομαι *pray, curse*; ἀράσομαι *ao.*; ἡράμαι, -σθην *l.* [Pr. *inf.* *a.* ἀρῆμεναι 333 e, χ. 322. Cog. *l.* pf. *pt.* ἀρῆμένος *oppressed*, Σ. 435.]

[ἀραρίσκω (k² r², ἀρ-) *fit*; ἡρσα *m.*, 2 a. ἡραρον + *m.* 284 e (nude *pt.* as *adj.* ἀρμένος);] 2 pf. ἀρᾶρα

[ἀρηρα] pret. intrans. *po.* +, [ἀρῆμαι, ἡρῆην.] Cog. ἀρῆζω *q.* v., ἀρτῶ & ἀρτῶν [ἀρτέομαι *i.*] *prepare*, and ἀρέσκω (*k*, ἀρε-) *please, M.*; ἀρέσω *m.*, *ao.*; ἀρήρεκα *l.*, ἡρέσθην.

ἀριστάω *dine*, with regular forms, has in comedy 2 pf. nude *l.* p. ἡρίσταμεν Ar. Fr. 528, *inf.* ῥιστάναι, § 320; and in imitation, δειπνέω *sur*, has δεδείπναμεν, δεδείπνάναι *lb.* 243.

ἀρμόζω & Att. ἀρμόττω (j¹, i², ἀρμοδ-) *adjust, M.*; ἀρμόσω, *m. l.*, *ao.*; ἡρμοκα, -σμαι, -σθην *f.* See ἀραρίσκω.

ἀρυνναι *win*; see αἰρω.

ἀρώω *aro, plough*; ἀρόσω, *ao.*; [ἀρήρομαι *E. l.*,] ῥρόθην: [ἀρώσω 324 c, ἀρόμμεναι 333 e⁷.]

ἀρπάζω j¹² *seize*; ἀρπάσσω and oftener ἀρπάσομαι [ἀρπάξω], *ao.*; ῥρπακα, -σμαι (-γμα *l.*), -σθην *f.* [-χθην, Hdt. 2. 90 +], 2 a. ῥρπάγην *f. l.* [Nude 2 a. *pt. m.* (ἀρπα-) ἀρπάμενος *l.*]

ἀρτῶω, -ύνω, -ίωμαι, see ἀραρίσκω. ἀρύω & ἀρύτω *t*, *draw water, M.*; ἀρῶσομαι *l.*, ἡρῶσα *m.*; ῥρόθην or -ύσθην 307 e.—ἀρχω *lead*, see 41.

ᾄσσω *rush*; see αἰσσω.

αἰξέω [αἰξέω *E. l.* +] & αἰξάνω (n⁴, ἀρεξ-, αἰξ-, δεξ-, f¹²) *augeo, increase*; see 41. F. αἰξάνω in Lxx. Cog. αἰξέω *l.* αἰω *shout, po.*; αἰσσω (i), ἦσα.

ἀφάω & ἀφάσσω *handle*; see ἀπτω. ἀχέων, ἀχεύων, ἀχυνμαι & ἀχομαι *be grieved*; see ἀκαχίζω.

ἄχθομαι *be vexed*; ἀχθέσομαι 311 d; ἡχθῆμαι *l.*, ἡχθέσθην *f.*

[ἄω *satiare*; ἄσω *m.*, ἄσα *m.*; *pr. inf.* ἄμεναι 333 e⁷. Cog. *sub.* *l.* p. ἐώμεν T. 402, *ao. opt.* 3 a. ἄδῃσεν *a.* 134, *pf. pt.* ἄδῃκότες K. 399, as *fr. ed.* & ἀδέ- *become sated*; ἀσάομαι *be nauseated, i. d.* +.] — See ἀημι.

B.

βαίνω (n⁶, βα-) *vado, go*; βήσομαι *po. exc.* in comp., [ἐβῆσάμην, usu. -σόμεν 327 a,] 2 a. ἔβην 45 h, e, 322 c (*imv.* βῆθι, *o* βᾶ, 297 c, d); βέβηκα (2 pf. *ind.* 3 p. βεβάσσι B. 134, *ct.* βεβάσι Eur. Tro. 835, § 156, *sub.* ἐμβεβῶσι Pl. Phædr. 252 e, *inf.* βεβάναι Eur. Heracl. 610, *pt.* βεβῶω, Hes. Sc. 307, *ct.* βεβῶω, Pl. Tim. 63 c, 2 plp. 3 p. βέβασαν P. 286, § 320 e), *o* βέβα-

μα or -ασμαι γ., ° εβάρθην γ., ° -άσθην or -άνθην l. As trans., *cause to go*, f. ° βήσω, ao. έβησα. Cog. ° βάω γ., βάσκει πο., [βιβάω, βίβημι, βιβάσθω,] βιβάξω *make go* 305 b. Cp. άμφισ-βητέω *dispute*; f. -ήσω m., ao. ήμφισβήτησα & ήμφεσβήτησα; -ητήθην (so ipf. -ήτουν, 282 b).

βάλλω (l. βαλ-, βλα- c⁶⁷) *throw*, M.; βαλῶ m. (βαλλήσω 311 a, Ar. Vesp. 222), [° βλήσομαι, γ. 335,] 2 a. έβαλον α. [έβλην, m. έβλημην, opt. 2 s. βλήω or βλείω b¹, N. 288]; βέβληκα, -μαι [βεβόλημαι 114 a, 311, I. 9], 3 f. βεβλήσομαι, έβλήθην f.

βάπτω (t, βαφ-) *dip*, M.; βάψω m., πο.; βέβαμμαι, έβάφθην, usu. 2 a. έβάφην, f. l.

βαστάνω *carry*, πο. or l.; βαστίσω, &c., later, βαστέω, &c., 349 a.

[βεβρόθους (ατ), see βιβρώσκω.]

[βίομαι, βέλομαι, *live*; see βίω.]

βιβάξω, [βιβάω, -ημι, -άσθω,] see βαίνω.

βιβρώσκω (r¹ k⁶, βορ-, cf. voro) *eat*, mostly dial. or l.; βρώσομαι l., ° έβρωσα l., [2 a. έβρων 313 b]; βέβρωκα (π. βεβρώς 320 d, Soph. Ant. 1022), βέβρωμαι, [3 f. -σομαι,] έβρώθην, f. l. Cog. βρώω l., [2 pf. opt. βεβρόθους Δ. 35, or pf. fr. βεβρώθ-.]

βίω *live*, M.; & βιάσκομαι k⁶ *revive*, usu. cp. w. άνά· βιάσομαι, -σω l., ao., oftener 2 ao. έβίωv 313 b (opt. βίωην 316 b); βεβίωκα, -μαι, -θην f. l. [Cog. βέομαι (βέλομαι 134 a) or βίομαι, also as fut. 305 f, O. 194, X. 431, Hom. Ap. 528.] See γάω.

βλάπτω (t, βλαβ-) *hurt*; βλάψω m., ao. a., m. l.; βέβλαφα, -αμμαι, 3 f. -άφωμαι, έβλάφθην, & 2 a. έβλάβην f. [Cog. βλάβω γ., T. 82.]

βλαστάνω & γ. βλαστέω (n⁴, v, βλαστ-) *sprout*, bud; βλαστήσω, ao., comm. 2 a. έβλαστον; βεβλάστηκα & έβλάστηκα 280 c.

βλίστω (i², βλιτ- for μελιτ- 146 b) *take honey from the hive*; έβλισα.

βλώσκω (k⁶, 146 b, μολ-) *go*, πο.; μολοῦμαι, 2 a. έμολον +; μεμβλώκα. βοάω boo, shout, M.; βοήσομαι, -σω l., ao. a., m. l.; βεβόηκα l., -μαι l., έβοήθην l.: [E. & I. ° βάσομαι, έβωσα m., βέβωμαι, έβώσθην, 131 f.]

βόσκει *feed*, M. (cf. pascō, vescor);

βοσκήσω 311 a, m. l., ao. l.; έβοσκήθην, f. l.

βούλομαι [βόλομαι] *volo*, WILL, *wish* (2 s. βούλει 297 f); βουλήσομαι; βεβούλημαι, έβουλήθην & ήβουλήθην 279 a, f. l.: [2 pf. προ-βέβουλα prefer, A. 113.] Cog. βουλεύω πλαν, 44.

[βραχ- *tesound*; 2 a. έβραχε 337 a, E. 863.]

βρέχω (b, βραχ-) *wet*; βρέξω l., ao.; βέβρεγαμαι, έβρέχθην, less Att. έβράχην, f. l.

[βροχ- *swallow*; έβροξα; ° έββεροχα, ° έββόρχθην l., ° έββόρχην.]

βρυχάομαι (u, βρυχ-) *roar*, 355 u; ° βρυχήσομαι very l., ao.; 2 pf. βέβρυχα pret., έβρυχέθην.

βυνίω n¹⁰, γ. βύω, *stir up*, M.; ° βύσω, ao. a., m. l.; βέβυσμαι, ° έβύσθην. Cog. βύνω & βύζω γ.

Γ.

γαμέω (v, γαμ-) *marry* (of the man), M. *marry* (of the woman); γαμῶ m. 152, l. γαμήσω m., έγγημα m., later έγάμησα· γεγάμηκα, -μαι, έγαμήθην f. l.: [f. m. γαμέσεται *will provide a wife*, I. 394 v. l.]

γάννυμαι, l. γάννυμαι, *rejoice*; [γανύσομαι 171, Z. 504; γεγάνυμαι Anact. 35.] Cog. γανῶω *brighten*, [γανῶω *shine*.]

γέγονα, γεγάατε, γεγάκειν, γέινωμαι, γεινῶναι, see γίγνομαι.

γεγωνέω [-ώνω] & γεγωνίσκω (v, k², γεγων- γ) *shout*; γεγωνήσω ao.; γέγονα pret. (sub. γεγώνω, *inv. γεγωνε* 318).

γελῶω *laugh*; γελᾶσομαι, -σω l., ao. a.; ° γεγέλασμαι l., έγελάσθην, f. l. [Cog. γελοιδῶω.]

[γεν- = (ε, according to some, Eol. for) ελ- (see αλέω), in 2 a. m. 3 s. γέιντο *took*, Σ. 476. See also γίγνομαι.]

γούω *cause to taste*, M. *gusto*, *taste*; γούσω m., ao.; γέγευμαι, έγεύσθην 307 e. [Nude pr. 1 p. γευμεθα Theoc. 14. 51.]

[γηθείω (v, γήθω m. l.) *gaudeo*, *rejoice* +; γηθήσω, ao.;] γέγηθα pret. γηράω & oftener γηράσκω k¹, *grow old*, M.; γηράσω & -άσομαι, ao. a., 2 a. έγήραν πο. or l., 313 b (*inf. γη-*

ρᾶναι or -άναι Aesch. Ch. 908); γηγῆ-
ρακα, °έγηράθην l.

γίγνομαι (r¹ c², γα-, γεν- n¹ b¹),
or I. & later γίνομαι, become; γιγή-
σονται, 2 a. ἐγενόμην [nude 3 a. ἐγεντο
326 e, γέντο Hes. Th. 199]; 2 pf. γέ-
γονα [γεγάατε, for γέγατε, 320, 134 s,
Hom. Batr. 143, γεγάασι Δ. 41, plp.
3 d. ἐκ-γεγάτην κ. 138, inf. γεγάμεν
333 c, E. 248, pt. γεγάως, I. 456],
pt. po. γεγάως 320 d, Soph. Aj. 472,
γεγέννημαι, ἐγενήθην I. D. or I., f. r.
[Pf. inf. γεγάκων Δ. 326 b.] Cog.
[°γεγάομαι 328 c, γείνομαι X. 477 v. l.,]
ao. ἐγευάσθην begat, po. +; γεννάω
beget. Cf. gigno, gnascor.

γινώσκω (k^o r, γνο-), or I. & later
γινώσκω, gnosco, know, °M. I.; γνέ-
σονται, ao. m. I. [ἀν-έγνωσα persuad-
ed, Hdt.], 2 a. ἔγνω, 45 h, e (m. opt.
3 a. συγ-γνώϊτο Aesch. Sup. 216);
ἔγνωκα, -σμαι, -σθην f. Cog. γνωρί-
ζω, -ισω, -ιῶ, ἐγνώρικα, make known;
ἀμφιγνοίω, -ήσω, doubt, aug. ἡμφεγ-
& ἡμφεγ- 282 b.

γλύφω sculpo, carve; γλύψω l.,
ao. a., m. I.; γέγλυμμαι & ἔγλυμμαι
280 c, ἐγλύφθην l. & r., 2 a. ἐγλύφην l.
Cf. glubo. Cog. γλάφω.

γοάω (u, γο-) bewail, M., po. +
(in Att. only pr. & ipf. m., & pr. p.);
γοήσονται, -σω l., ao. I., 2 a. ἔγοον Z.
500; ἐγοήθην l.

γράφω scribe, GRAVE, write, M.;
γράψω m., ao.; γέγραφα (γεγράφκα
l. + ?), γέγραμμαι (ἔγραμμαι l., 280 c),
3 f. γεγράφσομαι, °ἐγράφθην l., 2 a.
ἐγράφην f.

Δ.

δα-, teach, learn; see διδάσκω.

δαινύμι (n², δαι-) feast, entertain,
po. +, M. [opt. δαινύτο, -άτο, 316 c];
δαίω, m. I., ao.; ἔδαισθην.

δαίωμαι (h, δα-) divido, divide,
ch. po. (pr. & f.), P.; δάσσομαι ao.;
δέδασμαι, A. 125 [δέδαμαι, a. 23],
ἐδάσθην l. Cog. δατέομαι po. I. [ao.
inf. δατέσθαι 306, Hes. Op. 765],
δαινύμι q. v., δαίζω, -ίξω, rend, po.

δαίω (h, δα-, δα-) kindle, po. +,
M.; [2 a. ἐδάωμην, T. 316; 2 pf. δέδηα
blaze, pret., T. 18.] δέδαιμαι, Sim.
Am. 30.

δάκνω (n¹, δακ-, δηκ- g) bite, 47;
δήξομαι, -ξω l., ao. r., 2 a. ἔδακον;
δέδηχα l., δέδηγμαι, ἐδήχθην f., 2 a.
ἐδάκην l. Cog. δακνάω po.

δαμάζω (z, δαμ-) domo, tame, sub-
due, po. +, M.; δαμάσω [m., δαμῶ
305 b, A. 61], ao.; δεδάμακα l., -σμαι
l. [δέδμημαι c⁷, E. 878, 3 f. δεδμήσο-
μαι, Hom. Ap. 543, | ἐδαμείσθην θ. 231,
Mem. 4.1.3, ἐδμήθην po., Δ. 99, oftener
2 a. ἐδάμην po., T. 94. Po. cog. δα-
μάω l., δαμαλίξω, δαμνάω, δάμνημι
(M. δάμναμαι).]

°δαρθάνω (n⁴, δαρθ-) sleep, usq. cr.
w. κατά· 2 a. °ἐδάρθον, po. ἔδραθον c⁶,
T. 143; °δεδάρθηκα 311, 2 a. °ἐδάρ-
θην; °ἐδράθην r. or l.

δατίομαι divide, po.; see δαίωμαι.
[δέατο appeared; see δαα-.]

[δείδω + & δέω (δκ-, δειδ- o h) fear,
δίομαι + frighten; δέσσομαι, + ? -σω
l.,] ἔδεισα· pret. δέδοικα & 2 pf. δέδισα
46 b [δέδοικα, δέδισα, 134 a, δεδοίκω
D., 326 b]. Cog. δειμαίνω fear, δε-
δίσσομαι [δειδίσσομαι], r. δεδίσκομαι,
frighten, διημι chase (M. δειμαι) po.,
& διώκω q. v.

δαινύμι & δακνύω (n⁷, δεικ-) in-
dico, extend the hand to point out,
show [M. greet with extended hand];
δείξω, &c., 45 [in Hdt., fr. δεικ-, °δέξω,
ἔδεξα m., °δέδεγμαι, °ἐδέχθην· Ep.
δείδεγμαι 134 a, pret., η. 72]. Cog.
δέχομαι q. v., δεξίδομαι greet, [δεδι-
σκομαι & δεδίσκομαι greet, δεικανάω
show.]

δαινύω sup; see ἀριστάω.

[δέμω build, Hom. Merc. 87;] ἔδειμα
m.; [δέδμημαι c⁷.] Cog. δομέω l.

δέρκομαι b¹ see, po. or l.; δέρξομαι
l., ao. I., 2 a. ἔδρακον c⁶, m. r.; δέ-
δορκα pret., ἐδέρχθην [2 a. ἐδράκην
Pind. N. 7. 4].

δέρω (b¹, δαρ-), less Att. δειρώ or
δαίρω h, flay, °M. r.; δερῶ, ἔδειρα·
δέδαρμαι, ἐδάρθην r., 2 a. ἐδάρην, f. l.

δέτομαι want; see δέω.

δέχομαι receive; δέξομαι ao.; δέ-
δεγμαι, 3 f. δεδέξομαι, ἐδέχθην, f. l.
[Pr. 3 p. δέχεται for δέχ[ο]νται 158,
M. 147, 2 a. ἐδέγμην, 326 e. Cog.
δέχυνμαι, δέκομαι 167, Hdt. 9. 91;]
see δεικνύμι.

δέω, bind, M., 309 b; δήσω m.,
ao.; δέδεκα (r. -ηκα 310 d), δέδεμαι,

3 f. *δεδοσμαι* 319 c, Cyr. 4. 8. 18, *ἐδέθην* f. Cog. r. *διδῆμι* r¹, v. 8. 24.

δέω (f¹, δετ-) *need, want, M. need, beg; δεῖσθαι* m. 311 c, ao. a. [3 s. *ἐδῆσεν* Z. 100]; *δεδέγκα, -μαι, ἐδεή-θην*, f. l. [Ep. *δεδομαι* f², -ήσονται, *ἐδεύσα*, v. 540.] Impers. *δεῖ there is need, δεῖ*, ct. *δῆ* 309 b, *δέοι, δεῖν, δέον· δεήσει, ἐδέσσε*.

δηλώ, -ώσω, &c., manifest; see 42.

δῆω shall find; see διδάσκω.

διαντᾶω regulate, M.; διαντήσω, διήτησα & ἐδιήτησα, δεδιήτηκα, &c., 282 c.

διακονέω minister; -ήσω, ἐδιακόνησα, δεδιακόνηκα (less Att. *διηκόνησα*, *δεδιηκόνηκα*), &c., 282 c.

διδάσκω (k³, δα-, διδαχ- r¹o) *doceo, teach, M.; διδάξω m., ao. [ἐδιδάσκησα 311, Hom. Cer. 144]; δεδέδαχα, -γμαι, ἐδιδάχθην*, f. l. [Fr. *da-disco, learn, teach, δαήσομαι 311, 2 a. ἐδαον & δέδαον 284 e; δεδάκηκα, θ. 134, 2 pf. δέδαα, ρ. 519, δεδάκημαι Hom. Merc. 483, 2 a. ἐδάην +. Cog. δεδάσμαι 326 c, π. 316; δῆω as fut., shall find, N. 260.] *διδῆμι bind; see δέω bind.**

διδράσκω (r¹ k, δρα-) *run; ὁδράσμαι, ao. a. l., 2 a. ὁδράν 45 h; ὁδεδράκα. Cog. δρᾶπετεώω, δρασκάζω· ἔδραμον, see τρέχω. See δράω.*

δίδωμι (r¹, δο-) *do, give, δάσω, δέδωκα, &c.; see 45.*

διζήμαι seek, E. & I., 314 b; διζήσονται ao. Cog. δίζω M., po.]

δίημι chase, M. flee, po.; see δείδω.

διωκέω manage, -ήσω, διώκηκα, -μαι & r. δεδιώκημαι, 282 b.

διψάω thirst, -ήσω, &c. (διψ(άει)ῃ 120 g).

δίσω fear, flee; see δείδω.

διώκω pursue, M.; διῶξω and oftener διώξομαι, ao. a., 2 a. ἐδιώκαθον 353 a; δεδιώχα, -γμαι l., ἐδιώχθην, f. l. See δείδω.

[*δοα-, δεα-* 114 b, *appear; ipf. nude δέατο f. 242; ao. m. δοδάσατο E. 23, sub. δοδάσεται 326 d, ψ. 339. Cog. δοιδάω or δοδάω, doubt, imagine, Ap. Rh.]*

δοκέω (v, δοκ-) *seem, think; δέξω ao.; δέδοχα l., -γμαι, ἐδόχθην l.: ch. po. δοκήσω ao., δεδόκηκα, -μαι, ἐδοκήθην· [pf. m. pl. δεδοκήμενος pret., fixed in thought, intent, watching, O. 730.]*

[*δοκεῖω watch,*] *δοκιμάζω examine.*

δουπέω (e¹, γδουπε- v) *sound heavenly, ch. po.; δουπήσω, ao. [ἐγδούπησα, A. 45], 2 a. ὀέδουπον l.; 2 pf. δέδουπα, ἐδουπήθην l.*

δράσσομαι i¹, *grasp, seize, A. l.; δράσσομαι l., ao.; δέδραγμαι (δέδαρξαι c¹, Eur. Tro. 745 v. l.).*

δράω do; δράσω ao.; δέδρακα, -αμαι, r. -ασμαι 307 e, ἐδράσθην. Cog. [δραίνω,] ἀπο-διδράσκω make off, run away.

δρέπω (b¹, δραπ-), po. l. *δρέπτω t, pluck, M.; δρέψομαι po., ao. a. m., [2 a. ἐδραπον Pind. P. 4. 231.]*

δύναμαι be able (2 a. δύνα 297 h); δυνήσομαι [ao. +]; δεδύνημαι, ἐδυνήθην, iii. l. 35, f. l., ἡδυνήθην 279 a, Cyr. 3. l. 30, less Att. ἐδυνάσθην, vii. 6. 20.

δύω (ū Hom.) *cause to enter, enter* (cf. in-dno), *δύνω n¹, & less Att. δύομαι, enter* (the causative sense belongs to the fut. & 1 ao. act., but not to the 2 ao., & very rarely to the pf. act., v. 8. 23); *δύσω, δύσομαι, ao., [ἐδύσθην 327 a,] 2 a. ἐδύν 45 h; δέδύκα, ὁ δέδύμαι 310 d, ὁ ἐδύθην f., [2 a. r. ἐδύν Hipp. Cog. δύπτω, dive.]*

E.

εἶω become salted, ἐώμεν; see δω.

εἰάω permit; εἰάσω m., εἰάσω 279 c; εἰάκα, -μαι, -θην.

ἐγγυάω pledge, M.; ἐγγυήσω, ἡγγύησα or ἐνεγγύησα· ἡγγυήκα or ἐγγυήκα, &c.; 282 c.

ἐγείρω (h, ἐγερ-) *rouse, raise, M. rise; ἐγερῶ, m. l., ἡγείρω, m. l., 2 a. ἡγρόμην c³; ἐγῆγερκα l., 2 pf. pret. ἐγρήγορα, am awake, 281 d [ἐγρήγορθε 320 f; in imitation, ind. 3 p. ἐγρηγόρθασι K. 419, inf. m. ἐγρήγορθαι for ἐγρηγέρθαι, K. 67], ἐγῆγερμαι, ἡγέρθην, f. l. Cog. ἔγρω po., ἐγρηγορέω & γρηγορέω l., [ἐγρηγοράω, ἐγρήσω.] *ἐγκοιμάζω praise; -άσω m., ἐνεκωμίασα, ἐγκεκωμίακα, 282 c.**

ἐβω eat; see ἐσθίω.

ἔτομαι seat one's self, sit; see ἔω.

ἐθέλω p & θέλω, wish, -ήσω 311 b, ἡθέλησα & ἐθέλησα· ἡθέληκα & l. τεθέληκα. Θέλω is rare & doubtful

in Hom., Hes., & Pind.; & is in general less common than ἐθέλω, exc. in dramatic dialogue.

ἐθίζω (z², *Feθ-*, *eth-*) *accustom, M.*; ἐθίσω, -ω 305 a, ἐθισα 312 c; ἐθίκα, -σμαι, -σθην, f. l. Intrans. 2 pf. pret. ἐώθα [ἐώθα E. I.] 312 d, *am wont*, [pr. pt. ἐθων I. 540.]

εἰδομαι *seem*, εἶδον *saw*; see ὁράω. εἰκάω (z², *Feik-*, *Feik-* h, *eik-*) *liken*; εἰκάσω, ^om., εἰκασα & ἤκασα 278 d; εἰκάκα l., -σμαι & ἤκασμαι, -σθην f. Intrans., 2 pf. pret. εἰκα 312 h, sometimes εἰκα or ἤκα [οἴκα I.], *seem* (nude) 1 p. po. *εἰργμεν* 148, Soph. Aj. 1239, [3 d. *εἰκτον* 3. 27, plp. *εἰκτων* A. 104.] irreg. 3 p. *εἰξάσι* po. +, Ar. Av. 96, see *ἰσάσι* under ὁράω, plp. *εἰφκειν* 279 d, f. r. *εἰξω* Ar. Nub. 1001, ipf. *εἰξε* Z. 520! [Cog. *ἰσκα*, *εἰσκα* q. v.]

εἰκω (*Feik-*) *yield*; *εἰξω* [^om.], ao., 2 a. *εἰκαθον* 353 a.

[*εἰλ-* (h, *Pal-*, *dl-*, *dl-* b¹) *volvō*, *roll up, press together*, P. *εἰλομαι*, E. 203; *ἔλσα* 152 d, A. 413; *ἐλμαι* O. 662, 2 a. *ἐδλην*, N. 408.] Cog. *εἰλλω* or *εἰλλω*, *ἰλλω*, *εἰλέω* or *εἰλέω* [*εἰλλέω*, Pind. P. 4. 414], -*ήσω*, *εἰλύω* po. +, -*σσω* [ao. p. *εἰλύσθην*, Ψ. 393; deriv. *εἰλυφάω*, *εἰλυφάω*], *εἰλίσσω* [*εἰλίσσω* po. & I. +], -*ίξω* (*εἰλιξα* 279 c), [*εἰλε-λίξω*, -*ίξω*, A. 530.] — *εἰξω* 344.

εἶδον *took*; see *αἰρέω*.

εἶμι (*έσ-*) *be*, & εἶμι (*l-*, Lat. *i-re*) *go*. The Pres. of εἶμι has comm. in the *ind.* (in Att. prose regularly), & sometimes in the other modes, the sense of the Fut.: εἶμι, [I am going] *I shall go*. For the common forms of these verbs, see 45 l, m, o, r. Their chief dialectic forms appear below, those preceded by † belonging to εἶμι *go*, and the others to εἶμι *be*:

a. DIALECTIC FORMS OF εἶμι *to be*, AND εἶμι *to go*.

Pres. Ind.	3 ἔωσι E. I.	†λέμεν D., ὄναι P.	P. 1 ἦμες D.
S. 1 ἔμμι M.	ἔωντι D.	Pres. Part.	†ῥομεν E.
2 εἰς E. I., ἐσσί P.	Pres. Opt.	ἔών, ἐούσα, ἔων, G.	2 κατε I. [σαν I.
†εἰς, εἰσθα E.	S. 2 εἴησθα P., εἴοις	ἐόντος E. I.	3 ἔσαν P. I., ἔα-
3 ἐντί D.	3 εἴοι E. I. [E.	εὔσα, εἶσα, G. εὔ-	ἔσαν P.
P. 1 εἰμέν E. I.	†εἴη, εἴη! E.	τος, ἔντος D.	ἔσκον It.
εἰμέσθαι, ἐμέν P.	Pres. Impv.	ἔοισα M.	εἰατο! E.
3 εἶσι E., ἐντί, ἐ-	S. 2 ἔσο, ἔσοσο P.	Imperfect.	†ῥίον E. I.
†ισί P. [οντί D.	P. 3 ἐόντω D.	S. 1 ἔα E. I., ἦα E.	†ῥων, ῥίον E.
Pres. Sub.	Pres. Inf.	ἔων, ἔην! E.	Fut. Ind.
S. 1 ἔω E. I., εἰώ E.	ἔμεν, ἔμεναι E.	ἔσκον It. [E.	ἔσσομαι P.
†εἰώ P.	ἔμμεν E. D.	†ῥία E. I., ῥίον	ἔσοῦμαι D.
2 †ἔησθα E.	ἔμμεναι E. M.	2 ῥς late, ἔας I.	ἔσσοῦμαι D. E.
3 ῥσι, ἔησι, ἔη E.	ἤμεν, εἰμεν D.	ἔησθα E., ἔη P.	†εἰσομαι E.
†ἔησι E.	εἰμεναι D.?	3 ῥεν, ἔην, ἔην E.	Aor. Ind.
P. 1 ὄμες D.	†ἔμεν, ἔμεναι E.	ῥς D., ἔσκε It.	†εἰσάμην E.
†ῥομεν E.	†ἔμμεναι E.	†ῥίε I.	†εἰσάμην E.
†ῥομες D.	†ἔμμεναι E.	†ῥε, ἔε, εἰε! E.	

b. The comparison of a few cognate tongues will show more clearly that the root of εἶμι *to be*, was *έσ-*, and will also illustrate the forms of inflection. The Latin is placed first, as showing least change in the flexible endings (271 d⁴). The harsh forms *esm*, *esmus*, and *esni* became, by transposition and change of vowel (cf. 116), *sum*, *sumus*, *sunt*. In the Greek, the elements are first given (32 i), and then the results. For the relation of the Sanskrit *as-* to the *es-* of the other languages, see 114 a. In the plural, the *a* is dropped or transposed. See 271 d. In the Slavic, the *j* is to be pronounced as *y*. The Lithuanian, which shows the root entire throughout, is placed last, as a language which yet lives to link the present to the remote past.

	Latin.	Gothic.	Greek.	Sanskrit.	Old Slavic.	Lithuan.
S. 1	sum	im	ἐσ-μ	asmi, म. ण्मु	jesmi	esmi
2	es	is	ἐσ-ς	asi, P. ἐσσι	jesi	esi
3	est	ist	ἐσ-τ	asti	jesti	esti
P. 1	sumus		ἐσ-μεν	asmas, D. εἰμές	jesmu	esme
2	estis		ἐσ-(τε)τε	astha	jestete	estete
3	sunt	sind	ἐσ-ντ	asanti, D. ἐντι	sunti	esti

c. In *εἶμι* to be, the *σ* of the root was retained in some forms (before *τ*, *θ*, and *μ*; *ε* becoming *ι* by precession in *ἐσθι*, 114 d). (d) It was dropped before *σ* of the Fut. (*ἐσσομαι*, cf. Lat. *ero*, 139), and between two vowels, which were then contracted: Pr. 3 p. (*ἐσσαι*) *ἐσσι* E., *ἐσθι*, sub. (*ἐσω*) *ἐω* E. I., *ῶ*, opt. (*ἐστήν*, cf. L. *sim*) *ἐστην*. Ip. 1 s. (augmented *ἦσθ*, *ἦσθ*, cf. 273^c c, e, and L. *eram*, 139) *ἦσθ* E., *ἦ* (Old Att., Ar. Av. 1363), 3 s. (*ἦσθ*, *ἦσθ*, 273^c c, e) *ἦσθ* E. 163 b, *ἦν*. (e) It was also dropped before *ντ*, *ε* commonly passing into the kindred *ε* (cf. 114 b, c): Pr. 3 p. *ἐντι* D., pl. (*ἐντ-ε*, *ἐντ-ε*) *ἐντ*, *ἐντ* D., inv. 3 p. (*ἐντων*) *ἐντων*. (f) It was contracted, as *ε* (142), with *ε* or *η* preceding: Pr. ind. (*ἐσμι*) *εἶμι*, (*ἐσσι*) *εἶσι* E. I., or (both sigmas apparently taken up) *εἶ*, (*ἐσμεν*) *εἰμεν* E. I., inf. (*ἐσσαι*) *εἶναι* (in Lat. the *r* was assimilated, (*es-re*) *esse*), inv. (*ἐστω*, *ἐστω*, cf. 121 e) *ἦτω* I.; Ip. 1 s. (*ἦσθ*) *ἦν*, 2 s. (*ἦσθ*) *ἦς* I., pl. *ἦμεν*, *ἦτε* (oftener than *ἦσθε*, while in the dual *ἦσθον* and *ἦσθον* prevail), *ἦσθ*. See 139 s.

THE DIALECTIC OR LESS ATTIC FORMS OF *εἶμι* to be, are (g) *forms uncontracted or like those of verbs in -ω* (315): *ἐάσω* B. 125, *ἐσθι* Archim., *ἐω* i. 18, *ἐσσι* Hdt. 2. 39, *ἐσσι* I. 284, *ἐν-έσι* Hdt. 7. 6, *ἐσθ* B. 27, *ἐσθ* I. 159, *ἐσθ* Pind. P. 4. 471, *ἐσθ*, *ἐσθ*, Theoc. 2. 3, 76, (*ἐσθ*, 156) *ἐσθ* Tim. Loc. 96 a, *ἦσθ* β. 813, *ἦσθ* M. 9; (h) *variously protracted*: *ἐσσι* (in imitation of the other persons) A. 176, *μεν-εἰω* Ψ. 47, *ἦσθ* 328 b, B. 866, *ἐν-εσθ* 297 b, Theog. 715, *ἐν* 135, *ἐν-εσθ* X. 435, *ἐν* M. 10, *ἦσθ* A. 808, *ἐσθ* 332, H. 153, *ἐσθ* Hdt. 1. 196, *ἐσσομαι* 171, A. 267 (*ἐσσαι* 45 r, A. 211), *ἐσσομαι* 305 d, Th. 5. 77; (i) *shortened or unaugmented*: *ἐμν* r., Call. Fr. 294, *ἐμ* 329 d, *ἐμ* A. 762, *ἐμ* A. 267; (j) *middle forms*: *ἐσο* or *ἐσο* A. 802, Sap. 1. 28, *ἦμν* r. or l., Cyr. 6. 1. 9 v. l. (*ἦμν* Mat. 23. 30), *ἐσο* 329 a, v. 106 v. l.; (k) *infinitives* (333): *ἐμν* A. 299, *ἐμν* Sap. 2. 2, *ἦμν* or *ἐμν* (v. l. *ἦμν* or *ἐμν* ?) Th. 5. 77, Theoc. 14. 6, *ἐμν* or *ἦμν* Ar. Ach. 775 ?; (l) *various forms*: *ἐμν* 171 a, Sap. 2. 15, *εἶσι* (or *εἶσι* Bek.) II. 515, Hdt. 7. 9, *εἶμεν* E. 873, *εἶμεν*, *ἦμεν*, *ἦμεν*, 328 a, Theoc. 15. 73, 9, 14. 29, 3 s. *ἐντι* 169 c, Theoc. 1. 17, 3 p. *ἐντι* 328 a, Th. 5. 77, *ἐσθ* 328 d, 2 s. *ἦς* I., 297 b, 3 s. (*ἦσθ*) *ἦς* Theoc. 2. 90, *ἐσσαι* 45 r.

m. In *εἶμι* to go, the root *ἔ-*, in the sing. of the Pres. and commonly in the Impf. throughout, was lengthened to *εἰ-* (314), which augmented became *ἦ-* (278 d): *εἶμι*, *εἶσι*, *εἶσι* (ἦν, cf. 273^c c, e) *ἦα* (common in the Old and Mid. Att., Pl. Apol. 22 a, and followed in the Ep. by *ἦε* M. 371), *ἦμεν*, *ἦτε*, *ἦσθ*. The Impf., having thus a form resembling that of the old Plup. (291 c), fell into the analogy of this tense in its subsequent development, and has been often so named: *ἦε*, *ἦε*, &c. The shorter forms of the plur. and dual were, however, more common, except perhaps *ἦσθ*, which some deny to the Att., while others regard it as the true Att. form.

THE DIALECTIC FORMS OF *εἶμι* to go, are (n) *regular nude forms*: *εἶσι* Hes. Op. 206 (Att. *εἶ*, as if in imitation of *εἶμι* to be; *εἶσθ* 297, K. 450), (*ἔσθ*, 156) *ἔσθ* Theog. 716 (v. l. *εἶσθ*), *ἐξ-έσθ* Ath. 580 c, *έσθ* I. 8, *έσθ* A. 347: (o) *forms with ἦ resolved*: (*ἦα*) *ἦα* Hdt. 1. 42, *ἦε* A. 47, *ἦσθ* Hdt. 1. 43, *ἦσθ* 315, ψ. 370; (p) *with ἔ lengthened to εἰ*, as in the Pr. ind.: *εἶτω* Sophr. 2 [23], *κατ-εἶτω* Hes. Sc. 254, *εἶσομαι* Ξ. 8, *εἶσσο* A. 138, *εἶσσο* O. 415; (q) *as from ἐ-*: *εἶν* T. 209, and also *εἶμαι*, *εἶμην*, 45 p, if they

should be thus written; (r) *infinitives* (338): *ἔμεν* A. 170, *ἐμμεναι* T. 365, *ἐσ-έμμεναι* χ. 480; (t) *various forms*: *ἔρσθα* 297 b, K. 67, *ἔρσι*, *ἔρμετ* 328 b, a, *ἔομεν* 326 d, *ἔεν*, *ἔομεν*, 315, B. 872, λ. 22.

εἶπον said, 2 aor.; see *φημί*.
εἶργω (h, *εργ-γ-*) shut out; *εἶργω* m., *εἶρξα*; 2 a. *εἶργαθον* m. 353 a; *εἶργμαι*, -χθην: [E. I. *ἔργω* & *ἔργνυμι* n¹; *ἐρξομαι*, *ἐρξα*, 2 a. *ἐργαθον* m.; *ἐργμαι* (*ἐρχαται*, -το, 329 a, κ. 283, P. 354): also *ἔέργω*, &c., B. 617.] Cog. Lat. arceo, urgeo; and *εἶργω* & *εἶργνυμι* (h, n¹, *εργ-γ-*) shut in; *εἶρξω*, *εἶρξα*; *εἶργμαι*, -χθην: ch. Ion., *ἔργω*, *ἔρξω*, *ἐρξα*, *ἐρχθην*. The single verb *εἶργω* (or *ἐφέργω* p) in Hom., seems to have become *εἶργω* & *εἶργω* in the Att., with a distinction of sense, which, however, was not always observed.

[*εἶρομαι*, *εἶρωτάς*, ask; see *ἐρωτάω*.]
εἶρώ draw; see *ἐρώ*.]
εἶρω, *εἶρώ*, say; see *φημί*.]
εἶρω (f³ h, *σερ-*) sero, join, knit [ipf. or ao. *ἔερε* K. 499]; *ἔερα* [*ἔερα* 152 d, Hipp.]; *ἔερχομαι*, -μαι [E. *ἔερμαι*, σ. 296, ι. *ἔερμαι*?]

εἶσα set, placed, 1 a.; see *ἴσω*.
ἔισκω & *ἔισκο* (k³, see *εἰκάζω*) liken; pret. *ἔεικα* +, *ἔεικα* Alc. 1063.]
εἰσθα am wont, pret.; see *ἐθίζω*.
ἐκκλησιάζω hold an assembly, -άσω, &c.; aug. *ἔκεκλ-*, *ἔξεκλ-*, &c., 282 c.

εἰσένω (n², *ελα-*) & *εἰσάω* drive, M.; *εἰσάω*, [ἔλδω 305 b, ἔλδω 322 c] *εἰσάω*, *εἰσάομαι* l., *εἰσάσω* m.; *εἰσάλακα*, -μαι, -σμαι l., [plp. 3 p. *εἰσάλαδατο* -έδατο 329 a, η. 86,] *εἰσάλαθην*, -σθην * f. l. [Cog. *εἰσαστρέω* E. I. +.]

[*εἰσδομαι* (fēld-) & *εἰλδομαι*, desire.]
εἰλέγω examine, confute; *εἰλέγω* ao.; *εἰλήγμαι* 41, *ἔηλεγμαι* r., *ἔηλεγχθην* f.

εἰλω & l. *εἰλύνω* (w, fēlk-, cf. vellico) pull, draw, M.; *εἰλω*, less Att. *εἰλύνω*, m. l., *εἰλύνω* m., *εἰλύνω* m. l.; *εἰλύνω*, -σμαι, -σθην f. l., *εἰλύνω* f. l. [Cog. *εἰλέω*, -ήσω · *εἰλυνσάω*.]

εἰληνίζω speak Greek, -ίσω, &c.; *εἰληνίσθην* or *ἔληνηνίσθην* 279 f.

εἰπίζω (z³, fēlp-) hope, M.; *εἰπ(ισω)ιώ* l., *ἔλπισα* · *ἔλπινα* l., -σμαι l., -σθην: [*εἰπω* give hope, M. & 2 pf. pret. *εἰλοπα* e. 379, hope, 2 plp. *εἰώλπεω* 279 d, φ. 96.]

εἰυθ- come; see *ἐρχομαι*.

εἰμώ vomo, vomit; *ἐμ(έσω)ώ* m., *ἔμεσα* [ἔμεσα?]; *ἐμήμεκα*, -σμαι l., *ἐμέθην* f. l.

ἐμπολάω traffic; -ήσω, &c.; aug. *ἔμπ-* or *ἐνεπ-*, 282 c.

ἐναίρω (h, *εναρ-*) kill, po., M.; [*ἐνηρα* l., m. E. 59,] 2 a. *ἔναρον*, Eur. And. 1182. Cog.,

ἐναρίζω kill, despoil, po., 349 a; [*ἐναρίζω*, m. l.,] *ἔναρξα*, m. l., [-ισα, Anac. 100]; *ἔναρσμαι*, *ἔναρσθην*.

ἐνέπω & *ἐννέπω*, & l. *ἐνίσπω* (*ἐνεπ-*, *ἐνιπ-* b², *ἐνισπ-* o), tell, speak (cf. inquam), po., a. l.; [*ἐνίψω* & *ἐνισπῆσω* 311, ε. 98, *ἐνίψα* l.,] 2 a. *ἐνισπον* [ipf. *ἐνισπες* v, 313 b, γ. 101.] Cog. [*ἐνίπτω* +, & *ἐνίσσω* i², chide, 2 a. *ἐνέπτω*, *ἔνιπαπον*, 284 e;] *εἶπον*, see *φημί*.
ἔν-ἔνωθα grow or lie on; see *ἀνεθ-*.]

ἔννυμι (n¹, fē-, é-), vestio, clothe, [M.; f. *ἔσω* (*ἔσω* 171, π. 79) *ἔννυμι*, ao. (*ἔσσα* δ. 253, *ἔσσομαι* K. 23); pf. *ἐννυα* + r. 72, & *ἔσμαι*, ω. 250:] comm. *ἀμφι-ἔννυμι* M.; *ἀμφίεω* e. 167, Att. *ἀμφίω* 305 b, Ar. Eq. 891, *ἀμφι-ἔσομαι* Cyr. 4. 3. 20, *ἔμφιεσα* m. 282 b, Cyr. 1. 3. 17; *ἔμφιεσμαι*, -σθην l. Cog. [*ἔννυμι* E. I.;] l. *ἀμφιάω*, -άσω · *ἔσθε* in pf. *ἔσθημαι*.

ἐνοχλέω annoy, -ήσω, &c.; aug. *ἔνωχ-*, v. l. *ἔνωχ-* or *ἔνωχ-*, 282 b.

[*ἐολέω* press, trouble; see *εἰλ-*.]

ἐορτάζω keep a feast, -άσω, &c.; aug. *ἔωρ-* 279 d: [*ἔορτάω* i.]

ἐπ-αν-ορθώω set upright, -άσω, &c.; aug. *ἔπηνωρ-* 282 b.

[*ἐπ-αυρίω* r. & *ἐπ-αυρίσκω* r. (v. k², *αὐρ-*) enjoy, M.; *ἐπαυρήσομαι* Z. 353, *ἐπηυράμην* i. +, oftener 2 a. *ἐπηύρων*, p. 81,] *ἐπηυρόμην* Eur. Hel. 469. Cog. *ἀπαυράω* take away, po., ao. *ἀπηυράμην*? [pt. *ἀπούρας* 114, A. 356, *ἀπουράμενος*, Hes. Sc. 173, f. *ἀπουρήσουσιν* X. 489 v. l.]

ἐπι-μέλομαι & *ἐπι-μελέομαι* care for; see *μέλω*.

ἐπ(ισταμαι) understand; see *ἴσθημι*.

ἐπω (f³, *σεπ-*, *σπ-* c³) be after or busy with (act. scarce used exc. in comp.), M. *ἔπομαι* sequor, follow; ipf. *εἶπον* m. 279 c; *ἔψω*, *ἔπομαι*, ao. m. l., 2 a. *ἔστον* (*στω*, *σποιμι*, &c.),

ἐσπόμην (σπῶμαι, &c.) & (by redupl. & change of initial σ, σσπ-ἐσπ-, 284e, 345) ch. po. ἐσπόμην (ἐσπῶμαι, &c.), [ἴμν. σπείο 323 c; ao. p. περι-ἐσθην, Hdt. 6. 15.] Cog. r. or l. ἐσπω m.

ἐρῶ love, desire, M. po. ἐράομαι & oftener ἐραμαι; [ἡρασάμην;] ἡρασμαι l., -σθην f. Po. cog. ἐρασσεύω, Æsch. Pr. 893, [ἐρατίω, A. 551.]

ἐργάζομαι work; ἐργάσομαι, ἐργασάμην 279 c; ἐργασμαι, -σθην f. See ἐρδω.

ἐργω, -γνῦμι, ἐργω, see εἰργω, εἰργω. ἔρδω & ἔρδω (f, ferry- & ferryd-, cf. 168, ἐργ-) WORK, do, po. & i. (ἐρδω Hdt.), M.; ἔρξα, ἔρξα [ἔρξα?]; [2 pf. ἔοργα 312 b, plp. ἐώργειν 279 d, δ. 693, ἐόργεα 284 b, 291 c, Hdt. 1. 127.] Cog. ἐργάζομαι, ῥέζω, q. v.

ἐρείδω prop. ch. po., M.; ἐρείσω l., m., ao.; ἡρεῖκα & l. ἡρεῖρεκα, ἐρήρειμαι & ἡρεῖσαι [3 p. ἐρηρέδαται, -ατο, 329 a, 3 f. ἐρερείσομαι! Hipp.,] ἡρεῖσθην.

ἐρείκω (h, ἐρικ-) rend, break, °M.; ἡρεῖα, m. l., 2 a. ἡρικον po.; ἐρήριγμα, ἡρείχθην l. Cog. ῥήγνυμι q. v., [ἐρέχθω, ε. 83.]

ἐρείπω (h, ἐριπ-) throw down, r. in Att. prose; ἐρείψω, ao. a. °m., 2 a. ἡρικον fell, E. 47, m. l.; [2 pf. ἡρήρικα have fallen, E. 55.] ἐρήριμμαι & l. ἡρειμμαι, ἡρείφθην, [2 a. ἡρίπην Pind. O. 2. 76.] Cog. ῥίπτω throw.

ἐρείσσω i², ροῖω, po. or l.; [ao. ἡρεσα.]

ἐρεῖθω & ἐρυθθαίνω (h, n², ἐρυθ-, cf. rubeo & Germ. rölhen) make red, REDDEN, po. or l., M.; [ἐρεῖσω? Σ. 329 v. l., ao. Ib., ἐρύθηνα l., ao. p. opt. °ἐρευθεῖην, Hipp. Cog. ἐρυθθαίνω, ἐρυθθαῖω, -δσω.

ἐρίζω (j, ἐριδ-) rixor, contend, [M. +]; ἐρίσω l., ao. a. m.; ἡρικα l., [ἐρήρισμα. Cog. ἐριθαίνω, ao. ἐρίθηνα l., ἐριθήσασθαι or ἐριθήσασθαι Ψ. 792; ἐριδμαίνω.]

ἐρπω (f², σερπ-) serpo, creep, po. or l.; ἐρψα, εἰρψα l. 279 c. Cog. ἐρπύζω po. +, °-ύσω, εἰρψα.

ἐρῶ go away, cf. erro, ruo; ἐρῶθ-σω 311, ao.; °ἡρῶθκα. [Cog. ? ao. ἀπό-ερσα sweet away, Z. 348.]

ἐρυγγάνω (n², ἐρυγ-) ructo, erūgo, belch, ERUCT, [M. & ἐρεύγομαι i. & E. +; ἐρεύγομαι i.,] ao. l., 2 a. ἡρυγον.

ἐρῶ hold back, ch. po. & i., [M.; ἐρύξω,] ao., [2 a. ἡρύκακον 284 e. Cog. ἐρύκάνω & ἐρύκακάνω, a. 199, κ. 429.]

ἐρύω & ἐρύω (fery-) draw, E. & i., M. draw to one's self, protect; ἐρύσω l. (ἐρύω 305 f, X. 67) & °εἰρύσω l., m., εἰρυσα m. +; ἐρύμαι & -υσμαι, -ύσθην; see 279 c. [Nude pr. & ipf. forms (326e): act. inf. εἰρύμεναι 333 c, Hes. Op. 816; mid. ἐρύται Ap. Rh. 2. 1208, εἰράται A. 239, ἐρύσο, -ύτο, -υντο, X. 507, ἐρύτο, -υντο, II. 542, ἐρυσθαι e. 484, εἰρυσθαι ψ. 82; pass. ἐρύτο Hes. Th. 301. Some regard these mid. & pass. forms as pret. pf. & plpf.] See ῥύομαι.

ἐρχομαι (ερχ-, ελυθ- x, ελυθ- h) go, come; ipf. ἡρχόμην scarcely in Att., exc. in comp.; ὀλίσσομαι scarcely in Att. prose, 2 a. ἡλθον c² (po. ἡλυθον, [D. ἡλυθον 168. 8, Theoc. 16. 9, Lac. ἡλσον 169 d, Ar. Lys. 105; for ἡλυθα, sync. ἡλυθα, see 327 b]; 2 pf. ἐλήλυθα [εἰλήλυθα 134 a, nude 1 p. ἐλήλυθ-μεν 326 e, γ. 81.] For the pr. exc. in the ind., the ipf., & the fut., the Att. comm. used other verbs, esp. εἰμι.

ἐρωτάω (o², ἐρ-) inquire, ask; ἐρωτήσω & ἐρήσομαι 311, ἡρώτησα, 2 a. m. ἡρόμην [ἴμν. ἐρεῖω 323 c, A. 611]; ἡρώτηκα, -μαι, -θην. [Ep. & i. ἐρωμαι A. 553 (also 2 a. ἐρεαι Hes. Cert.), -ήσομαι · ἐρωτάω & -έω 322 a, Hdt. 4. 145; ἐρέω, H. 128; ἐρεεῖνω +, Z. 145.]

ἐσθίω, & po. + ἔσθω & ἔσω, Ω. 415, Eur. Cyc. 245 (ἐδ-, ἐσθ- q¹ 147, ἐσθιω, φαγ- x) edo, EAT; f. ἔδομαι (l. φάγομαι, ἐδοῖμαι? 305 a), 2 ao. ἐφαγον; ἐδήδοκα 312 d, iv. 8. 20, [2 pf. ἐδήδα, P. 542, ἐδήδομαι, x. 56.] °ἐδήδεσμαι, ἡδέσθην. [Nude pr. inf. ἐδεμεναι 326 e, 333 c, N. 36.]

ἐστιάω feast, entertain, M.; ἐστιάσω m., ἐστιάσα 279 c, m. l.; ἐστιάωκα, -μαι, -θην, f. l.: [ἐστιάω i.]

εὐδω, comm. καθ-εὐδω, sleep; ipf. ἠύδον, εὐδον, ἐκάθευδον, 278 d, 282 b; εὐδήσω 311, °ao.; °ευδήκα l.

εὐεργετέω benefit, -ίσω, &c.; ang. εὐερ- & εὐηρ- 283. 2.

εὐρίσκω (k², εὐρ-) find, M.; εὐρήσω m. 311 b, ao. a. l., 2 a. εὐρον or ἠύρον m. 278 d (εὐράμην 327 b); εὐρηκα, -ημαι, -έθην f. 310 d.

ἐχθός, ἐχθαίρω, & ἐχθραίνω (ο, n^o, ἐχθ-), hate, ch. po.; so. ἡχθοντα, m. l., ἡχθοντα l. M. or P. ἐχθομαι & ἐχθαίρομαι be hateful or hated, f. ἐχθαροῦμαι, pf. l. ἡχθημαι. comm. ἀπεχθαίνομαι n^o; -εχθῆσονται 311, 2 a. -ἡχθόμεν; -ἡχθησιν.

ἔχω & ἴσχω (σεχ-, ἐχ- f³, ἐχ- d,
 σχ- c³, σχε- c⁶, ἰσχ- r³ d) *have, hold*
 (*have* belonging rather to *έχω*, *έξω*,
 and *hold* to *ίσχω*, *σχησω*), *Μ.*: ipf.
έχων & *ίσχων* 278 s; *έξω* m. & *σχήσω*
m., [*έσχησα* r.], 2 a. *έχων* m. (*σχω*,
σχοίην & *ο* *σχοίμ* 293 c, *σχές* like *θές*
 314 d, *ο* *σχε* r, *σχειν*, *σχάν*, m. *σχω*-
μαι, &c.), po. *έσχεθον*, *Æsch.* P. 16
 [o m. Theoc.], *έσχηκα* [pl. *συσχηκόμην*,
 B. 218, as for -*οχηκόμην* 312 d, cf. 281 c,
 159], *έσχημαι* [plf. 3 p. *έτ-έσχατο*
 312 d, 329 a], *έσχεθην* i. or l., f. l.
 Cp. *ἀμπε-έχω* or *ἀμπε-ίσχω* 159 d (ipf.
m. ἡμπειέχουμην 282 b, Pl. *Phædo* 87 b);
ἀν-έχω (2 a. m. *ἀνσχοίμην*, oftener
ἡνσχοίμην 282 b, po. *ἡνσχοίμην* 136,
 Ω. 518). Cog. *ο* *ίσχετόμαι* n¹⁰ or *ο* *ίσ-*
χέομαι v (see *ἰνίσχοτόμαι*), [*ίσχάω*,
ίσχάωμ, P. 747, 572:] *δύεω* bear.

ἐβω, less Att. ἐβέω, *boil, cook*;
ἐβήσω *m.* 311, *ao.*; ἐβήκα! *l.*, -μαι,
-θην, *f. l.*

Z

ἴδω, *live*, see 42 a, (nude ipf. *ἴθω* r. Dem. 702. 2, later *inv.* *ἴθω* po.); *ἴθω* m., so. a.; *ἴθω* ka. The Att. preferred *ἴδω* in the pr. & ipf., but elsewhere *βίβω* q. v. Cog. po. or i., *ἴσω*, Soph. El. 157, or r. *ἴσω*.

ἰεργονύμι (n⁷, ἱργ-, ἱεργ- h, cf. jug-um, jung-o) *join, YOKE, M.*; **ἰεῖς** m., ao.; **ἰεῦχα** l., -γμα, -χθην, f. l., 2 a. **ἰεργον**; 47. Cog. ἱργόω, ἱργέω.

ἰώνυμι (n⁸, ἰο-) *gird, M.*; **ἰώσω** m. l., ao.; **ἰώκα** l., -σμα, -σθην 307 d.

H.

ἡδω (f g, φαδ-) *please, M. delight in*; ἡσω L, ao. a. [m. i. 353]; ἡσθην f. Cog. ἀράδω q. v.; old pt. as adj. (φαδμενος 148) δσμενος *pleased, glad*; ἡδω sweeten, ἡδύνα, ἡδυσμα; 304 b, -ῶσθην, L -ῶσθην.

[ἡλαίνω, ἡλίσσω, see ἀλάσσει.]
ἡμαι sit, pret.; see ἴζω & 46 c.

ἦμ' I say, ἦ I said; see φημι & 45 u.
[ἡμέω *dozw, sink*; ἡμέω, aor. +; pl.
3 s. ὑπ-εμῆμῳκε 281 d, X. 491.]

9.

θάλλω (1, θαλ-) bloom, flourish;
θαλλήσω l. 311, 1 a. ^οθηλα l., 2 a.
ἐθαλον r. or l.; 2 pf. pret. τέθηλα [pt.
τεθαυία 325e. Cog. θαλέω, θαλέω,
θηλέω, τηλεθάω.]

θάπτω (t, θαφ-) bury; θάψω aο.;
τέθαμμαι, 3 f. τεθάψομαι, [ἐθάφθην
I.] 2 a. ἐτάφην f. d¹. Cf. τέθηκα.

θαυμάζω *wonder*, *M.* pr. l.; θαυμάσομαι, less Att. -σω, aor. a., *m.* l.; θαυμάσα, -σαι, ἐθαυμάσθην *f.*: [1. θαυμάζω or θαυμάζω, 181 e. *Cog.* θαυμάζω.]

[*θε- pray for*; *ao. m. 3 p. θέσαντο*
Pind. N. 5. 18, *pt. θεσάμενος* Hes.]

θεῖναι (h, θεν-) fendo, strike, smile,
po.; θενῶ, [ἐθευνα, Φ. 491,] 2 a. ἐθερον.
θέλω, wish, will; see ἐθέλω.

θερμαίνω, ch. po., *A. r. & l., M.*
 θέρμαι. [θέρσομαι 152 d, τ. 507 ;
 2 a. p. ἐθέτην, p. 23.] Cog. [θέρμω,
 θερμαίνω.

θεῖω (f¹², θεῖω-) *run*, see 42 a; θεό-
σμαι, -σω l. & r.; ao. & pf. sup-
plied by τρέχω, &c.

ὄρηδες *huni*, -δω, &c., see 42 g ;
 oftener in Att. prose, ὄρηδες, -εύω, &c.
 ὄρηδες (n^o, ὄρη-) *tango*, TOUCH
 (in Att. prose r. & only 2 a., but
 rather ἀπτομαι) ; ὄρεω or -ξω, 2 a.
 ἔθιγον, m. l. ; 3 f. τεθίξομαι¹, ἐθίχον l.
 ὄλιβω g, *press* ; ὄλιψω [m. p. 221],
 ao. a. ; τέθλιφα l., -ιμμαι, ἐθλιφθην,
 later 2 a. ἐθλίβην, f. l. : [φλίβω I. D.
 168. 2.]

θάψωκε (k⁶, θαν-, θνα- c⁵⁷) *die* (comm. cp. w. **ἀπό** in prose, exc. in the complete tenses, which are rarely cp.); **θανούμαι** (κατ-θανούμαι po. 136 d, Eur. Med. 1386), 2 a. **έθανον**; **τέθνηκα** (2 pf. pl. & du. **τέθνηκα**, -ατε, -άσθ, -ατορ, iv. 2.17, 1.19, X. 52, opt. **τεθνήθην** Σ. 98, **ιπν. τέθνηθι** X. 365, **inf. τεθνήναι** Th. 8. 92, po. **τεθν(α-ε)άναί**? **Æsch.** Ag. 539, **pl. τεθνάσθ**, Pind. N. 10. 139, ct. **τεθνάσθ** 120 i & later **τεθνάσθ**, -άσθ, -ώς & -ός 233 a, τ. 331, vii. 4. 19, Hdt. 1. 112, [τεθνήσθ or -εώς 325 d, P. 161.] **plp. 3 p. έτέθνηκα** Hel. 6.

4. 16), 3 f. τεθνήξω & -ομαι 319 b. See κτείνω. Cog. θανατῶ *put to death*, θανατῶ *desire death*, 378 d.

θοινῶ *feast*, po., *M.*; -άσομαι & -ήσομαι, &c., 310 a.

θορεῖν, θόρνυμι, *leap*; see θρώσκω.

θραύσω *disturb*: see ταράσσω.

θραύω *break*; θραύσω ao.; τέθραυ-
σμαι (τεθράυμαι?), ἐθραύσθην, f. l.

θρύπτω (t, θρυφ-) *crush*, *M.* *put on*
airs; θρύψω l., m., ^οao. a.; τέθρυμ-
μαι, ἐθρύφθην, f. l., [2 a. ^ο ἐθρύφην
d¹, Γ. 363.] Cog. τρυφῶ.

θρώσκω (k⁴, θωρ-) *leap*, ch. po.;

•θοροῦμαι, 2a. ἔθορον. Cog. θόρνυμαι.

[θῶω *rush, rage*; •θῶσω? l., ἐθῶσα l.
Cog. θῶω, θινέω, θύω.]

θῶω (ῥ) *sacrifice, M.*; •θῶσω m., ao.;

τέθῶκα, -ῦμαι, ἐτέθην, f. l., 159; 44.

I.

ἰάλλω (l, ιαλ-) *send*, po. (or ἰάλλω
d²); ^οιαλά, ^οιηλα. Cog. ἄλλομαι q. v.

[ἰάχω *shout*, +; pf. ἰαχα pret. B.

316.] Po. cog. ιαχέω, ιαχέω.

ἰδῶν, ἰδέσθαι, see, 2 a.; see ὁράω.

ἰδρῶ sudo, *sweat* (for ct. & pro-
longed forms, see 324); ἰδρῶσω ao.;

ἰδρωκα l., -μαι l. Cog, ἰδῶ, Ar. Pax
85, [l. i. ἰδρώω.]

ἰδρῶω (ῥ) *seat, set up, M.*; ἰδρῶσω

m., ao.; ἰδρωκα, -ῦμαι, -ῶθην & -ῶσθην

n¹, Γ. 78, f. l. Cog. ἰζῶ q. v.

ἰμαι or ἰμαι *hasten*; see 45 p.

ἰζῶ (j, σεδ-, ἐδ-f², ἰδ-b², cf. sedeo,

sido) *SEAT, SET, SIT*, ch. po. or dial.,

M. ἰζομαι & ἰζομαι *sit*; ^οιζήσω l., ao.

l., 311 a; f. m. ἰζομαι 151 (ἐφ-έσσε-

σθαι I. 455, εἰσομαι l.), ao. εἰσα m.

279 c, B. 549, Eur. Iph. T. 946 [pt.

^οεἰσας, -άμενος, Hdt. 3. 126, f. 66]

ἰζηκα l., ἦμαι e¹, pret., see 46 c (2 s.

κάθ-η Acts 23. 3, cf. 331 b), ἦσθην?

In Att. prose, comm. καθίζω, *M.*

-ἰζομαι & -έζομαι; καθίσω, -ῶ 305 a,

ii. 1. 4, m. l., f. m. καθιζήσομαι &

καθεδοῦμαι 305 a [καθεδήσομαι l.), ao.

ἐκάθισα & καθίσα 282 b, m., ἐκαθίζη-

σα l., [καθεῖσα m. +;] κεκάθικα l.,

κάθημαι 46 c (comic or l. ἱμν. κάθου

Ja. 2. 3), 3 f. καθήσομαι, ἐκαθέσθην l.,

f. ? Cog. ἰζῶν, ἰδρῶ q. v.

ἰημι (έ-, ἱε- r³) *send* (ch. in comp.

& many forms only so found), *M.*

hasten, desire; pr. a. ἰνδ. 2 s. ἀφ-εἰς

Rev. 2. 20, 3 p. συν-ιοῦσι Mat. 13. 13;

pt. συν-ίων Rom. 3. 11, [ἱμν. ξύν-ιε, ἱνφ.

συν-ιεύ, Theog. 1240, 565;] ipf. 1 s.

^οτεω or ^οιην 315 b, 3 s. ἦφ-ιε 282 b,

Mk. 1. 34, 3 p. ἀφ-ιέσαν iv. 5. 30,

ἠφίεσαν Hel. 4. 6. 11; ἦσω ^οm., ἦκα

^οm. 306, 2 a. ^οεἰμεν ^οm., Δ. 642,

Hier. 7. 11; ^οεἰκα, ii. 3. 13, ^οεἰμαι,

Th. 1. 6 [ind. 3 p. l. ἀφ-έωνται D.?

Lk. 5. 23, ἀν-έωνται or -έονται Hdt.

2. 165 v. l., pt. με-μετ-μένους 282 b,

167 a, Hdt. 6. 11, ^οεἰθην, Eur. Ph.

1376, cf. Ven. 7. 11. See also 45 k,

n, r, j, 315. Some forms are made

as from shorter themes, ἰω, ἔω.

ἰκνέομαι (n¹⁰, ικ-), po. ἰκάνω n⁶,

[m., & ἴκω,] *come*, in prose usu. ἀφ-

ἰκνέομαι· ἔξομαι [ἔξω D., Ar. Ach.

742], ao. a. l. [ἔξον 327 a], 2 a. m.

ἰκόμην; ἰγμαι Cog. ἦκα 114 d, ἰκε-

τεύω *supplicate*.

ἰλάσκομαι (k, ἴλα-) *propitiate* [ε.

ἰλάομαι & ἰλαμαι]; ἰλάσομαι ao.; ἰλά-

σθην, f. l. Cog. ἰλέομαι po., ἰλεόομαι,

[& as fr. ἰλημι *be propitious*, pr. ἱμν.

ἰλαθι 297 d, ἰληθι 335 d¹, pret. εὐδ.

& opt. ἰληκω, ἰληκοίμην, φ. 365.]

ἰλλω roll, [ἐπ-ἰλλίξω,] see εἰλ-.

[ἰμάσσω i², *lash*; ao. ἱμάσα, ε. 380.]

ἰπποτροφέω *keep horses*; -ήσω ao.;

ἰπποτροφήκα or -τετροφήκα 283 a.

ἰπταμαι *fly*; see πέτομαι.

ἰσάμι *know*, D.; see ὁδῶ.

ἰστημι (r⁴, στα-, cf. Lat. sta-re)

statuo, *set up*, STATION, *M.* sto, STAND;

στήσω m., ao., 2 a. ἔστην; ἔστηκα

(l. pf. trans. ἔστακα & 1 ao. ἔστασα;

so some explain ἔστασαν M. 56), [2 pf.

1. ἑστέατε -ᾶσι 335 c, pt. ἑστέως 120 i,

Hdt. 2. 38,] ^οἔσταμαι f., &c. See 45,

46. Cp. ἐπ-ἰσταμαι *understand* (2 s.

ἐπίστα 297 h, 1. ἐπίσται 322 a, Hdt.

7. 135); ἐπι-στήσομαι; ἡπιστήσθην

282 b. Cog. ἰσάω, 1. στήκω & ἐστή-

κω, Rom. 14. 4, [στέῃμαι 326 e.]

ἰσχω, ἰσχνέομαι, *hold*; see ἔχω.

K

καθαίρω (h, καθαρ-) *purify, M.*;

καθαρώ m., ἐκάθηναι m., v. 7. 35, &

ἐκάθαρα, Ec. 18. 8, 152 c, ἐκάθαυκα

l., -μαι, ἐκαθάρθην. f. l., 2 a. l. ἐκα-

θάρην?

καθίζομαι, κάθημαι, καθίζω, see ἴζω.
καθ-εῖδω *stare*; see εἶδω & 282 b.
καίνυμαι (n^o, καθ-, καθ- h) *excel*,
po.; κέκασμαι, Eur. El. 616 [pt. κε-
καδμένος D., 148 b, Pind. O. 1. 42.]
καίνω (h, καν-, *kill*, in prose usu.
cp. w. κατὰ i. 6. 2; κανῶ, 2 a. ἐκα-
νον; 2 pf. γ. κέκονα or κέκανα, 114.
Cog. κτείνω.

καίω (h, καF-, καν- f², κα- f¹, κε- b)
burn, also Att. καῖω g, 44, 309 b [κῆω
H. 408 τ. l.], *M.*; καύσω, m. γ., ἐκαυσα
[^om. Hdt. 8. 19, ἐκα m. or ἐκεια A.
40, φ. 176,] pt. po. κέας, Aesch. Ag.
849; ^o κέκαυμα, -μαι, ἐκαύθη f. [2 a.
ἐκάτη E. 1. +, μ. 13, f. 1.]

καλέω *call*, CALL, *M.*; καλέσω m.,
[καλέω, Γ. 383] Att. usu. καλώ m.,
305 b, ἐκάλεσα m.; κέκληκα c², -μαι
(opt. 317 c), 3 f. κέκλησμαι, ἐκλήθη f.
Cog. κικλήσκω po., [κάλημι m. 335 b,
προ-καλίζομαι σ. 20;] κλητεύω *sunt*-
mon; κλέω, κλήζω, *celebrate*.

καλινδύω *roll*; see κυλινδω.

κάμνω (n, καμ-) *labor*; καμνομαι,
2 a. ἐκαμον [m.]; κέκηκα c², 308
[pt. κεκαμῶν 325 d, Th. 3. 59 f].

κάμπω (t, καμπ-) *bend*, *M.*; κάμψω
ao.; κέκαμμαι 148 a, 41, ἐκάμψην, f. 1.
Cog. γράμπτω po.

κάω *burn*, not ct.; see καίω.

κεδάννυμι, κεδάω; see σκεδάννυμι.

κείμαι (c², κε-; but accented without
regard to the contraction, & deemed
by some a pret.) *lie* (cf. quiesco), see
45 q, r [2 a. κατὰ-κειαι 297 b, Hom.
Merc. 254, 3 s. κέσκετο 332 d, 3 p.
κέταται, -το 329 a, κέονται (as fr. κε-,
315) X. 510; sub. 3 a. ct. κῆται or
(κέεται 328 d) κέται Ω. 554; old pr. as
fut. κέω, η. 342, κείω τ. 340, § 305 f].

κείρω (h, κερ-, κερ- b) *shear*, *M.*;
κερώ m., ἔκείρω m. [ἐκέρσα m. 152 d,
N. 546]; ^o κέκαρκα l., -μαι, [1 a. pt.
κερβεις, Pind. P. 4. 146,] 2 a. ἐκάρην
i. or l.

κεκαδήσω, κεκαδών, see χάζω.

κεκαδήσομαι, see κήδω vez.

κέλομαι *command*, po. +, ch. E.;
κελήσομαι ao. 311 b, 2 a. κεκλόμην or
ἐκεκλόμην 284 e. Cog. [κέκλομαι l.],
κελεύω, -εύσω, 307 b.

κεντέω (γ, κεντ-) *prick*; κεντήσω
ao. [inf. κένσαι 156 b, ψ. 337]; &c.

κεράννυμι (n^o, κερα-) *mix*; κεράσω

l., see l., ao., [Ἰκέρσα E. 1., τ. 164];
κερέρακα l., κέκράμαι c² & l. κερέρα-
σμαι, ἐκράθη f., Th. 6. 5, & ἐκέρδανθη,
v. 4. 29: [κεράω E. +, κέραε 322 c,]
po., i., or l. κερῶ & κέρημι n^o, b.
κερδαίνω (n^o, κερδ-) *gain*; κερδα-
νῶ, ἐκέρδανω 152 c, [i. or l. κερδήσω
m., ao. a., 311;] κερέρθηκα (l. -ακα
or -αγκα), -ημαι l., ἐκέρδανθη l.

κεῖθω (h, κυθ-) *hide*, po.; κεῖσω
[^oao., 2 a. ἐκυσω γ. 16, § 284 e;]
2 pf. pret. κέκευθα, [κέκευθμαι γ. Cog.
κευθάνω, Γ. 453.]

[κήδω (g, καδ-) *vez*; κηθήσω ^oao.
311 c; 2 pf. pret. κηθησάσσομαι.]
M. κήθομαι *sorrow*, *care*; ἐκηθεσάμην
γ., Aesch. Th. 138; [3 f. κεκαθήσομαι,
Θ. 353. Cp. δ-κρήσω + *neglect*, -ήσω l.,
ἀκρήδεσα, Ξ. 427.]

κλινῆμι *spread*; see σκεδάννυμι.

κλίνω, -ήσω, &c., *mon*; *M.* [ε κί-
νυμαι, Δ. 281.] Cog. κλώ go, po., [pt.
κλύν· 2 a. μετ-εκίαθον 353 a, Σ. 581.]
[καχάνω m.,] Att. κινχάνω, v. l. κί-
χάνω (n^o, n^o, κυχ-) *find*, po.; κυχή-
σομαι, [-σω l., ao. a. l., m.,] 2 a. ἐκι-
χων. [Cog. κίχημι (κίχε-; not in
pr. ind.), m. pt. κιχήμενος 314 b.]

κίχρημι *lend*; see χράω.

κλάζω (j², κλαγ-, κλαγγ- n^o) *clan-*
go, *weep*, CLANG, ch. po.; κλαίγω
ao., 2 a. ἐκλαγον; 2 pf. pret. κέκλαγ-
γα, Ven. 3. 9 [κέκληγα, B. 222, pt.
κεκλήγοντες 326 b, ξ. 30, but -ῶτες
Bek.], 3 f. κελάγχομαι 319 b. Po. cog.
κλαγγάνω +, κλαγγαίνω, κλαγγέω.

κλαίω (h, κλαF-, κλαυ- f², κλα- f¹)
weep, also Att. κλάω g, 309 b, *M.*;
κλαύσομαι, -σω l. (-οῦμαι 305 d, Ar.
Pax 1081), also Att. κλαιήσω or κλα-
ήσω 311 c, ἔκλαυσα m. [2 a. ? ἐκλάον,
Theoc. 14. 32]; κέκλαυμαι (-ομαι l.),
3 f. κεκλαύσομαι, ἐκλαύσθη f. 1.

κλάω *break*, *M.*; κλάσω l., ^om. l.,
ao. a., m. l., [nude 2 a. pt. ἀπο-κλάς
Anac. 17]; κέκλασμαι, ἐκλάσθη ^of.

κλείω *claud*, *shut*; κλείσω, ao. a.
^om.; κέκλεικα, -μαι & -σμαι 307 e,
3 f. κεκλείσομαι, ἐκλείσθη f.: [i. κληῖω,
ἐκλήϊσα, &c.] older Att. κλήω, -ήσω.

κλέπτω (t, κλαπ-, κλεπ- b) *clepe*,
steal, ^oM. l.; κλέψω m., ao. a.; κέ-
κλοφα 312 c, κέκλεμμαι, ἐκλέφθη,
comm. 2 a. ἐκλάπην.

κλίνω (g, κλιν-) *cline*, *bend*, INCLINE,

Μ.; κλίνω ^οτ., ἐκλῖνα *τ.*; κέκλικα 1., -μαι, 304a, ἐκλίθην *φ.* [ἐκλίθην +], 2 a. ^οἐκλίθην ^οφ.

κλῖω *hear, po.*; *ipf.* ἐκλυον also as *ao.*; nude 2 a. *ἴπν.* κλῖθι *A.* 37 [κέκλιθι 284 e, *K.* 284, *τ.* *pt.* κλῖμενος in-clutus; κέκλικα *Epich.*]

κνέω *scare, M.*, see 120g; κνήσω, &c. (ἐκνήσθην 307 d). *Cog.* κναίω, κνίζω, κνήθω *l.*, κνύω *po.*

κολούω *μαίτι*; κολούσω *l.*, *ao.*; κεκόλουμαι *ο*γ -σμαι *l.*, ἐκολούθην *ο*γ -σθην, *f. l.*, 307 e.

κομίζω (*j*³, κομῖδ-) *bring*; see 39 e. κόπτω (*t*, κοπ-) *cui, M.* *deuail*; κούψω, *f. l.*, *ao.*; ^οκέκοφα [2 *pf. pt.* κεκοπώς *N.* 60], κέκομαι, 3 *f.* ^οκεκόψομαι, *i. 5.* 16, 2 a. ἐκόπην *f.*

κορέννυμι (*n*⁸, κορε-) *satiare, ch. po.*, *M.*; [κορέσω *Hdt.* 1. 212, *τ.* *l.*, κορέω, 305 b, 323 c, *N.* 831,] ἐκόρεσα [*τ.*; 2 *pf. pt.* *intrans.* κεκορηώς 325 d, σ. 372,] κεκόρεσμαι [-μαι *E. l.*], 3 *f.* κεκορήσθην *l.*, ἐκορέσθην, *f. l.*: κορέω & κορέσκω *r. l.*

κορέσσω (*i*³, κορυθ-) *arm, po.*, *M.*; [*ao. pt.* κορυσσάμενος *T.* 397; κεκορυθμένος 148 b, *P.* 3 +.]

[κοτέω + *be angry, M.*; κοτέσσομαι *!* a. 101, *ao. a. l.*; 2 *pf. pt.* κεκοτηώς 325 d, *Φ.* 456.] *Cog.* κοταίνω *po.*, *Aesch. Th.* 485.

κράζω (*j*², κραγ-) *cry out, pr. r.*; κράξω *l.*, *τ.* *l.*, *ao. a. l.*, 2 a. ^οἐκραγον *v. l.* 14; 2 *pf. pret.* κέκραγα *vii.* 8. 15 (*ἴπν.* κέκραχθι 320 f), 3 *f.* κεκράξομαι 319 b. *Cog.* κεκράγω *l.* 326 c, κλάζω *q. v.*, κρώζω *CROAK*, κλώζω.

κραίνω (*h*, κραν-) *fulfil, po. & i.* [κραίαινω 135]; κρανῶ *τ.*, ἐκράνα, *τ.* *l.*, [ἐκρηνα, ἐκρήνηα, 130 a, 135;] *pf.* 3 a. κέκρανται *Eur. Hipp.* 1255 (*ο*γ 3 *p.* for -αν-νται?), ἐκράνθην *f.*

κρεμάννυμι (*n*⁸, κρεμα-) & *l.* κρεμάω *suspend, hang*; κρεμάσω, *Att.* κρεμῶ [κρεμύς 322 c], ἐκρέμασα *τ.*; κεκρέμασμαι *l.*, ἐκρεμάσθην. *Cog.* κρέμαμαι, -ησομαι, *iv. l.* 2; κρήμημι *po. or l.*

κρίζω (*j*², κριγ- *ο*γ κρικ-) *CREAK, po.*; ἐκρίξα *l.*, [2 a. 3 a. κρίκε *ο*γ κρίγε *II.* 470;] 2 *pf. pt.* κεκρίγτες *Ag. Av.* 1521.

κρίνω (*g*, κρίν-) *judge, M.*; κρίνω *τ.*, ἐκρίνα *τ.*; κέκρικα, -μαι, ἐκρίθην *f.* [ἐκρίνθην], 304 a. *Cr.* ἀπο-κρίνομαι

answer, -κρίνομαι, -κέκριμαι, ao. ἀπο-εκρίνάμην & later -εκρίθην.

κρούω *beat, M.*; κρούσω *τ.*, *ao. τ.*; κέκρουκα, ^ο-μαι & ^ο-σμαι, ἐκρούσθην, 307 e. [*Cog.* κροαίνω *ελατηρ, Z.* 507.]

κρύπτω (*t*, κρυβ- & κρυφ-) *conceal, hide, M.*; [*iter.* κρύπτασκον 332 e;] κρίψω *τ.*, *ao.*, 2 a. ^οἐκρυβον *τ. l.*; κέκρυφα, -μαι, [3 *f.* κεκρύβομαι *Hipp.*] ἐκρύφθην, *f. l.*, later 2 a. ἐκρύφην *r.* *ο*γ ἐκρύβην *f.*: *l.* ^οκρύβω & κρύβω.

κτάομαι *acquire*; κτήσομαι *ao.*; κέκτημαι & less *Att.* ἐκτῃμαι 280 b, *have acquired, pret. possess* (κεκτώμαι, -ήμην *ο*γ -ήμην, 317 c), 3 *f.* κεκτῆσομαι (*r.* ἐκτ-), ἐκτῆσθην *as pass.*, *f. l.*

κτείνω (*h*, κτα-, κταν-, κτεν- b) *kill* (*usu. cp. with ἀπό, ο*γ *κατά po.*); κτανῶ [κτανέω *τ.*, *Σ.* 309], ἐκτεινα, 2 a. *po.* + ἔκτανον, *po. ἔκταν τ.* 314 d; 2 *pf.* ^οἔκτονα, later 1 *pf.* ^οἔκταγκα, ^οἔκτακα, & ^οἐκτόνηκα, *pf. p. inf.* ^οἐκτάσθαι *Polyb.* 7. 7, [ἐκτάσθην] ἐκάνθην *l.* *Cog.* κτείνῃμι *b.* vi. 3. 5, *ο*γ κτείνῃμι *n*⁸; *καίνω v. As the pass. of κτείνω, the Att. comm. used θτήσκω.*

κτίζω (*z*, κτι-) *build*; κτίσω, *ao. a.*, *τ.* *po. r.*, [2 a. *pt.* ἐϋ-κτίμενος, *B.* 501;] κέκτικα *ο*γ ἐκτικά *l.* 280 c, ἐκτισμαι, -σθην, *f. l.*

κτυπέω *v.* *scound, crash, ch. po.*, *M.*; ἐκτόπησα, [2 a. ἐκτυπον +, *Θ.* 75.]

κυλίνδω ^ο1, κυλινδέω *v.*, & *r.* *ο*γ *l.* κυλίω, *roll, M.*; κυλινδήσω *l.*, ^οκυλίσομαι *l.*, ἐκύλισα, ^οτ. *l.*; κεκύλισμαι, ἐκύλισθην *f.*, ἐκυλινδήθην *l.* *Cog.* καλινδέω *τ.*; ἀλινδω *ο*γ -έω, *τ. l.*, ^οἡλίσα, ^οἡλικά.

κυνέω (*n*¹⁰, κυ-) *kiss, po. +*; κύσω *l.*, *ao.* (κυνήσομαι *r.*, *ao. a. l.*) *Cr.* προσ-κυνέω *worship, -ήσω, &c.* *Cog.* κνέω (-ήσω), κύω (ἐκύσα), κυνέσκω, *conceive.*

κύρω *τ.* & κύρέω (*g*, *v.* κύρ-) *meet, chance, po.*, *l.*, *ο*γ *l.*; κύρω *ao.* 152 d, & κυρήσω *ao.*; κεκύρηκα, -μαι.

Δ.

λαγχάνω (*n*⁵, λαχ-, ληχ- *g*, λεγχ- *n*⁸ b) *obtain by lot*; λήβομαι [λάβομαι, *Hdt.* 7. 144], 2 a. ἔλαχον [*redupl. & causative, 284 e*]; ἐληχα 281, λέλογχα *po.*, *l.*, *ο*γ *l.* [ἐλεόγχασι 328 c⁵, 134 a], ἐληγμαι, ἐλήχθην.

λαμβάνω (n⁶, λαβ-, ληβ- g) *take*, *M. lay hold of*; λήψομαι, -ψω l., 2 a. *ελαβον m.* [redupl. 284 e]; *εληφθα* 281, *ελημμαι* & *πο. λελημμαι*, 3 f. *ελελήφομαι l.*, *ελέλθην f.* (*εελελήφθην* 281 b): [Ion. f. *λάμψομαι n⁶*, *αο. α. m. r.*, *λελάβηκα γ.*, *ελελαμμαι*, *ελάμφθην*, *Hdt. 9. 108, 51, 119, 4. 79*: *Hellen. λήμψομαι*, *εελημφθην*, *Acts 1. 8, 2.*] *Po. & i. cog. λάζυμαι & λάζομαι.*

λάμπω shine, M.; *λάμψω* [*α. i.*], *αο. α.*; 2 pf. pret. *λάλαμπα*, *εελάμφθην l.*, *α. f. l.* [*Cog. λαμπετάω.*]

λανθάνω & ch. po. λήθω (n⁶, γ, λαθ-) *lateo, lie hid, escape notice; M. forget*, in prose usu. *esp. w. επί· λήσω m.*, *αο. α. po. +, m. l.*, 2 a. *ελαθον m.* [redupl. 284 e]; 2 pf. *ελελήθα*, *λέλησμαι* [-αμαι, H. 884], 3 f. *λελήσονται*, *Eur. Alc. 198*, [*ελεήσθην* α. f. l. + *Cog. εκ-ληθάνω cause to forget, η. 221.*]

λάσκω (k⁶, λάκ-, cf. loquor) *sound, utter, po. +*; *λακήσομαι*, *αο. α.*, 2 a. *ελακον m.* [redupl. 284 e]; 2 pf. pret. *ελεάκω* 312 a [-ηκα, *pt. ελεάκω* 325 e]. *Po. cog. λακάζω Aesch.*, [*ληκέω.*]

[*λάω*, a Dor. pres. = *έθελω wish*; *ινά. ct. λάω, λήω, λήω, λώμες, λήτε, λώρι*, &c., 131 c, 328 a, *Ar. Lys.*, &c. *Cog. λαλαίμαι r¹ h, desire eagerly*; pret. *λεληίμαι, M. 106.*]

λέγω *lego, Germ. legen, LAY, gather*, (*Att. only in comp.*, *esp. w. σύν*.) *M.*; *λέξω m.*, *αο.*, [*nude 2 a. ελέγγην* 326 e, α. 335, *ινν. λέξω & λέξεο* 327 a, I. 617, *ινφ. ελέχθαι, pt. ελέγγμενος*]; *εελοχα* (*ε-χα l.*) 281, 312 c, *Dem. 522. 12*, *ελελεγμαι*, *more Att. εελεγμαι*, *Th. 2. 10*, *ελέχθην*, α. f. l., *usu. in Att. 2 aο. εελέγγην* α. f. Some have inferred a second stem, *λεχ-*, fr. the noun *λέχος, bed.*

λέγω say, tell (the same in origin with the preceding, & borrowing, *ch. l.*, some of its special forms), *M.*; *λέξω m.*, *αο. α. α. m.*; *ελεχα l.* (classic *ειρηκα*, see *φημί*), *ελελεγμαι*, 3 f. *ελελέγομαι*, *ελέχθην f.* *Cog. λογίζομαι reckon.*

λείβω libo, pour, po. εβω e¹, II. 11, M.; *ελειψα m.*

λείπω (h, λιπ-) *linguo, LEAVE, r. λιμπάνω n⁶, M. remain* [*ipf. ελειπτο* 326 e, *Ap. Rh. 1. 45*]; *λείψω m.*,

αο. l., 2 a. *ελιπον m.*, 38; 2 pf. *ελελοιπα*, *ελελειμμαι*, 3 f. *ελελείφομαι*, *εελεφθην f.*, 2 a. *εελιπν l.*, +!

λείχω lingo, Germ. lecken, LICK, *not in Att. prose*; *λείψω l.*, *αο.*; [2 pf. *pt. ελελεχμώς o¹*, *Hes. Th. 826*], *εελείχθην l.* *Cog. λιχμάω, λιχμάζω. λέπω* (b, λαπ-) *heel, ch. po., M.*; *εελέψω αο.*; [*εελεμμαι Epich. 109.*] *εελάπην, f. l.*

λεύσσω LOOK, po.; *λεύσω αο. l.*

λήθω, ληθάνω, see *λανθάνω.*

ληϊζομαι plunder, A. r.; [*ληϊσομαι*] *αο.*; *λεληϊσμαι*, [*εληϊσθην.*] *In Att.*, some would contract the *ηϊ* into *η* throughout. *Cog. ληστοεύω.*

λιγγ-, *αο. λιγγε twanged* (both onomatopoes), 337 a, Δ. 125.

[*λιλαίομαι, λελίημαι*; see *λάω.*]

λιμπάνω leante, *Th. 8. 17*; see *λείπω.*

λισομαι i², r. λιτομαι, pray, po. +;

[*ελισάμην, λ. 35*, 2 a. *ελισάμην, II. 47.*]

λώω & λούω (f¹², λωφ-) *lavo, wash, esp. the body, M. bathe* (the *ct. forms* from *λώω*, *αο. ελου, λούμαι, λούται*, &c., are the more common; *pr. α. r.*);

[*λυσώω m.*, *αο. α. m.*; *εελουμαι, εελούθην, -σθην l.*: [*ε. λούω ν.*, *-έσω l.*, *m.*, *αο.*, *ζ.* 221, 227; *r. λούεω.*]

λῶω [*usu. ὕ Hom.*] *loose, see 37, 48 b*; [*iter. (ἀνα-λ) εελλεσκεν* 332 c, 136; 2 a. *m. εελδμην* 313 b, Φ. 80, 114; *pf. opt. εελδντο or -ντο σ. 238, § 317 c.*]

M.

μαίνω (h, μαν-) *madden, oftener μαίνομαι be mad, rave*; [*μανοῦμαι r.*, *Hdt. 1. 109.*] *εμνηα* [*m. +*]; *μεμάνηκα l.*, -μαι l., 2 pf. pret. *μέμνηα am mad*, 2 a. *εμάνην, f. l.* *Cog.*

μαίομαι seek, po. +; see *μάομαι.*

μανθάνω (n⁶, μαθ-) *learn*; *μαθήσομαι* [*μαθεῖναι D. 305 a*], 2 a. *εμαθον*; *μεμάθηκα, -μαι l.*

μάομαι & μαίομαι h, desire eagerly, feel after, po. +; [*μάσομαι αο., λ. 591*]; 2 pf. pret. *μέμονα n b, am eager, Aesch. Th. 686*, [*pl. μέμαμεν, -ατε, -άασι, H. 260, ινν. μεμάτω Δ. 304, pt. μεμάως Δ. 40, plp. 3 p. μέμασαν B. 863, § 320 e, 325 d.*] *The Dor. has forms as fr. μω-, ch. nude or ct., as 3 s. μῶται, ινν. μῶσο or μῶεο (Mem. 2. 1. 20), ινφ. μῶσθαι*

(Pl. Crat. 406 a.)] Cog. μαμιάω πο.,
μνάζομαι woo, μαινόμεαι rage, &c.

μάρναμαι fight, πο.; sub. &c. μάρ-
νωμαι, -αίμην (v. l. -οίμεθα 315 c²), -αο
O. 475, -ασθαι, -άμενος; ipf. ἐμαρνά-
μην, H. 300, Eur. Ph. 1142.

μάρπτω (t, μαρπ-) seize, πο.; μάρψω
ao., Ar. Eq. 197, [2 a. ἐμαρπον or
ἐμαπον e¹ (redupl. 284 e); μάρπτα.]

μάσσω (i¹, μαγ-) knead, M.; μάξω
o m., ao.; μέμαχα, -γμαί, ἐμάχθην πο.,
2 a. ^oἐμάγην.

μάχομαι fight [μαχέομαι, A. 272,
pt. -εόμενος or -εούμενος 134 a, p. 471,
λ. 403]; μαχέσομαι ao., [-έομαι, B.
386] Att. μαχούμαι, E. & I. μαχέσο-
μαι ao.; μεμάχημαι (-εσμαι?), ἐμα-
χέσθην f. I.; 311 d. Cf. di-mico.

μέδω & -έω protect, rule, πο. +; M.
μέδομαι care for, devise; [μεθήσομαι
311, I. 650.] Cog. μηδόμεαι q. v.
Cf. moderor, medeor, meditor.

μεθύσκω (k¹, μεθυ-) intoxicate,
379 b, M.; μεθύσω I., ao.; μεμέθυ-
σμαι I., ἐμεθύσθην, f. I.: μεθύω intrans.,
be intoxicated.

μειδιάω (μεϊδα-, μεϊδια-) smile;
ἐμεϊδιάσα [ἐμεϊδήσα O. 47].

[μείρομαι (h, μαρ-, μερ- b) obtain,
I. 616; 2 pf. ἔμμορον 284 d, I. ἔμμορον
as 2 a. 326 b,] ἐμαρμαι 281 (as if for
σε-σμαρ-μαι, ἐεμαρμαι 141, 142), Pl.,
[I. μερόρηκα, -μαι & μέρορμαι.]

μέλλω be about to, intend, delay;
μελλήσω 311, m. I., ἐμέλλησα & ἡμέλ-
λησα 279 a.

μέλω concern (often impers.), M.
(in prose ch. cp. w. ἐπί or μετά) care
for, concern; μελήσω [m. A. 523]
ao. a.; [2 pf. μέμηλα ch. pret., B. 25,]
μεμέληκα, -μαι [3 s. sync. μέμβλεται,
-το, 146 b, 311 d, T. 343, Φ. 516],
ἐμελήθην o f. Cp. ἐπιμέλομαι & -με-
λέομαι v, care for, -μελήσομαι, ao. I.,
-μεμέλημαι, ἐπεμελήθην f. Der. με-
λετάω study, practice:

μέμονα am eager; see μάομαι.

μένω maneo, REMAIN, wait; μενώ,
ἔμεινα· μεμένηκα 311 b (2 pf. μέμονα?
Eur. Iph. A. 1495). Po. cog. μίμνω
r¹ c², Aesch. Ag. 74, [μυμνάω.]

μήδομαι devise, πο., Φ. 413; μή-
σομαι, ao. Aesch. Pr. 477; see μέδω.

μηκάομαι? (g u, μακ-) bleat; [2 a.
pt. μακών σ. 98; 2 pf. pret. pt. μεμη-

κός, μεμακία 325 e, 2 plp. ἐμέμηκον
326 b.] Like onomatopoes, μυκάομαι,
βληχάομαι, βρυχάομαι.

μνάνω (h, μαν-) stain, o M.; μνα-
νός, ἐπλάνα & less Att. -ηνα 152 c;
μεμιάγκα I., -ασμαι & I. -αμμαι 304 b,
ἐμνάνθην f. [3 p. μνάνθην 330 b, 134,
Δ. 146.]

μίννυμι (n¹, μιν-) & μίσγω 350,
misceo, Germ. mischen, mix, M.;
μίξω [m.,] ao. a., m. I. [nude 2 a. ἐμίγ-
μην 326 e;] μέμιχα I., -γμαί, 3 f. με-
μίχομαι, ἐμίχην f., 2 a. ἐμίγην f.
274 b². [Cog. μιγάζομαι, θ. 271.]

μνηνέσκω (r¹ k⁶, μνα-) remind (cf.
moneo), M. re-miniscor, re-MEMBER,
MENTION; μνήσων m., ao. a., m. po. +;
μνήμημαι memini, remember, pret.
268 [2 a. μέμνηται, -νη, 331 b], sub.
&c. μεμνώμαι, -ήμην or -ήμην, -ησο
[μέμνω 140, 134, Hdt. 5. 105], &c.,
317 a, 3 f. μεμνήσομαι, ἐμνήσθην f.
307 e. The old M. μνάζομαι [remem-
ber, heed, pay attention to, ipf. 3 p.
ἐμνάζοντο 322 c, pt. μνωόμενος, Δ. 106,
& by like protraction innt. μνώω Ap.
R. I. 896] passed into the sense of
solicit, court, woo (in Att., cp. w.
πρό, vii. 3. 18); ἐμνησάμην. Cog.
[μνήσκω remind.] μνηστεύω woo; μνη-
μονεύω remember, -σω, ἐμνημόνευκα
280.

μίσγω misceo, mix; see μίννυμι.
μνάζομαι, μνημονεύω, see μνηνέσκω.
μολοῦμαι, I. pr. μολέω go; see
βλώσκω.

μύγω, -έω, I. o -άω, suck; ἐμύζησα.
μυθεῖν, -ήσω, &c., say, πο. +; [μυ-
θείαι, μυθεῖται, 323 e.]

μυκάομαι (g u, μωκ-) mūgio, low,
bellow, A. I.; μυκήσομαι ao., [2 a.
ἐμώκον, E. 749; 2 pf. pret. μέμυκα +,
Σ. 580.] See μηκάομαι, & pf. of
μύω shut eyes or lips; μύσω I.,
ao.; μέμυκα, 310 d. Late καμμύω
for κατα-μύω 136, Mat. 13. 15.

N.

νάω (h, νά-) dwell, settle, πο.;
[νάσσομαι, ao. a.] m.; νένασμαι I.,
ἐνάσθην. Der. ναίετάω πο. [ναίετώσω
or -δούσα 322 c].

νάσσω i, stuff, pr. I.; [ἐνάξα, φ.
122;] νένασμαι, Ar., νένασγμαι I. +.

[νικίω, -έω 323 c, *chide*; νικίσσω, ao. Γ. 59.]

νέμω *distribute, pasture, M. possess, feed*; νειῶ *m.* (l. νειῶς *m.*, ao., 311 b), νειμα *m.*; °νενέμηκα, -μαι, vii. 3. 21, ἐνεμήθην (-έθην v. l.), f. l. Cog. νωμάω u², νομεύω, [νενέθω.]

νέομαι [ct. νεύμαι 2. 136] *go, come* (also as fut. 305 f), po. +, Cyr. 4. 1. 11. Po. cog. νίσσομαι, f. νίσσομαι ao.

°νεφέω v, nubilo, *gather clouds* (cp. w. Γεν. *av.*); °νεφέσω l.; °νένοφα *av.*

νέω (f, νει-) *no, nato, swim*, 309 b; νευσσομαι or νεύσομαι 305 d, iv. 3. 12, °ένευσα; °νένευκα Pl. Rep. 441 c. Cog. νήχω *ch. po.*

°νέω Hdt., *heav up*; νήσω Suid., *ἐρησα, m. l.*; νένημαι, v. 4. 27, & -σαι Ar. Nub. 1203, ἐνέθην & -σθην l., 307 e. [Cog. νηέω, °νηνέω.]

[νέω, Hes. Op. 775] & νήθω q², neo, *spin*; νήσω, *ἐρησα [m. η. 198]*; νένημαι l., ἐνέθην. Cog. νέω?

νίξω (j², νιφ- or νιβ-), & *ch. l. νίπτω t, wash hands or feet, M.*; νίψω *m.*, ao.; νένιμαι, [°ένιψθην Hipp.,] 2 f. νιφήσομαι l. Lxx. Cog. νίψω, -ψω, &c., ningo, *snou* (cf. nix, nivis).

νοέω, -ήσω, &c., *think*; [i. ω for σ] 131 f.]

Ξ.

ξύω *scrape*; [ξύσα E. 81] ξέσσω, -σθην l. Cog. ξαίρω, ξύω - ξυρέω *shave*. ξηραίνω *dry*; -ανῶ *m.*, ao. α. 152 c [ἀγ-ξηράνῃ for ἀνα-ξηράνῃ, 136, Φ. 347]; ξέηρασομαι &c. 804 b, -άνθην, f. l.

Ο.

ὀδάξω (k², δακ-, ὀδακ- p, cf. δάκνω), -έω, -άω l., *feel a bite, bite, M.*; [ὀδαξήσομαι 311, Hipp., ὠδαξάμην l.; ὠδαγμαί.

ὀδοιπορέω *travel*, ὀδοποιέω *make a road*; -ήσω, &c.; ὠδοιπόρηκα & ὀδοιπορήκα - ὠδοποποίηκα, -μαι & ὠδοποίημαι - 283 a.

[ὀδω- be angry, cf. odi; ὠδυσάμην +, a. 62; ὀδῶδυσμαι pret., e. 423.]

ὀδύρομαι p, & trag. δέρομαι *lament*; ὀδύρομαι, ὠδύράμην; ὠδύρην l.

ὀζω (j¹ ὀδ-) ὀδῶ, oleo, *emit odor*; ὀζήσω [-έσω Hipp.] ao., 311; 2 pf. ὀζωδα: [ὀσδω D. M., 170 a, Theoc.]

ὀζω & ὀζγγνύμι n¹, *open, very r. in prose exc. in comp., ch. with ἀνά & διά* - ὀζω, ὄζα [ὄζα 132, a. 436]; ὀζύθην. Cp. ἀν-όζω & ἀν-όζγγνύμι, M. l.; ἀνόζω, ἀνέζω, Th. 2. 2, & r. ἡνέζω [ἀνέζω po.], 279 b, 282 b, *m. r. l.*; ἀνέζωκα, 2 pf. ἀνέζωκα *ch. l.*, ἀνέζωγαί, Th. 2. 4, ἡνέζωμαι l. [ἀνέζωκα po.], 3 f. ἀνέζομαι Hel. 5. 1. 14, ἀνέζωθην (*sub. ἀνέζω, &c.*), ἡνέζωθην f. l., 2 a. ἡνέζωγην f. l. Even a triple augment occurs late: ἡνέζωκα, ἡνέζωχθην, Lxx.

ὀλθα *know, εἰσομαι* - see 46 & ὀράω. ὀλδ-έω, -άνω, l.-άω & -αίνω, *swell, M. r.*; ὀλδήσω Hipp., ao.; ὀλθηκα.

ὀλκτελέω h, *pit*; ὀλκτερά, ὀλκτερά - late ὀλκτερέω Rom. 9. 15, ao. α. p.

οἶνοχοέω, -ήσω, *pour wine*; 279 b. οἶομαι *opinion, think* (nude 1 a.

οἶμαι, ipf. ὠμην, 313 e; 2 s. οἶε 297 f); ὀλῆσομαι 311 c, ao. l.; ὀλθήθην, f. l.: [ὀτομαι 132, E. 644, ὠλῶσθην (*dis-* in Hom., α. 323), ὠλσθην. A. (pr. 1 s. only) ὀλω, e. usu. ὀλω A. 59, Lac. ὀλω Ar. Lys. 81; in ὀλ- or ὀλ-; usu. ζ.]

οἰστράω *goad, -ήσω*; aug. 278 d. οἴχομαι *go, be gone*; οἴχησομαι 311; οἴχωκα or ὄχωκα 312 d, Soph.

Aj. 896, ὄχηκα E. & l., οἴχημαι or ὄχημαι.

ὀκέλλω (p, κελ-) *run ashore*, vii. 5. 12; κέλλω ao. po. 152 d, ὀκεῖλα.

ὀλισθάνω, r. or l. -αίνω (n², n³, ὀλισθ-), *slip, slide*; ὀλισθήσω l., ao. *ch. l.*, 2 ao. ὀλισθον, Soph. El. 746; ὀλισθήκα Hipp. & l.

ὀλλυμι (ὀλ- 351. 4) *perdo, destroy, lose*, (po. or l. exc. in comp., *ch. with ἀπό*.) M. *perish*; ὀλέσω 311 d, [i. ὀλέω *m.*] Att. ὀλῶ *m.*, ὠλεσα, *m. l.*, 2 a. *m.* ὠλῶμην [pt. οὐλόμενος + 134 a, A. 2]; °ὀλώλεκα, *perdidi*, 2 pf. pret. ὠλόκα *perii, am undeone, ὠλώλεσμαι l.*, ὠλέσθην, f. l. [Cog. ὀλέω *m.* +, A. 10, ὀλέω, T. 135 v. l.]

ὀμαρτέω *accompany, meet*, po. +; [ipf. du. ὀμαρτήην 323 f.;] ὀμαρτήσω ao., v. 87, [2 a. ὀμαρτον l.]

ὀμνύμι (n¹, ὀμ-, ὀμο- w) *swear, °M.*; ὀμνοῦμαι 152 (l. ὀμῶσα *m.*), ὀμοσα °*m.*; ὀμῶμοκα, -μαι & -σαι 307 e (ὀμωσμαι l.), ὠμῶθην & -σθην f.: [Lac. f. ὀμῶμωθα, 323 f².]

ὀμоргγνύμι (n¹, ὀμοργ-) *weep, po. +,*

M.; δμῶρξ ^om., ^oa. ^oa. m., θ. 88, Pl. Gorg. 525 a; ^oδμῶρχθην.

δνίγημι (δνα- 357. 2) *benefit, M.*; δνήσω ^om., ^oa. ^oa. m. l., 2 a. *inf. δνήσαι*?, *m. ὠνήμην* 314 b & -άμην, *opt. δναίμην*, [*imv. δνησο τ.* 68], *inf. δνασθαι*[-ησθαι I., *pt. -ήμενος β.* 33;] *ὠνημαι* l., -θην.

[*δνομαι* (δνο-) *scorn*, E. & I.; *pr.* & *ipf.* nude, cf. *διδομαι* 45; *δνόςσομαι* ^o.; ^oὠνόςσθην. Fr. δν-, *pr. οδνεσθε* (134 a) Ω. 241, & 1 a. ὠνατο P. 25, if these forms are genuine.]

δπνίω or δπνῶ *marry*; δπνῶω *δπνισμαι*: according to some, -νι- before a vowel, -ν- before a consonant.

δρᾶς (δρα-) *see, M.*, *ipf. ὥρα(αυ)ων* 279 b, [*δρέω* I., -δω E., *ipf. ὥρεον* or *ὥρων* I., 48 c, 322;] *ἑδράκα* & esp. in comedy *ἑδράκα*, -μαι (later than *ἑμμαι*, Isoc. Antid.), *ἑωράθην* f. l.: (fr. δπ- x) f. *δφομαι* (2 s. *δφε* 297 f), ^oa. r.; 2 pf. *δπωπα* po. & i. +, *ἑμμαι*, Aesch. Pr. 998, *ᾠφθην* f.: (fr. ρδ- x, cf. *video*) 2 a. *εἶδον*, *m. ch. po. or* I., 279 c, *sub. ἰδω*, *ἰδωμαι*, &c. (*imv. ἰδε*, *ἰδοῦ*, or as exclam. *ἰδέ*, *ἰδοῦ*); 2 pf. *οἶδα* (I have seen, hence) *I know* (46, 320, & below); *Mid. (ch. po.) εἶδομαι* h, *seem, resemble*, 1 a. *εἰσδ- μην*, T. 81. [Cog. *δρημι* ^oκ. 335 b; *m.* 2 s. *δρηαι* 314 b, ξ. 343: *δοσομαι* i³, v. 81.]

In the pret. *οἶδα*, the stem has four forms: (1) *ἰδ-*; *ἰσμεν* [*ἰδ-μεν* 148 b, A. 124], *ἰσθι*, *ἰστω* [B. ἰττω Ar. Ach. 911], &c., 320 a [also to shorten other forms, as below, 134]; (2) *εἰδ-* h; [*sub. εἰδομεν*, *εἰδετε*, 326 d], *εἰδέναι* [*ἰδ-μεν*, *ἰδμεναι*, 333 c], *εἰδώς* [*ἰδύα*, A. 608], *ῥῖδειν* [w. double aug. 2 s. *ῥεῖδης* X. 280, 3 s. *ῥεῖδη* v. 206, or -δει, or i. -δε?, 3 p. *ῥεῖδης* or *ῥῖδειν* 330 b, also (*ἰδ-σαν*) *ἰσαν* v. 170], f. *εἶσομαι*: (3) *οἰδ-* 312 b; *οἶδα*, *οἶδας* or *οἰσθα* (*οἶδας* very r. in Att., Eur. Alc. 780; the comic poets sometimes blend the two forms into *οἰσθας*, also Eur. Ion 999?): (4) *εἰδ-* v; (*εἰδ-*ω) *εἰδῶ* [*ἰδέω* ^oκ. 235], *εἰδείην*, 320 c; f. *εἰδήσω*, A. 546, Isoc. 11 d [*ἰδῶ* Theoc. 3. 37], ^oa. i. or l. In the *ind.* plur., the shorter forms were more comm. in the pf., & the longer in the plp. (also l. *ῥῖδεισαν* Mk. 14. 40). The defects of *οἶδα* are ch. supplied

by *γγινώσκω*. [Cog. *ἰσᾶμι* D. (perhaps suggested by 3 p. *ἰσᾶσι*) Pind. P. 4. 441, *ἰσᾶς*, *ἰσᾶρι* 328 a, Theoc. 15. 146, &c.] With the *ind.* of *οἶδα*, cf. the corresponding Sanskrit 1 a. *ved-a*, 2 *vētitha*, 3 *vēda*; 1 p. *vid-ma*, 2 *vidā*, 3 *vidas*.

δρέγω [r. *δρέγγνυμι* n⁷, X. 37] *stretch out, REACH* (cf. *rego*, Germ. *recken*, *reichen*), *M. reach for, desire*, (A. ch. po. or l.); *δρέξω* ^om., ^oa.; [*ἄρεγμα* Hipp., *ἄρωρεγμα*, II. 834,] *ᾠρέχθην* as mid. See 430 b. Cog. *ᾠργνάομαι*, *ᾠρεχθέω* po.

δρίζω i¹ [*οὔριζω* i.] *bound*; see 39. *δρνυμι* (n⁷, δρ-) *rouse, po., M. arise*; *δρῶ* ^oa. 152 d, [f. *m. δρούμαι*, 2 a. *ᾠρορον* 284 e], 2 a. *m. ᾠρόμην* (*ᾠρτα*, *imv. δροσο*, -εο, *ev, inf. δρθαι*, &c. 326 e, 327); 2 pf. *δρωρα* as mid., N. 78, 2 plp. *ᾠρώρω* 281 d, Aesch. Ag. 653: [fr. *δρε*- v, *ipf. ᾠρόντο* B. 398, pl. *ᾠρώρεμαι*, *sub. ᾠρώρηται* N. 271.] Cog., ch. po., *δρω*, *ᾠρίνω*, *ᾠροθύνω*, *ᾠρούω* - Lat. *orior*.

δρύσσω (i¹, *δρυχ-* or *δρυγ-* d²) *dig*; *δρύξω*, ^oa. ^oa., ^om. i. or l., 2 a. *ᾠρυγον* r.; ^oᾠράρυχα (l. *ᾠρυχα*), -γμα, [plf. *ᾠρωρ*- or *ᾠρωρ*- 281 d], *ᾠρύχθην* ^of., 2 a. l. *ᾠρύχην* or -γην, f.

ᾠσφραίνομαι & l. *ᾠσφράδομαι* (n⁶, u, *ᾠσφρ*-) *perceive by smell*, A. l.; *ᾠσφρήσομαι*, ^oa. l., 2 a. *ᾠσφρόμην* [*ᾠσφραντο*? 327 b, Hdt.]; *ᾠσφράθην*. [*οὔτάω* wound, +; *οὔτήσω* l., ^oa., 2 a. *οὔτᾶν* m. 314 d, A. 525, λ. 40; *οὔτήθην*, Θ. 537.] Cog. *οὔτάζω* po.

ᾠφείλω (h, *ᾠφελ*-) *owe, ought*, [*ᾠφείλω* ^oκ. E. 171 a, θ. 462;] *ᾠφείλῃσω* ^oa. 311 b, 2 a. *ᾠφελον* (po. & i. *ᾠφελον* 284 b, c) expressing wish, (I ought) *O that*, utinam, (l. as a particle, Gal. 5. 12;) *ᾠφείληκα*, -θην. Cog. [*ᾠφείλω* + increase, ^oa. *opt.* 3 s. *ᾠφέλλειε* 171 a, 325 c², II. 651,] &

ᾠφλισκάνω (k² n⁴, *ᾠφλ*-) *owe, incur*; *ᾠφλήσω* 311, ^oa. r., 2 a. *ᾠφλον*, v. 8. 1; *ᾠφλήκα*, -μαι: l. pr. *ᾠφλω*.

II.

παίζω (j, *παιδ*-, *παγ*-, 349 a) *sport*; *παίζομαι* 305 d, Symp. 9. 2 (l. -ξομαι & -ξω), *ἐπαίσα* (-ξα l.); *πέπαισα* (-χα l.), -σμαι (-γμα l.), -χθην l.

παίω *strike*, *M.*; παίωσθαι & po. παίωσθαι 311, ἐπαίωσθαι *m.*; πέπαικα & l. πεπαίκα, ὁ πέπαισμαι l., ἐπαίσθη. See τύπτω.

παλλυλλογέω *repeat*; [plp. ἐπαλλυλόγητο 284 b, Hdt. 1. 118.]

πάλλω (l. παλ-) *shake*, *ch. po. M.*; ἐπηλα [*m. l.*, 2 a. 3 s. nude πάλλω 326 e, O. 645, pl. ἀμ-πεπαλῶν 284 e;] πέπαλμαι, 2 a. ὁ ἐπάλην l.

πά- *acquire*; πάσσομαι *ao. po.*; πέπαμαι pret. possess. iii. 3. 18, 3 f. πεπάσσομαι r. Cf. potior.

παρانونέω *transgress*; -ήσω, παρeronήσα 282 c, & παρeronήσα 279 a (as if cp. of παρά & ἀνομέω); παρ-ενονήμα (l. παρeronήμα), -μαι, &c.

παροινέω *act the drunkard*; ἐπαρώνησα 282 c; πεπαρώνηκα, -μαι l., &c. πάσσω i², *sprinkle*; πάσσω, ὁ *ao. a., m. l.*; πέπασμαι l., ἐπάσθη, ὁ f. l. πάσχω (k² 350, παθ-, πεθ- n² b) *patrior, suffer*; πέσσομαι 156, (*ao. pt. po. πήσας* !), 2 a. ἐπαθον; 2 pf. πέπονθα, Th. 6. 11, [πέποσχα v.; 2 p. πέποσθε 320 f, Ψ. 53, pl. πεπαθύη p. 555, § 325 e.]

[πατέομαι (v. πατ-) *eat, taste*, Hdt. 2. 37;] τήσσομαι *po. r., ao. po., i., or l., γ. 9*, Soph. Ant. 202; [plp. πετάσθην O. 642]. Cf. pascor.

παύω *stop, repress, M. cease*, PAUSE, 34; παύσω *m., ao.*; πέπαυκα, -μαι, 3 f. πεπαύσομαι Soph. Ant. 91, ἐπαύθην (-σθη l. or v. l.), f. r., 2 a. l. ἐπάην ὁ f., Rev. 14. 13.

πειθω (h, πιθ-) *persuade, M. believe, obey*, 38, 39; πείσω *m., ao. a., m. l.*, [πεπιθήσω 284 f., 311, & as mid. πιθήσω, φ. 369, *ao. + Δ.* 398,] 2 a. ἐπιθον *m. po.* [πέπιθον *m.* 284 f, Ψ. 40]; πέπαικα, 2 pf. pret. πέποιθα *trust*, 38. 8, Th. 2. 42, nude *inv. r.* πέπεισθαι 320, Aesch. Eum. 599, [2 plp. 1 p. ἐπέπεισθαι B. 341,] πέπεισμαι, ἐπέπεισθαι f. Cog. πιστεύω; Lat. fido.

πεινάω *hunger*, πειν(άει)ῃ 120 g; -ήσω (l. -άσω) *ao.*; πεπεινήκα.

πείρω (h, παρ-, περ- b) *pierce*, *po., i., or l.*; περώ?, ἐπειρα, A. 465; πέπαρμαι, 2 a. ὁ ἐπάρην, Hdt. 4. 94.

πικτέω (t², πεκ-) *pecto, comb, shear*, *po.*, [πείκω h, σ. 316; πείξω d. 325 b, ἐπεξα l., *m.*;] ἐπέχθην, Ar. Nub. 1356.

πελάζω (z, πελα-), & *po.* πελάω,

πελάθω q, & (πλεᾶθ- c²1) πλάθω, *bring or come near, M. po.*; πελάσω, πελώ 305 b, ἐπέλασα iv. 2. 3, [2 a. *m.* ἐπλήμην 314 b, O. 63;] πέπλημαι *po., po. ἐπελάσθην & ἐπλάθην*. Cog. πλῆσιδω, [πιλάνω n² b, πίλναιμι, T. 94.]

πέλω *be, po. +, M.*; [ipf. 3 s. ἐπλε c², M. 11, *m.* 2 a. ἐπλεο, -εν, 3 s. ἐπλετο, X. 281, 116, pl. πλούμενος.]

πέμπω *send*, 41; *M. cp. in classic prose, i. l. 2*; πέμψω, πέπομψα, &c.

πεπαρεύειν, πέπρωται; see πορίζω.

πέρδομαι (b, παρθ-) *pedo, A. r.*; ὁ παρθήσομαι 311, 2 a. ὁ ἐπαρθον; πέπορδα; Ar.

πέρβω (b, παρθ-) *devour, ravage*, *po. +*, [nude pr. *inf. p.* (περβ-σθαι, περ-σθαι, 151, 158) πέρβαι Π. 708;] πέρσω *m., ao. a.*, [2 a. ἐπαρθον ὁ *m. c², i. 40.*] Usu. πορβέω v², -ήσω.

πέρονημι *sell*, *po.*; see κισπράσκω.

πέσσω (i², πετ-), & later πέπτω t, coquo, cook, digest, *M.*; πέψω, *ao. a., m. i.*; πέπεμμαι, ἐπέφθην f.

πετάννυμι (n², πετα-) *pando, spread, expand*, (in Att. *ch. cp., esp. w. ἀνά-*)

πετάσω, ὁ πετώ 305 b, ἐπέτασα, *m. l.*; ὁ πεπέτακα l., -σμαι, usu. πέπταμαι c², Ar. Nub. 343, ἐπετάσθην. Cog. [πίνω *m. n² b, λ.* 392, πίνω,] l. ὁ πετάω.

πέτομαι (i. 5. 3) & *po. or l.* πέταμαι u, & ἵπταμαι r² c², *fly*; πετήσομαι 311, usu. πτήσομαι c², 2 a. α. ἐπτην *po. or l., m.* ἐπτόμην & ἐπτόμην · ἐπετάσθην l. *Po. cog.* ποτάομαι, Ar. Av. 251 [nude 2 a. πότην Sap. 20, pl. ποτήμενος, Theoc. 29. 30, § 335 b], ποτήσομαι ?, πεπότμημαι, λ. 222, ἐποτήθην · [πωτάομαι, πετάομαι !]

πέπδομαι *inquire*; see πυνθάνομαι.

πήγγυμι (n², παγ-, πηγ- g) *rango, fasten, fix, M. (opt. πήγγυτο 316 c);* πήξω *m., ao.*, [2 a. *m.* 3 s. κατ-ἐπηκτο 326 e, A. 378;] ὁ πέπηγα l., 2 pf. πέπηγα pret. *am fixed*, Γ. 135, -γμαι l., ἐπήχθην, usu. 2 a. ἐπάγην f.: l. πήσσω.

πίμπλημι (πλα-, πι-μ-πλα r¹ e²) *pleo, fill*, (*esp. cp. w. ἐν,*) *M.*; πλήσω, ὁ *m. l., ao.*, 2 a. *po.* ἐπλήμην 314 b (*opt. ὁ πλήμην* Ar. Ach. 236, *inv. ὁ πλήσο, &c.*); ὁ πέπληκα Pl. Apol. 23 e, -σμαι *or* -μαι 307 e, 3 f. πεπλήσομαι l., ἐπλήσθην f. In the compounds of πίμπλημι & πίμπρημι, the

π is usu. omitted after *-μπι*: *ἐμπίπλημι*, *imv. ἐμπίπλη* Ar. Av. 1310 [*ἐμπίπληθ* 335 d¹; Φ. 311, *πρ. ἐμπιπλεις* Hipp. as fr. *πλε-*]; so *πιπλᾶς* 171, *Æsch.* Ch. 360; but *ipf. ἐν-επιμπλην*. Cog. [*πιμπλέω* I. 322 a, *πιμπλάνομαι*, I. 679.] *πληθός* - *πλήθω* *be full* (2 pf. *πέπληθα*, Theoc. 22. 38), whence *πληθύνω* & *πληθύνω*.

πιμπλημι (*r*¹ e, *πρα-*, see *πιμπλημι*) *buyn*, esp. *cp. w. ἐν*; *πρήσω* *o m.*, *ao. a.*, *c m. l.*, [*ἔπρεσε* 134, 130 b, Hes. Th. 856]; *ἔππρηκα*, -*μαι* & -*σμαι* 307 e, [3 f. *ἔπεπρήσμαι*, Hdt. 6. 9.] *ἐπρήσθη*, f. l. Cog. *ἔπιμπρω*?, [*ἔπρήθω*, I. 589.]

πινύσσω, *πέπνυμαι*, see *πνέω*.

πίνω (*n*², *πο-*, *πῖ-* b²) *pōto*, *bibo*, *drink*; *πίομαι* (usu. *ῖ*; Hellen. *πῖε*-*αι* 331), later *πιωμαι*, 305 f, a, 2 a. *ἔπιω* (*imv. πῖε* & *po. πῖθι* Ar. Vesp. 1489, [*r. inf. πῖναι* Hipp.,] 313 c¹); *πέπωκα*, *πέπομαι* 310 d, *ἐπόθην* *o f.* Causal, *ποτίσω* &

ποτίσσω *r*¹ k¹, *give to drink*, *po. or i.*; *πίσω*, [*ao. a. Hipp.*, *m. l.*; *ἐπίσθη* I.]

πινράσσω l. (*r*¹ k, *περα-*, *πρα-* c²), & *πέρημι* *n*³ *po.*, *sell*; [*περῶσω*, -*άω* 321 a, Φ. 454, *ao.*]; *πέπρωκα*, -*μαι* [*πεπερημένος* Φ. 58], 3 f. *πεπράσσομαι*, vii. 1. 36, *ἐπράθην*, f. l.: in Att., *ch.* supplied in pres. by *πωλέω*, & in fut. & *aor.* by *ἀποδώσομαι* & *ἀπεδόμην*.

πίπτω (*r*¹ c², *πετ-*, softened *πεσ-*, cf. 143 b, *πτε-* c¹) *fall*; *πεσοῦμαι* 305 d [l. -*ομαι*], 2 a. *ἔπεσον* [*ἔπετον* D. 169 b, *ἔπεσα* *m. l.*, Rev. 1. 17]; *πέπτωκα* 312 c, *πέπτηκα* l., 2 pf. *πρ. po.* [*πεπτεώς* or -*ηώς* 325 d] *πεπτώς* 320 d, Soph. Aj. 828. *Po. cog. πίττω* or -*έω* Eur. Sup. 285.

πλάζω (*j*³, *πλαγγ-*) *cause to wander*, *po. or i. +*, *M. πλάζομαι wander*; *πλάγξομαι*, *ἐπλάγξα*, *m. l.*; *ἐπλάγχθη*, a. 2. Usu. *πλανᾶω*.

πλάσσω *shape*, *M.*; *ἔπλάσω*, *m. l.*, *ao. ii.* 6. 26; *πέπλακα* l., -*σμαι*, *ἐπλάσθη*, Pl. Rep. 377 b, *o f. l.*

πλέκω (*b*¹, *πλακ-*) *plecto*, *plico*, *PLAIT*, *twine*, *M. po. or i.*; *πλέξω* *m. l.*, *ao.*; [*ἔπέπλοχα* or -*εχα* 312 c, Hipp.] *πέπλεγμαι*, *ἐπλέχθη* f., 2 a. *ἐπλάκη* (*v. l.* -*έκη*), f. l.

πλέω (*f*¹, *πλεF*, *πλευ-* f²) *sail*,

42 g, 309 b; *πλεῖσσομαι* & *πλευσοῦμαι* 305 d, v. 7. 8, 1. 10, -*σω* l., *ἔπλευσα*; *πέπλευκα*, -*σμαι*, -*σθη*, f. l.: [*i.* & *po. πλώω*, *πλώσομαι*, *πέπλωκα*, &c., 114, Hdt. 8. 10, 5; 2 a. *ἐπλων* 313 b, *o γ.* 15, *πρ. ἐπι-πλώω* Z. 291.] Der. *πλωίω*, Th. 1. 13, *πλοῖσθαι* l.

πλήσσω (*i*¹, *πλάγ-*, *πληγ-* g) *strike* (*pr. ch. cp. w. ἐκ* or *ἐπί*), *M.*; *πλήξω*, *m. l.*, *ao.*, [2 a. *πέπληγον* *m.*, *ἐπέπληγον*, 284 e]; 2 pf. *πέπληγα*, vi. 1. 5, -*γμαι*, 3 f. *πεπλήξομαι*, Ar. Eq. 272, *ἐπλήχθη* *r.*, 2 a. *ἐπλήγη* (*ἐπ-επλάγη*, *κατ-επλάγη*) f. Cog. *ἐκπλήγνυμαι*, Th. 4. 125. See *τάττω*.

πλύνω (g, *πλύν-*) *wash* clothes (cf. *λούω*, *ρίζω*); *πλυνῶ* *m.*, *ἐπλυνά* *m.*; *πέπλυνμαι*, *ἐπλύθη* (l. -*ύθη*) f., 304 a.

πνέω (*f*¹, *πνεF*, *πνευ-* f³, *πνῷ*, 142¹) *breathe*, *blow*, 309 b; *πνέσσομαι* & *πνευσόμαι* 305 d, Ar. Ran. 1221, -*σω* l., *ἔπνευσα*; *ἔππνευκα*, -*σμαι* or -*μαι* l. [*πέπνυμαι* pret. *απ ποίε*, Ω. 377, *imv. πέπνυ* 331 b, Theog. 29, &c.], *ἔπνευσθη* l., *o f. l.* Cp. *ἀναπνέω* *recover breath* [2 a. 3 a. *ἀμπνευ*, 136, Q. Sm. 9. 470, *imv. ἀμπνευ* X. 222, nude 2 a. *m. ἀμπνῶ* 314 b, ω. 349; 1 a. *p. ἀμπνύνθη* *n*¹, E. 697]. Cog. *καπνύνω* *ruff*, 379 c¹; *πινύσσω* or *πινύσσω* *r*¹ e¹, *make wise*, *ch. E.*, *Æsch.*; [1 a. or *ipf.* 3 a. *ἐπινύσσειν* Ξ. 249;] *ἐπινύσθη* l.

πνίγω (g, *πνίγ-*) *choke*, v. 7. 25, esp. *cp. w. ἀπό* - *ἔπνιξ* *m.*, *ao. a.*; *πέπνιγμαι*, Ar. Vesp. 511, 3 f. *ἔπνιζομαι* l., *ἐπνίχθη* l., 2 a. *ἐπνίγη* f. *ποθῶ* *desidero*, *desire*, *miss*, *M. r.*; *ποθήσω* *m.*, *ἐπόθησα* & -*εσα* 310 d; *πεπόθηκα* l., -*μαι* l., *ἐποθήθη* l.

ποινάσσομαι *punish*; -*άσσομαι* 310 a.

πονέω, -*ήσω* (-*έσω* l. +), *labor*.

πορίζω (*z*², *πορ-*) *supply*, *M.*; *πορίσω*, -*ιῶ*, *m.*, *ἐπόρισα* *m.*, 2 a. *po. ἔπορον* [*πεπορεύ*, v. l. *πεπαρεύ*, 284 e, Pind. P. 2. 105;] *πεπόρικα*, -*σμαι* (3 a. *πέπρωται* *it is fated*, Z. 329, *pr.* *πεπρωμένος*, Mem. 2. 1. 33), *ἐπορίσθη* f. Cog. *ποροῦν*.

πορπᾶω *fasten*; *cj. w. ᾶ* or *η*, 310.

πράσσω (*i*¹, *πραγ-*) *do* [*i. πρήσσω*], *M. exact*; *πράξω* *m.*, *ao.*; *πέπραχα*, 2 pf. *πέπρωγα* *have fared*, -*γμαι*, 3 f. *πεπράξομαι*, Ar. Av. 847, *ἐπράχθη* f. *πρίσθαι* *buy*; see 45 i & *ᾠέομαι*.

προφητεύω, -έσω, *prophesy*; aug. ἐπροφ- or προεφ-, 282 c, N. T., Lxx. πτάρνυμαι (n⁷, πταρ-) *swear*, iii. 2. 9, A. I.; ἐπτάρω, usu. 2 a. ἐπτάρω, p. 541, [m. Hipp.]; ἐπτάρην.

πτίττω (i¹, πτα-, πτακ- o, πτηκ- g) *cower*, *crouch*; πτήξω L, ao., 2 a. ἔπτωκον, Aesch. Eum. 252 [3 d. καταπτήτην 314 c, Θ. 136]; πτήχας, -ηκα I., [2 pf. πρ. πεπτήσας 325 d, Ξ. 354, cf. πίπτω.] Cog. πτώσσω, Δ. 371, [πτώσκάω, Δ. 372.]

πίττω i², pinso, *round*; ἐπιττω, Hdt. 2. 92; ἐπιττωμαι, -σθην I.

πτύρομαι *fear*, I. +; 2 a. ἐπύρην. πτύσσω (i¹, πτυχ- or πτυγ- d²) *fold*, M.; ὀπτύξω m, ao.; ἐπτυνμαι, Hief. 2. 4, (or πέπτ- 280 c,) ὀπτύχθην, [2 a. ὀπτύγην Hipp.]

πτύω (δ) *spuo*, *spit*; πτύω m, ao. α., Soph. Ant. 653; ἐπτυκα I., -σθην, f. I., [2 a. ἐπτόην Hipp.]

πυνθάνομαι (n⁸, πυθ-, πυνθ- h), po. *πεύθομαι*, *inquire*, *hear*; *πέυσομαι* (r. -οῦμαι 305 d), 2 a. ἐπυνθόμην [πεπυνθ- 284 e, Z. 50]; *πέπυσμαι*.

P, § 146, 93 d.

ράινω (h, ραν-, ραδ-) *sprinkle*, po. & I. +; *ρανάω*, ἔρρανα [inv. *ράσσαι* v. 150], m. L.; ἔρραγκα Lxx., -ασμαι [3 p. ἐρράδαται, -το, 329 a], -άνθην.

ραπτω (t, ραφ-) *stitch*; ὀράψω, ἔρρανα m.; ἔρραμαι, Dem. 1268. 2, 2 a. ἐρράφην, Eur. Bac. 243, ὀf. I.

ρέγω (j², ρεγ- c⁵, see *ερδω*) *do*, po. +; *ρέξω*, ἔρρεξα Pl. Leg. 642 c, po. *ερεξα* 171, Eur. And. 838; [ἐρρέχθην, I. 250.]

ρέω (f¹, ρεφ-, ρευ- f², ρυ- 142^r, cf. Lat. *ruo*) *flow*; *ρεύσομαι*, -σω I., ἔρρευσα, but more Att. *ρύησομαι*, ἔρρύην (2 f. & a. p., or 2 f. m. & nude 2 a. a.); ἔρρύηκα 311 c, Isoc. 159 d.

ρήγγνυμι (n⁷, ρραγ-, ραγ- 141, ρηγ- g) *BREAK*, M.; *ρήξω* [m.], ἔρρηξα m.; ἔρρηχα I., 2 pf. ἔρρωγα *am broken*, 312 c, ἔρρηγμαι r., -χθην r., 2 a. ἐρράγην f.: po. & I. *ρήσσω* *beat*. Cog. *ράσσω* & *ἀράσσω*, -ξω, *smite*; *frango*.

ρίγγω v, *shudder*, po. +; *ρίγξω* ao.; 2 pf. pret. ἔρριγα P. 175. Cog. *ριγέω*, -ώσω, *shiver* (inf. *ριγῶν* or *ριγοῦν* 324 b); *φρίσσω* q. v.; *frigeo*.

ρίπτω & *ριπτέω* (t¹², ριφ-) *throw*; [iter. *ρίπτασκον* 332 e;] *ρίψω* ao., [2 a. ἔρριπον I.]; ἔρριφα, -ιμαι [inf. *ρερίφθαι* 159 e], 3 f. ἔρριψομαι I., -ιφθην ὀf., 2 a. -ίφην, f. I. Cog. *ριπτάω* 379 b, *ερείπω* q. v.

ρύομαι (ch. ὕ) = *έρυομαι* *draw to one's self*, *protect* (also in Att., yet r. in prose); *ρύσομαι*, Th. 5. 63, ao.; ἔρρύσθην I. *Nude* ipf. 3 a. ἔρρύτο Soph. O. T. 1352, [3 p. *ρύατο* 329 a, Z. 515, pr. inf. *ρύσθαι* O. 141; iter. 2 s. *ρύσκειν* 332, 323 c, Ω. 730.]

ῥώννυμι (n⁸, ρο-) *strengthen*; ὀρώσω I., ao.; ἔρρωμαι (inv. *ἐρρώσω* *farewell*, Cyr. 4. 5. 33), ἔρρώσθην, Th. 4. 72, f. I.

Σ

σαίρω (h, σαρ-) *swear*; *έσηρα*, Soph. Ant. 409; 2 pf. pret. *σάσηρα* *grin*, Ar. Pax 620. Cog. *σαρώ* I.

σαλπίζω (j², σαλπγγ-) *sound a trumpet*; ἐσάλπιγξα 671 b; late *σαλπίσω* (-ιῶ), 1 Cor. 15. 52, ao., ὀσεσάλπισμαι & ὀ-γμαι, 349 a.

[*σαώω* & *σώω*, *save*; see *σῶζω*. *σάσσω* i, *rack*; [ὀσάσω ao. Hipp.], *εσαξα* 349 a, AEsc. 19. 11; *σέσαγμα*, lb., *εσάχθην* I.]

σάω & *σήθω* *stif*, I. & I.; *έσησα*, &c. σβέννυμι (n⁸, σβε-) *quench*, M. *be quenched*, *go out*; *σβίσω*, ao. a. m., f. m. ὀσβήσομαι 310 d, (as mid., 2 a. *έσβην* 45 h, 313 d^r, I. 471, & pf. ὀσβήκα), *έσβεσμαι*, -σθην, f. I.

σείω, -ω, *σείσκα*, &c., *shake*, 44. σείομαι & σόδομαι, Ar. Vesp. 458, (σεφ-, σευ- f², σῦ- 142^r, σε- f¹, σο- 114,) *rush*, *hasten*, po. (3 s. *σειναι* 326 e); 2 a. m. *έσώμην* 313 b; *έσώθην* +. [A. *σείω* I., *drive*, *urge*; 1 ao. *έσσενα* m. 306 a, 171 (I. ὀ-ευσα); pret. *έσσωμαι* 284 d, 2 a. 3 s. *απ-εσοῦα*? Hel. 1. 1. 23, Lac. *for ἀπείσθη*.]

σήπω (g, σαπ-) *rot*, trans.; *σήψω* c.ao.; 2 pf. intrans. *σέσθηκα*, B. 135, ὀiv. 5. 12, -μμαι, *έσθήθην* I., 2 a. *έσάπην*, Hdt. 3. 66, f. I.

σίνομαι *harm*; iii. 4. 16; [σινή-σμαι 311, Hipp., *έσινάμην*, Id.]

σκάπτω (t, σκαφ-) *dig*; *σκάψω* ao.; ὀέσκαφα, Isoc. 298 a, -μμαι, -φθην I., 2 a. *έσκάφην*, ὀf. I.

σκεδανύμι (n⁸, σκεδα-) *scatter* (as

σιδ., διασκεδάννυσι, -νται, 316 c); σκεδάσω, -ῶ, 305 b, ἐσκέδασα ^ο m.; ἐσκέδασμαι, -σθην, f. l. Cog., ch. po. or l., σκιδῶν m. n³ b, [κεδάννυμι e¹ κιδῶν +, σκεδάω, κεδάω, κεδάομαι.] σκέλλω (b¹ l, σκαλ-) dry, parch, ch. po. or l., M. become dry; σκελῶ l. [ἐσκηλα Ψ. 191]; as mid., 2 ao. ^ο ἐσκλην c⁸ (r. Ar. Vesp. 160) & pf. ἐσκληκα, (so f. m. σκλησομαι l.)

σκέπτομαι t, specio, view; σκέψομαι ao.; ἔσκεμμαι, 3 f. ἐσκέψομαι, Pl. Rep. 392 c, ἐσκέφθην r., 2 a. ^ο ἐσκέπην, ^ο f. l. In Att., the pr. & ipf. were usu. supplied by σκοπέω v², of which the other tenses were later. Cog. σκοπεύω, [σκοπιδίω.]

σμάω smear, 120 g: ἐσμησα m.

σμήχω (cf. σποκε) burn, po. or l.; ^ο ἐσμηξα, I. 653; ^ο ἐσμηγμαι, ^ο -χθην, Theoc. 8. 90, 2 a. ^ο ἐσμηγην d².

σδομαι hasten, po.; see σέδομαι.

σπάω drain, -σω, ἔσπακα, &c., 307.

σπείρω (b¹ h, σπαρ-) spargo, scatter, sou: σπεράω, ἔσπειρα [m. l.]; ἔσπαρκα l., -μαι, Ages. 1. 30, -ρθην¹, 2 a. ἔσπαρην, Th. 2. 27, f. l.

σπένδω pour a libation, M. make a treaty; σπέσω m. 156, ao. v. 55;

^ο ἔσπεικα l., (ἐσπενδ-μαι, ἐσπενσμαι 148, 156) ἔσπεισμαι, Th. 4. 16, -σθην l.

σπεύδω & σπουδάξω, hasten, 114 b. στάξω (j², σταγ-) drop; στάξω l., ao.; [^ο ἐσταγμαι, β. 271,] ^ο -χθην, 2 a. ^ο ἐστάγην l.

στείβω or στίβω tread; στείβω l., ^ο ao., Soph.; ἐστίβημαι 311, Id. Aj. 874.

στείχω h (or στήχω) walk, po. or l.; [^ο ἐστεϊξα, δ. 277, 2 a. ἐστιχων Π. 258. Cog. στιχάομαι, B. 92, A. l.]

στέλλω (b¹ l, σταλ-) fit out, send, M.; στελῶ m. l., ἔστειλα m.; ἔσταλκα, -λμαι, iii. 2. 7, -λθην r., 2 a. ἐστάλην ^ο f.

στέργω love; στέρξω, m. l., ao. a.; [2 pf. ἔστοργα, Hdt. 7. 104, ἔστεργμαι Emped.,] ἐστέρχην l.

στερέω & στεροίσκω (v, k², στερ-) deprive; στερήσω m., στερήσα [-σα v. 262]; ἔστερηνκα, -μαι, -θην f., 2 a. po. ἐστέρην f., Eur. Alc. 200, 622. Also στερῶ?, στέρομαι be deprived of, want, (f. στερῶ, στερούμαι, unless these are always ct. pr.)

[στέυμαι stand to, 326 e; see ἴστημι.]

στορνύμι (n⁷, στορ-, στορε- v)

sterno, STREW, ch. po., i., or l., M. (also l. στορνύμαι); στορέσω, Att. ^ο στορῶ, ἐστόρεσα m., ξ. 50; ἐστόρεσμαι l., -σθην. Also στορνάννυμι (στορ- c⁸); στρώσω, m. l., (^ο στρωννύω r. Luc.) ἐστρώσα, m. l.; ἔστρωκα l., -μαι, Th. 2. 34, ^ο -θην l., f. l.

στρέφω (b¹, στραφ-) twist, turn, M.; στρέψω m., ao.; ^ο ἔστροφα l., ἔστραμμαι, iv. 7. 15, ἐστρέφθην r. in Att., E. 40, [-άφθην D. I.,] 2 a. ἐστράφην f., iii. 5. 1. Cog. στρωφῶ & στροφέω ch. po., 355 a; στρεβλῶω, τρέπω.

στυγέω (v, στυγ-) hate, po., i., or l.; στυγήσομαι will be hateful, Soph. O. T. 672; ἐστίγνησα, Eur. Tro. 705, [ἐστυξα, λ. 502, 2 a. ἐστυγον κ. 113;] ἐστίγνηκα, -μαι l., -θην, Eur. Alc. 465.

συρίζω & συρίττω [-ισθω D. 170 a] rirre, whistle, cf. susurro; συρίξω m. l., ao. a., & συρίσω (-ιῶ) ao. l., 349 a.

σύρω q, drag, M.; σύρῶ l., ἔσυρα, c. Aesch. Pr. 1065, m. l.; ^ο σέσυρκα l., ^ο -ρμαι l., 2 a. ἐσύρην, ^ο f. l.

σφάζω & σφάττω (349 i, j, σφαγ-) slay; σφάξω, ao. a., ^ο m. r. i. 8. 29; ἔσφαγμαι, λ. 45, -χθην r. Hdt. 5. 5, 2 a. ἐσφάγην f., Eur. Ph. 933: l. plp. ἐσφάκειν Dio C. See φα-.

σφάλω (l, σφαλ-) fallo, trip, deceive; σφαλῶ m., ἐσφηλα, 2 a. ἐσφαλον m. l. or i; ἔσφαλλα l., -λμαι, -λθην l. r., 2 a. ἐσφάλην f., Th. 6. 80.

σῶζω (z, σοο-, σω- c¹) save, M.; σώσω m., ao.; σίσσωκα, Isoc. 410 c, -μαι, oftener -σμαι, ἐσώθην f. [Ep. σώσω, -ώσω, A. 83, &c.; pr. ἰνν. 2 a. & ipf. 3 a. (σάωε, ct. σάου, σῶ, 322 c) σάω v. 230, Π. 363, sub. 2 a. (σαῶης, σαοῖς, σῶς, 322 c) σῶς, 3 a. σῶφ, I. 681, 424 (v. l. σῶης, σῶη, as fr. σῶω): ct. σώω i. 430.]

T.

[τα-, ταγ- o, TAKE, seize, cf. tango, τείνω: ἰνν. 2 a. (ταε, cf. 120 g) τῇ ζ. 219 +, 2 p. τῆτε Sophr. 100; 2 a. pt. τεταγών 284 e, A. 591.]

ταράσσω (i¹, παραχ-) disturb; ταράξω m., ao. a.; τετάραχα l. [pret. intrans. τέτρηχα c¹ (-τρηα-, ct. -τρη-), H. 346], τετάραγμαi, ἐταράχθην f.: θράσσω c¹ (τρηα, θρᾶ, 159 h¹), ἐθράξα, Aesch. Pr. 628, Pl. Parm. 130 d, -χθην.

τάσσω, -ξω, τέταχα, Ec. 4. 5, &c., arrange, 39; τετάχεται, ἐτετάχατο, τετάξομαι, Th. 3. 13, 5. 6, 71, °ταγῆσομαι r. l.

τήθηκα (d¹, θαφ-, 312a) be amazed, 2 pf. pret., po., i., or l., §. 168; 2 a. ἐταφον d¹, π. 12. Cf. θάπτω.

τέλω (h, τα-, τεν- b¹ n) tendo, stēleth, M.; τενώ °m., εἵνεκα m.; τέτακα 304a, -μαι, λ. 19, ἐτάθην f. [Cog. τανώω +, -ύσω, &c., nude pr. 3 a. τάννται, P. 390, 393; τιταίνω, B. 390, ao. pf. τιτήρας. See τα-.]

τελέω, -έσω, -ᾶ, τετέλεκα, Pl. Apol. 20a, &c., finish, 42 g. Cog. τελεόω, τελεῖω, τελευτάω, & probably

τέλλω (b¹ l, ταλ-) perform, raise, (po., exc. in comp. ch. w. ἀνά, ἐν, or ἐπί,) M.; °τελῶ °m. l., εἵταλα °m.; °τέταλλα l.; °τέταλλα, Cyr. 5. 5. 3: po. τελέω aris, be, Eur. And. 783.

τέμνω (n, ταμ-, τεμ- b) cut, [τάμνω E. I. D., Hdt. 2. 65.] M.; τεμῶ °m., 2 a. ἐταμον m., Γ. 94, more Att. ἐτεμον m., Th. 6. 7; πέτμηκα 308, -μαι, 3 f. τετμήσομαι, ἐτμήθην f. [Cog. τμήγω, -ξω, ao. a., m. l., 2 a. διέτμαγον η. 276; 2 a. p. ἐτμάγην Π. 374, -ήγην l. Heyne & Bekker read τέμει, as pr., N. 707.]

τέρπω (b, ταρπ-) please, satisfy, M.; τέρψω, m. po., ao. a. [m. r., 2 a. m. ἐταρπύην, ταρπύοιην 284 e, T. 19;] ἐτέρφθην, Mem. 2. 1. 24, f. l., [ἐτάρφθην §. 99, 2 a. ἐτάρπην, δ. 47, sub. 1 p. τραπέλομεν c⁶, 323 c, 326 d, Γ. 441.]

[τερσαίνω (n⁶, τερ-, τερσ- o) torreo, dry (pr. l.), M. & τέρσομαι η. 124; τέρσω l. 152 d, ao. a. m. l., ἐτέρσθη Π. 529; 2 a. p. ἐτέρσην §. 98.]

[τέτμον & ἐτετμον, 2 a. as fr. τεμ- find, 284 e, a. 218, Hes. Th. 610.]

°τετραίνω (r¹ n², τρα-) l. τιτράω & °τίτρημι, terebro, bore; τρήσω l., ao. a., °m. l., [°τετρατέω Hdt. 3. 12, ἐτέρτηνα, e. 247,] °m. Ar. Th. 18, ἐτέρτῃνα l., 152 c; τέτρημαι, ἐτρήθην & -άνθην l.: τιτραίνω & τετρήνω l. or f. Cog. τορέω, τιτρώσκω, q. v.

τεύχω (h, τυχ-, τυκ- d²) prepare, make, po. +, M.; τεύξω m., ao., [2 a. τέτυκον m. 284 e; τέτευχα, as p. μ. 423, -γμαί +, β. 63, 3 f. τετεύξομαι, M. 345, ἐτεύχθην i. +,] τέτυγμαί, Ξ.

9, Eur. El. 457, ἐτεύχθην. Cog. τιτρώσκω r¹ k³ po., τυγῶμαι, τίκτω [pf. inf. τετευχῆσθαι to be armed, χ. 104.]

τήκω (g, tak-) melt, thaw; τήξω [m. Hipp.], ἐτήκα [m. l.]; 2 pf. intrans. τέτηκα, iv. 5. 15; τέτηγμαί l., ἐτήχθην r., 2 a. ἐτάκην, f. l.

[τιε- griere; 2 pf. pf. τετιγώς 325 d, I. 13, pf. p. 2 d. τετήσθην, pf. τετιγμένος, Θ. 447, 437.]

τίθημι (r¹, θε-), put, θήσω, τίθεκα, Mem. 4. 4. 19, &c., 45: late τιθέω, τιθήσομαι, ἐτίθησα. For the pass. (not found in Hom.), κείμει is often used.

τίκτω (b² t, tek-) beget, bring forth, pr. m. po.; τίξομαι (po. τέξω, ao. r.; for τεκείσθαι see 305 a), 2 a. έτεκον, m. po. Δ. 59; τέτοκα Ven. 5. 13, τέτεγμαί (or -ογμαί ?) l., ἐτέχθην, f. l.

τιμάω, -ήσω, &c., honor, 42: τετιμήσομαι Lys. 189. 11; for f. p., usu. τιμήσομαι. Cog. τίω, τίνω, τιμωρέω.

τίνω (i e; n¹, τι-) pay, expiate, M., ch. po. or i., take payment, ρηνίσκω; τίσω m., ao.; τίτικα, °ομαί, °έτισθην: also M. τίνυμαι (less correctly τίσνυμαι) po., i., or l., T. 260, (A. l.) Po. τίω (i) pay honor to, m. r.; [τίσω, ao. +; pf. τέτιμέντος v. 28.]

τιτρώσκω (r¹ k⁶, τρο-) wound [r. τρώω, φ. 293]; τρώσω [m.], ao. a.; τέτρωκα l., -μαι, ii. 5. 33, 3 f. τετρώσομαι l., ἐτρώθην f. Cog. τορέω.

τλάω (c⁶, ταλ-, ταλα- u, cf. Lat. tul-i) endure, dare, ch. po., pr. very l.; τλήσομαι (l. τλήσω & ταλδσω), έτλησα l. [ετάλασσα, P. 166, m. l.], 2 a. έτλην 313 b, Δ. 94, Cyr. 3. 1. 2; πέτληκα Ar. Pl. 280 [2 pf. 1 p. τέτλαμεν, opt. &c. τετλαίην, τέτλαθι, τετλάται, τετλήνως, 2 plp. 1 p. ἐτέτλαμεν, 320 e, 325 d, v. 311, 18, 23, I. 373.] Cog. τολμάω, [οτλέω or -εώ l.]

[τμήγω, -ξω, cut, po.; see τέμνω.]

[°τορέω (v, τορ-) pierce, pr. r., Hom. Merc. 283; °τορήσω g., ao., 2 a. έτορον, Δ. 236; τετόρημαι l.; redupl. f. τετορήσω 284 g. Cog. τορέω, τιτρώσκω, τετραίνω.

τρέπω (b¹, τραπ-) turn [i. τράπω], M.; τρέψω m., ao., 2 a. [έτραπον, E. 187] m.; τέτροφα, Ar. Nub. 858, later τέτροφα Dinarch. (cf. τρέφω), τέτραμμαί, 3 f. °τετράψομαι, ἐτρέφθην [i. έτράφθην], 2 a. έτράπην usu. as

m., f. l. Τρέπω has the six aorists, as, less surely or less simply, ἀγγέλλω & πλῆσσω. Po. cog. τρωπάω, τρωπέω, 355 a, τραπέω.

τρέφω (d¹, θραφ-, θρεφ- b) nourish [D. τράφω], *M.*; (τρέφω 296 b;) θρέψω *m.*, ao., [2 a. ἐτραφον usu. intrans. γ. 28;] τέτροφα ψ. 237, l. τέτραφα Polyb. (cf. τρέπω), τέθραμαι (τεθράφθαι Pl. Gorg. 525 a, v. l. τετρ-), ἐθρέφθην Eur. Hec. 351, oftener 2 a. ἐτράφην, f. l.

τρέχω (d¹, θρεχ-, δραμ- x) run; δραμοῦμαι (r. δραμῶ & θρέξω, comic ὀθρέζομαι Ar.), ἐθρεξα po. r., 2 a. ἔδραμον; ὀδεδράμην 311, 2 pf. po. ὀδεδρῶμα, c. 412, ὀδεδράμηναι. Cog. προχάζω, vii. 3. 46, [τρωχάω, δρομάω.]

τρέω fear, flee; ἐτρεσα, i. 9. 6. Cog. terreo; τρέμω [τρομέω v² +] tremo, TREMBLE.

τρίβω g, rub, τρίβω, ὀτέτριφα Ar. Lys. 952, τρίριμαι [3 p. τετριφάται 300 c, Hdt. 2. 93], &c., 38, 39. Cog. τρίβω tero; τρώω, τρύχω tribulo.

τρίξω (j², τραγ-) twitter, gibber, po., i., or l., ω. 5; ἐτρίξα l.; 2 pf. pret. τέτριξα, B. 314. An onomatopoeia, like τρύξω μυρμιγ.

τρώγω (b² h, τραγ-) gnaw, eat raw food; τρώγομαι, Symp. 4. 8, [ὀτρώγω, c.] 2 a. ἐτρώγον. ὀτρώγομαι.

τυγχάνω (n⁵, τυχ-, τευχ- h) happen, hit; τέλομαι, ao. l. r., [ἐτόχησα 311, Δ. 106,] 2 a. ἐτυχον; τετόχηκα, κ. 88, Th. 1. 32, later τέτευχα, ὀτέτευγμαι l., ὀτετέχθην l. Cog. τεύχω q. v.; [D. 1 a. ἐτοσσα, Pind.]

τύπτω (t, τυπ-) strike, *M.* plangor, mourn; τυπτήσω 311, Ar. Pl. 21, *m.* r., [τύψω l.,] ἐτυψα, N. 529, *m.*, later ἐτύπησα Aristl., 2 a. ἐτυπον r. Eur. Ion 767 [redupl. 284 e]; τετύπηκα l., τέτυμμαι, N. 782, Hdt. 3. 64, τετύπημαι l., ἐτυπτήθην & ἐτύφθην l., 2 a. ἐτύπην po. or l., Ω. 421, f. ? Of the verbs signifying to strike, the Att. use of τύπτω is especially in the pres. system; of παράσσω, in the aor. act.; & of πλῆσσω, in the perf. pass. & compound systems; while παίω has a freer range of the tenses: Παράξαι ἢ πληγῆναι, to strike or be struck, Aristl. Rh. 1. 16. Τύπτει., καὶ . . παράξας Lys. 136. 22.

τρέφω (d¹ g, θύφ-) fumigate, smoke; τέθωφα r., τέθυμμαι, 2 a. ὀτέθωφην ὀ f.

Υ.

[ύλαω ululo, HOWL, bark, π. 9:] ύλάσσω po., ύλάσσω l., ύλακτέω, v. 13, Ven. 3. 5, [ύλακάω & ύλακτιάω l.]

ύπ-ισχνίομαι, undertake, promise, A. r. l.; ύπο-σχνίσομαι, 2 a. ύπεσχνόμην; ύπ-ίσχημαι, ύπεσχνήθην r.: po. or l. ύπίσχομαι. See έχω.

ύω rain, 571 d, e; "ύσω [m. as p. Hdt. 2. 14], ύσα; ὀδωμαι 307 d, Ven. 9. 5, ύσθην, Hdt. 3. 10.

Φ.

[φα-, φαν- b¹ n, kill, +;] έφασα l., 2 a. έφεφον c², 284 e; πέφαμαι, E. 531, -σμαι l., 3 f. πεφήσομαι, O. 140: l. πέφω, whence some accent 2 a. pt. as pres., πέφω. Cog. σφάζω.

φάγομαι, έφαγον, see έσθίω eat.

φαίνομαι h, φαν-, πέφαγκα ὀ Dinarch., &c., show, shine, *M.* appear, 40; as v. l. 2 a. έφανον *m.*!; 2 a. p. iter. φάνεσκε 332 g. Po. cog. [φαίνομαι, γ. 2,] f. (φασω) φάνω! Ar. Eq. 300; [φάω, pf. p. πέφαται! 3 f. έφεφεται P. 156, cf. φα-;] φαίθω, Soph. El. 824; πιφαύσκω, l. 442, Esch. Ag. 23. Cog. φημι say, Sans. dhātis 271 d¹.

φέδομαι (h, φιδ-) spare; φέδομαι ao., [πεφιδήσομαι, 2 a. πεφιδόμην, 284 f; πεφιδήμαι l., 311,] πέφασμαι l.

φέρβω feed, nourish, *M.* po. +, Pl. Criti. 115 a; [2 plp. έφεφόρβει Hom. Merc. 105.] Cog. f.

φέρω fero, BEAR, bring, *M.*, [imv. 2 p. φέρτε 326 e:] fr. οι- x, f. όσω *m.*, ao. a. r., *m.*!; [inf. ανα-όσαι, ct. αν-όσαι Hdt. 1. 157, imv. όσε 327 a:] f. p. όσθήσομαι: fr. ενεκ- x, ενεγκ- n⁵, 1 a. ήνεγκα *m.*, 306 a, 2 a. ήνεγκον (preferred in inf. & pt.; but scarcely used in ind. exc. 1 s. po., or in imv. exc. 2 a, where 1 a. is r.: Έγώ ήνεγκον. "Ηνεγκας σύ; Ar. Th. 742), *m.* not in ind. & r. Soph. O. C. 470; pf. ένήνοχα 281 c, 312 c, Isoc. 128 d, ένήνεγμαι, ήνέχθην f., iv. 7. 12: [fr. ένακ-, E. & f. 1 a. ήνεκα *m.*, 2 a. ήνεικον r. φ. 178; ὀένήνεγμαι, Hdt. 8. 37, ὀήνέχθην.] Cog. φορέω v²,

-ήσω (l. -έσω), &c. [pr. *inf.* φέρηται 335 b, φερόμεται 338 e, O. 310]; φέρω (po. 2 a. *imp.* φέρε); [*ἔνεικομαι*.]

φεύγω (h, φυγ-) fugio, flee; φεύγομαι & ούμαι 305 d, -ξω l., ao. l., [l. f. φυγοῖμαι 305 a], 2 a. *ἔφυγον*; 2 pf. πέφευγα, a. 12, [pt. πεφυγμένος a. 18,] *ἐφεύχθη* l. Cog. φυγγάω *Æsch.* Pr. 513; [as fr. φυζάω, 2 pf. *πρ.* πεφυζότες Φ. 6, πεφυζήως l., 1 a. *π.* φυζήσεις l.]

φημί (φα-), 45 u, 271^a, & φάσκω, *fi-ri*, (a) say, affirm (this stronger sense belonging esp. to φάσκω, & the fut., aor., & *mid.* fr. φα-); ipf. *ἔφασκον* & (usu. as aor.) *ἔφην*; *M.* pr. [2 p. *φάσθε* κ. 562, *imp.* φάω π. 168, φάσθω v. 100, *inf.* φάσθαι +, *Æsch.* Per. 700,] *πρ.* φάμενος, *Hel.* 1. 6. 3, ipf. *ἔφαμν* ch. po. or l., A. 43; *φῆσθω* (opt. l. r.), *ἔφησα* (*imp.* wanting); pf. p. [3 a. *πέφαται* Ap. Rh. 2. 500,] *imp.* 3 s. *πεφάσθω* Pl. Tim. 72 e, *ἔφάθην* *Aristl.* Int. 9. 9: (b) fr. (*fer-* x, cf. Lat. *verbum*) *φρ- f*, *φρ- c*⁶ [pr. a. (1 s. only) *ἔφρω* h, v. 7, m. l., ipf. m. c. 542,] f. *ἔφω*, c m. l.; *ἔφρωκα* 281, -μαι, 3 f. *εἰρήσομαι* Th. 6. 34, *ἑρμήθην*, -θην r., [l. *εἰρήθην*,] *σπθ.* *ῥηθῶ*, &c., *Hdt.* 3. 9, f. *ῥηθήσομαι*: (c) fr. (*fer-*, *φερ-* h) *ἔφω*, 1 a. *ἔφα* 306 a (*ind.* 2 a., & *imp.* exc. 2 a., esp. used; opt., *inf.*, & *pl.* r. in Att.), *ἔφω* l. or l., oftener (exc. as above) 2 a. *εἶπω* (*εἶπω*, -οιμε, -έ, -ειν, -ών), *ἔφω* l., [w. syllabic aug., *ἔφειπον*, *ἔφειπον* K. 445, *ἔφικα* Pind. N. 9. 78.] (d) Cog. *φατίξω* & *φημίξω* ch. po.; *φαίνω* *show*, q. v.; [*εἶρέω*, *Hes.* Th. 38,] *ἔρωτάω* ask, q. v.; [*ἔπω* l. r.; *ἔσπ-ο*, in pr. or 2 a. *imp.* 2 p. *ἔσπετε* B. 484, pr. m. *ἔσπομαι* l.;] *ἔνέπω* q. v.

e. The forms with φ omitted (45 u), *ἡμί* [3 s. *ῆσι* Sap. 48], *ἦν*, *ῆ*, are used for greater vivacity or the metre. Some refer them to a distinct root, akin to the Lat. *aiō*. The subject follows, if expressed: *ἦν δ' ἐγώ*, *quoth I*, Ar. Eq. 634; *ῆ δ' ὅς* 518 f; *ῆ*, *he spake*, A. 219; *καὶ, ἡμῖ, καὶ, καὶ, boy! I say, boy! boy!* Ar. Nub. 1145. (f) The pr. 2 s. is usu. written *φῆς*, as if ct. fr. *φάεις*, 120 g, [φῆσθα 297 b, ξ. 149; 3 s. *φῆ* fr. *φαε* or *φησι*, 103 c, *Annao.* 41; D. *φατί*, 3 p. *φασί*, 328.]

(g) *φάσκω* is most used in the *pl.*, to supply the place of *φάς* (45 u). Hom. has only the ipf., N. 100. The pr. *ind.* is esp. rare. (h) The familiar forms from *έρ-* & *ειρ-* have associate presents, not only as above, but also in *λέγω*, *ἀγορεύω* (ch. in comp.), &c. *φθάνω* (ā e.; n¹, *φθα-*) *anticipate*, *M.* l.; *φθάσω*, Cyr. 5. 4. 38, oftener *φθῆσομαι* 310 d, Th. 8. 12, *ἔφθασα*, Th. 1. 33, 2 a. *ἔφθην* 318 b, λ. 58, Th. 4. 4, [m. *πρ.* *φθάμενος* E. 119,] *ἔφθακα*, *ἔφθασθην* l.

φθείρω (h, *φθαρ-*, *φθερ-* b) *corrupt*, *destruy*, esp. cp. w. *διδ*, *M.*; *φθαρό* m., *ἔφθειρα*, [f. *ἔφθέρω*, N. 625, ao. l., 152 d, *ἔφθαρέωμαι* i.;] *ἔφθακα*, *ἔφθειρα*, 2 pf. *ἔφθασθην* f. Cog., 349, *ἔφθαμαι*, 2 a. *ἔφθασθην* f. Cog., *φθίω* n¹ [i e., & r. *φθίω*, β. 368], *deceay*, *consume* (usu. intrins. exc. in fut. & ao.), ch. po., *M.*; *φθίσω* [i e., m.,] ao. a. [m. l., 2 a. *ἔφθισθην* i q¹, c. 110 v. l.,] 2 a. m. *ἔφθισην* 313 b, Eur. Alc. 414, sub. &c. [*φθίσην*, *ἔφθισθην* 316 c, 3 s. *φθίσθω*, *φθίσσαι*,] *φθίμενος* · *ἔφθικα* l., -μαι, v. 340, -θην. Cog. *φθινύω* po., *φυνέω* l., *φθέω*?

φίλει (v, *φιλ-*), -ήσω, *philaleka*, &c., *love*, 2 d. [*φίλημι* 335 b, *φίλεισθα* 297 b, *φιλημένοι* 333 e, X. 265; 1 a. m. *ἐφιλάμην* 152, E. 61.]

φλαδ-, 2 a. *ἐφλαδον* *burnt*, *Æsch.*

φλέγω flagro, *burn*; *φλέξω*, *ἔφλεξα*, *ἔφλεγον*, 2 a. *ἔφλεγγον* f. l. Der.

φλεγέθω po., P. 738, *φλογίζω*.

φοβέω v², -ήσω, *phobēka*, &c., *terrify*, *M.* [& *φέβομαι* E. 532] *fear*.

φράζω (j¹, *φραδ-*) *tell*, *M.*; *φράσω* [m.], ao., [2 a. *πέφραδον*, *ἐπέφραδον*, 284 e;] *πέφρακα* *Isoc.* 101 a, -σμαι

[*ἔπεφραδμένους* 148 b, *Hes.* Op. 653], *ἐφράσθην*. [Cog. r. *φραδάξω*, Pind.]

φράσσω & r. *φράγγνυμι* (i, n¹, *φραγ-*) *fence*, *M.* *φράγγνυμαι*; m.

ἔφράζομαι l., *ἔφραξα* m.; 2 pf. *ἔφραγα* (or -κα) l., -γμαι, Th. 1. 82, *ἔφραχθην*, cf. l., 2 a. *ἐφράγην* l., f. l.:

sometimes written *φωρ* for *φρα*, 145.

φρίσσω (i, *φρικ-*) *shudder*; *φρίξω* l., ao. a., m. l.; 2 pf. pret. *πέφρικα*, A. 383, [*πρ.* *πεφρίκωντας* 326 b,] Cog.

(*φρυγ-*, 139, 141) *frigēō* q. v. *φρέγω* g, *frigo*, *cool*; [*φρέξω*] ao.;

πέφρωμαι, Th. 6. 22, ἐφρόχθην 1., ἐφρόγην 1. or 1.: 1. φρύσσω. Cog. φάγγυμι n⁷, 1. [φώγω D., φώζω I.; ἐφώξα & -ωσα Hipp.] &c.

φυλάσσω (i, φυλακ-), -ξω, °πεφύλαχα, &c., guard, M. beware; [pr. a. imv. 2 p. προ-φύλαχθε 326e;] 2 pf. πεφύλακα 1. Lxx.

φύρω g, mix, knead, M.; ἐφύρα 1. [ἐφύρα 152 d, σ. 21, m. 1.]; πέφυρμαι, [3 f. πεφύρσομαι 319,] ἐφύρην, Aesch. Ag. 732, 2 a. ἐφύρην °f. 1. Cog. φύραω, -άσω [φορῶν & -ύσω.]

φύω (v) produce, M. grow; φέσω m., ao. a., 2 ao. ἐφύν (φύω, φθην 316c, φύναι, φύς, cf. ἐδύν 45 h) was born or made, became, hence am; πέφυκα pret., am. (by nature), Th. 4. 61, [ἐπέφυκον 326 b, 2 pf. 3 p. πεφύσσι Δ. 484, sub. °πεφύω, pt. πεφύω, ε. 477,] °ἐφύθην 1. r., 2 a. ἐφύθην, f. 1. Cog. φύτεύω, -εύσω, & φιτώ, -ύσω, plant; Lat. fui.

• φάγγυμι [-γω, -ζω]: see φρέγω.

X

°χέω (j¹, χαδ-, καθ- d²) drive back, M. ch. E., cedo, retreat (so A. iv. 1. 16); [κεκαθήσω 284 f, χάσσομαι, °εχασα, Pind. N. 10. 129, m. +, Δ. 585, 2 a. κέκαδον, m. Δ. 497.]

χαίνω gape, 1. Anth.; see χάσκω. χαίρω (h, χαρ-) rejoice, M.; χαίρῃσω 311 b, Ar. Pl. 64, ao. 1., χαρούμαι 1. Lxx., [κεχαρήσω, -σομαι, 284 f, 1 a. ἐχηράμην, Ξ. 270, 2 a. ἐχαρόμην 1., κεχαρόμην 284 e, A. 256;] κεχαρήκα, Hdt. 3. 42, [pt. κεχαρήως 325 d, H. 312,] κεχαρήμαι & κέχαρμαι po., Eur. Iph. A. 200, El. 1077, ἐχάρην, f. 1. Cog. χαρίζομαι gratify.

[χανδάνω (n⁶, χαδ-, χανδ- n⁶, χενδ- b) contain, +; (χενδ-σομαι 156) χείσομαι, σ. 17, 2 a. ἐχάδον, Δ. 24; 2 pf. pret. κέχανδα, δ. 96.] Cog. f.

χάσκω (k³, χαν-), 1. χαίνω h. hisco, gape; °χανοῦμαι [χῆσομαι ?], 2 a. ἐχανον, Δ. 182; 2 pf. pret. κέχηνα Ar. Av. 264. Der. χασκάζω 379 b.

χέω (j, χεδ-) caco, comic, +; χεσοῦμαι 305 d, °χέσομαι r., ἔχεσα m., 2 a. ἔχεσον r. 327 a; 2 pf. °κέχοδα, κέχεσμαι; Ar.

χέω (f¹, χεφ-, χεν- f², χῦ- 142⁷)

pour, ch. cp. w. ἐκ, ἐν, σύν, &c., M., 309 b; f. °χέω or χεῶ 305 f, b, m., [χεύω β. 222,] 1 a. ἔχεα m. 306, [ἔχενα m., H. 86, 63, 2 a. m. ἐχόμεν 313 b, Δ. 526;] °κέχυκα 1., -μαι, ἐχύθην f. (1. -έθην f.): also χύω 1. (χύσω, &c.), χύνω 1., Acts 9. 22, χεύω (pr.) po., ch. 1., (ἔχευσα). Cog. χύω q. v.

χλιδάω u, luxuriate, po. or 1.; 2 pf. °κέχλιδα. [Cog. κέχλαδα pret., Pind.] χολόω, -ώσω, &c., anger; M. χολόομαι [χώρομαι c²], T. 29, χώσομαι, ao. A. 64] de angry; pret. κεχόλωμαι, a. 69, 3 f. κεχολώσομαι Ψ. 543.

χόω & later χώνυμι n⁶, heap up; χώσω, ao. a. [m. 1.]; °κέχωκα, Dem. 1279. 20, -σομαι, ἐχώσθην f.; Cyr. 7. 3. 11, 16, 17. Cog. χέω q. v.

[χραισμίω v, avert, help, pr. 1. r.; χραισμήσω, T. 296, ao. Σ. 62, 2 a. ἐχραισμον, Ξ. 66; not in Od.] Cog., χράω (χρήσω, &c., 310 a, 307 e; χράεις χρής 120 g, 1. or 1. χρεῖς Hdt.

4. 155, &c.) to supply need, —

a.) The need of another, by lending; M., one's own need, by borrowing; κίχρημι r¹, m. κίχραμαι [χρήσω, Hdt. 3. 58,] ao. a. m.; κέχρηκα 1., °μαι, Dem. 817. 2: 1. κίχρω.

b.) The need of one who consults an oracle, by answering; M. one's own need, by consulting an oracle: χράω, m. χράομαι · χρήσω m., ao. a.; κέχρηκα 1., -σομαι or -μαι, Hdt. 7. 141, ἐχρήσθην. Po. cog. χρήζω, Eur.

c.) One's own need, by using what is required: M. χράομαι · χρήσομαι ao.; κέχρημαι, Hdt. 1. 42, ἐχρήσθην.

d. Impers. χρή (for χράει or nude χρήσι, cf. φημι f), it supplies need, i. e. it is useful or necessary, it must or ought to be; sub. χρή, opt. (χρε- b¹) χρεῖν Aesch. Pr. 213, inf. χρήναι nude, & po. χρήν Eur. Hec. 260, pt. neut. & indecl. (χράον, ct. 120 i) χρεών Th. 6. 18; ipf. 3 s. ἐχρήν 163 b, oftener χρήν 284 c; χρήσει Hdt. 7. 8.

(e) Cp. ἀπό-χρη [i. ἀποχρεῖ Hdt. 9. 79], it fully supplies need, it suffices or contents; inf. ἀπο-χρήν Dem. 52. 13, ipf. ἀπ-έχρη; ἀπο-χρήσει, ἀπ-έχρησε. [So 1. ἀπ-εχρέετο, κατα-χρεῖ, -χρήσει, ἐκ-χρήσει, Hdt. 8. 14, 1. 164, 3. 137.] (f) These or corresponding forms are also used personally: [Meg.

χρήσθαι you must, 297 b;] ἀπό-χρη, -χρήσουσι, Ar. Av. 1603, Pl. 484, [ἐξ-έχρησε Hdt. 8. 70;] ἀπο-χράομαι content one's self, Hdt. 1. 37.

g. Forms fr. χράω sometimes agree in sense w. its cog. χρηῖω [E. i. χρη-ῖω, -τω, 132, p. 121, i. χρητσκομαι, Hdt. 3. 117] need, wish, 414 c: as, χρῆ Soph. Ant. 887; po. pret. κέχρημαι need, wish, Eur. Iph. A. 382, a. 13, 3 f. κεκρήτομαι, Theoc. 16. 73.

χράω *αὐτῶν*, M.; χρίτω m., ao.; κέχρηκα l. Lxx., -ισμαι or -ιμαι 307 e, Cyr. 7. 5. 22, ἐχρίσθην, f. l. Cog.,

χράω & l. χρώννυμι (z, n^a, χρο-) touch, color; ἔχρωσα l.; κέχρωκα l., κέχρωσμαι, Eur. Med. 497, ἐχρώσθην, f. l. Cog. χροῖω po., χρωτίζω, χραίνω (χραφ-) χράω or χραίνω graze.

[χάομαι, be angry; see χολόομαι.]

Ψ.

ψάω, ὀψήσω, &c., τυῖ, 120 g. Cog. ψήχω rub, ψάω touch, ψάλλω twitch, ψηλαψάω feel after.

ψύχω breathe, cool; ψέξω ao.; πείψωχαι l. 280 c, ψύνγμαι, -χθην f., Ven. 5. 3, 2 a. ἐψύχην or -γην d², Ar. Nub. 151, f. l. Mat. 24. 12.

Ω.

ώδινω g, be in travail, A. 269; late ώδινω ao., & ώδινῶ 311, Lxx., ao. a. m. p.

ώθειω (v, ώθ-) push, M.; ipf. έώθεον m. 279 b (ώθ- E., i., l., & r. in Att.); ώσω^o m., & po. ώθήσω, m. l., ώσσα m. [ώσα m. E. i., E. 19], ώθησα c m. l.; ώσκα l., -σμαι, Cyr. 7. 1. 36, -σθην f., (i. or l. ώσμαι, ώσθην.) Der. ώστίζομαι jussle, Ar. Ach. 42.

άντιομαι, v. 3. 7, buy (pr. r. as pass. Pl. Phaedo 69 b); ipf. ένωέμην 279 b (ών- i., l., & r. in Att.); άνήσομαι vii. 2. 38, ένωησάμην or ώνησάμην ch. l.; έάντημαι as mid. & pass., Lys. 108. 26, 211. 1, -θην as pass.: 2 a. fr. πρια-χ, έπριάμην 45 i, a. 430; 2 s. έπρίω, πρίασο, πρίω, Ar. Vesp. 1440, Ach. 870, 34. Cog. πειπράσκω sell.

51. REMARKS. a. In using the preceding List, it is important to observe carefully the punctuation, as showing with what words the abbreviations, references, and various marks are connected; and also to distinguish the small Roman letters of abbreviation (marked by periods, as f., l., r., for future, late, rare), from mere letters of reference (not so marked, though periods may follow them for punctuation). If the latter immediately follow figures, they refer (except s) to parts of sections or pages; but otherwise, to the notation of stems in § 49, 340 s. The articles on εἰμι, φημι, and χράω, have also division-letters. (b) If the abbreviation l., r., E., i., or po. follows ao., f., or m., its force extends back to the preceding word, unless arrested by [, (, or a comma.

c. Thus, in the paragraphs on στέλλω and σφάλλω, l first denotes the union of consonant I with λ in the stem, to form λλ; while the following l. marks the form there noted, as late. Έσφαλων preceding is likewise so marked, as no comma intervenes, but not στελω· while έστάλθην is marked as rare, and έσφάλλθην as both late and rare. In the article on χέω, f¹ denotes the dropping of ρ in the stem; and f after 305, a part of the section so numbered; while f. following is an abbreviation for future, showing that the Aor. έχύθην and the late έχέθην have corresponding futures, χυθήσομαι and χεθήσομαι. It is also shown, that the Fut. χέω has only been found in composition; and that the Fut. χεύω is dialectic, occurring in Homer. The sign + shows that χανδάνω, though also enclosed in brackets, is not wholly excluded from the Attic (Ar. Ran. 260). The references to authors have been usually, but not exclusively, attached to the less familiar forms. Before a reference, ° marks the word as there compound, though sometimes simple. See Notes on page 67.

52. D. TABLE OF NUMERALS.

I. ADJECTIVES.

1. Cardinal.

Interrog. πόσοι; quot? *how many?*
 Indefinite ποσόν, aliquot, *some*.
 Rel. Ind. ὅσοι, quotquot.
 Relative ὅσοι, quot, *as many*.
 Diminut. ὀλίγοι, pauci, *few*.
 Augment. πολλοί, multi, *many*.
 Demonst. τόσοι, tot, *so many*.

- 1 α' εἷς, μία, ἓν, unus, *one*.
 2 β' δύο, δύο, duo, *two*.
 3 γ' τρεῖς, τρία, tres, *three*.
 4 δ' τέσσαρες, -α, quatuor, *four*.
 5 ε' πέντε, quinque, *five*.
 6 ς' ἕξ, sex, *six*.
 7 ζ' ἑπτὰ, septem, *seven*.
 8 η' ὀκτώ, octo, *eight*.
 9 θ' ἑννέα, novem, *nine*.
 10 ι' δέκα, decem, *ten*.
 11 ια' ἑνδεκα, undecim, *eleven*.
 12 ιβ' δώδεκα, duodecim, *twelve*.
 13 ιγ' τρισκαίδεκα, δεκατρεῖς, tredecim, *thirteen*. [decim.
 14 ιδ' τεσσαρεσκαίδεκα, quatuordecim.
 15 ιε' πεντακαίδεκα, quindecim.
 16 ις' ἑξακαίδεκα, sexdecim.
 17 ιζ' ἑπτακαίδεκα, septendecim.
 18 ιη' ὀκτωκαίδεκα, duodeviginti.
 19 ιθ' ἑννεακαίδεκα, undeviginti.
 20 κ' εἴκοσι(ν, viginti, *twenty*.
 21 κα' εἷς καὶ εἴκοσι, εἴκοσιν εἷς, viginti unus, *twenty-one*.
 30 λ' τριάκοντα, triginta, *thirty*.
 40 μ' τεσσαράκοντα, quadraginta.
 50 ν' πενήκοντα, quinquaginta.
 60 ξ' ἑξήκοντα, sexaginta, *sixty*.
 70 ς' ἑβδομήκοντα, septuaginta.
 80 π' ὀγδοήκοντα, octoginta.
 90 Ϙ' ἐνενήκοντα, nonaginta.
 100 ρ' ἑκατόν, centum, *a hundred*.
 200 σ' διακόσιοι, -αι, -α, ducenti.
 300 τ' τριακόσιοι, trecenti.
 400 υ' τετρακόσιοι, quadringenti.
 500 φ' πεντακόσιοι, quingenti.

2. Ordinal.

πόστος; quotus? *which in order?*
 or, *one of how many?*
 ὁπόστος, quotuscumque, *whichever in order*.
 ὀλιγοστός, *one of few*.
 πολλοστός, *one of many*, or, *one following many*.

- πρῶτος, -η, -ον, primus, *first*.
 δεύτερος, -α, -ον, secundus, *second*.
 τρίτος, -η, -ον, tertius, *third*.
 τέταρτος, quartus, *fourth*.
 πέμπτος, quintus, *fifth*.
 ἕκτος, sextus, *sixth*.
 ἑβδομος, septimus, *seventh*.
 ὀγδοος, octāvus, *eighth*.
 ἑνατος, nonus, *ninth*.
 δέκατος, decimus, *tenth*.
 ἑνδέκατος, undecimus, *eleventh*.
 δωδέκατος, duodecim, *twelfth*.
 τρισκαίδεκατος, tertius decimus, *thirteenth*.
 τεσσαρακαίδεκατος, quartus decimus.
 πεντακαίδεκατος, quintus decimus.
 ἑξακαίδεκατος, sextus decimus.
 ἑπτακαίδεκατος, septimus decimus.
 ὀκτωκαίδεκατος, duodevicesimus.
 ἑννεακαίδεκατος, undevicesimus.
 εἴκοστός, vicesimus, *twentieth*.
 εἴκοστός πρῶτος, unus et vicesimus, *twenty-first*.
 τριάκοστός, tricesimus, *thirtieth*.
 τεσσαράκοστός, quadragessimus.
 πενήκοστός, quinquagesimus.
 ἑξήκοστός, sexagesimus, *sixtieth*.
 ἑβδομηκοστός, septuagesimus.
 ὀγδοήκοστός, octogesimus.
 ἐνενήκοστός, nonagesimus.
 ἑκατοστός, centesimus, *hundredth*.
 διακοσιοστός, ducentessimus.
 τριακοσιοστός, trecentessimus.
 τετρακοσιοστός, quadringentesimus.
 πεντακοσιοστός, quingentesimus.

600	χ' ἑξακόσιοι, sexcenti.	ἑξακοσιοστός, sexcentesimal.
700	ψ' ἑπτακόσιοι, septingenti.	ἑπτακοσιοστός, septingentesimus.
800	ω' ὀκτακόσιοι, octingenti.	ὀκτακοσιοστός, octingentesimus.
900	θ' ἑνακόσιοι, nongenti.	ἑνακοσιοστός, nongentesimus.
1,000	α χίλιοι, -αι, -α, mille.	χιλιοστός, millesimus, <i>thousandth</i> .
2,000	β διαχilioι, duo millia.	δισχιλιοστός, bis millesimus.
10,000	ι μύριοι, -αι, -α, decem millia, <i>ten thousand</i> .	μυριοστός, decies millesimus, <i>ten-thousandth</i> .
20,000	κ δισμύριοι, viginti millia.	δισμυριοστός, vicies millesimus.
100,000	ρ δεκακισμύριοι, centum millia, <i>100 thousand</i> .	δεκακισμυριοστός, centies millesimus, <i>hundred-thousandth</i> .

3. Temporal.

Inter. ποσῆταις; *on what day?*

1. (αὐτήμερος, *on the same day*.)
2. δευτεραίος, *on the second day*.
3. τριταίος, *on the third day*.
4. τεταρταίος, *on the fourth day*.
5. πεμπταίος, *on the fifth day*.
6. ἑκταίος, *on the sixth day*.
7. ἑβδομαίος, *on the seventh day*.
8. ὀγδοαίος, *on the eighth day*.

4. Multiple.

Augm. πολλαπλοῦς, multiplex.

- ἀπλ(ος)οῦς, simplex, *simple, single*.
 διπλοῦς, duplex, *double*.
 τριπλοῦς, triplex, *triple*.
 τετραπλοῦς, quadruplex, *quadruple*.
 πενταπλοῦς, quincuplex, *quintuple*.
 ἑξαπλοῦς, sextuplex.
 ἑπταπλοῦς, septemplex, *septuple*.
 ὀκταπλοῦς, octuplex.

5. Proportional.

Inter. ποσαπλάσιος; *how many fold?*

Dim.

[fold.

Augm. πολλαπλάσιος, *many*

1. ἴσος, æquus, *equal*.)
2. διπλάσιος, diplus, *twof*.
3. τριπλάσιος, triplus.
4. τετραπλάσιος, quadruplus, *fourfold*.
5. πενταπλάσιος, *fivefold*.
6. ἑξαπλάσιος, *sixfold*.
7. ἑπταπλάσιος, *septuplus*.
8. ὀκταπλάσιος, *octuplus*.
9. ἑνεαπλάσιος, *ninefold*.
10. δεκαπλάσιος, *tenfold*.
20. εἰκοσαπλάσιος.
100. ἑκατονταπλάσιος.
- 1,000. χιλιοπλάσιος.
- 10,000. μυριοπλάσιος, *10,000-fold*.

II. ADVERBS.

ποσάκις; *quoties? how many times?*ὀλιγάκις, paucies, *few times*.πολλάκις, *many times*.

- ἀπαξ, semel, *once*.
 δις, bis, *twice*.
 τρίς, ter, *thrice*.
 τετράκις, quater, *four times*.
 πεντάκις, quinquies.
 ἑξάκις, sexies.
 ἑπτάκις, septies.
 ὀκτάκις, octies.
 ἑνάκις, novies.
 δεκάκις, decies.
 εἰκοσάκις, vicies.
 ἑκατοντάκις, centies.
 χιλιάκις, millies.
 μυριάκις, decies mil-
 lies.

III. SUBSTANTIVES.

ποσότης, quantitas, *quantity, number*.ὀλιγότης, paucitas, *fewness*.

πολλότης, multitudo.

- ἑνάς, μονάς, *monad*.
 δυάς, *duad*.
 τριάς, *triad*.
 τετράς, τετρακτής, *quaternion*.
 πεμπάς, πεντάς.
 ἑξάς, *hecade*.
 ἑπτάς, ἑβδομάς.
 ὀκτάς, ὀγδοάς.
 ἑνεάς, *ennead*.
 δεκάς, *decade*.
 εἰκάς, *score*.
 ἑκατοντάς, *century*.
 χιλιάς, *chiliad*.
 μυριάς, *myriad*.

53. E. PRONOMINAL

Obsolete Primitives are printed in capitals. Poetic, Late, and Dialectic Forms are not marked.
Latin equivalents occupy the

		Negative.				Relative.	
ORDERS.		I.	II.	III.	IV.	V.	VI.
CLASSES.		Interrogative.	Indefinite.	Ob(Subjective).		Definite.	Indefinite.
A. ADJECTIVES OF 1. Distinction.	Positive,	τίς; ΠΟΣ; quis?	τίς, ΠΟΣ ἄΜΟΣ aliquis	οὐ(μη)τίς οὐ(μη)δαμός οὐ(μη)δεῖς		ὅς qui ὅσπερ ὅστε	ὅστις ὅΠΟΣ quicumque
	Comparative,	πότερος; uter?	πότερος uter	οὐ(μη)δέτερος οὐ(μη)δοσπότερος			ὁπότερος
	Superlative,	πόστος;		[neuter]			ὁπόστος
	Quantity,	πόσος; quantus?	ποσός aliquantus			ὅσος quantus	ὁπόσος quantus
	Quality,	ποιός; qualis?	ποιός qualis	οὐτιδαρός οὐ(μη)δαμρός		οἷος qualis	ὁποιός qualis
2. Property.	Age, Size,	πηλίκος; πηλίκος				ἡλίκος	ὁπηλίκος
	Country,	ποδαπός; Day,	ποσταῖος; ποσταῖος				ὁποδαπός ὁποσταῖος
1. Place.	Whence,	πόθεν; unde?	ποθέν ἀμύθεν alicunde	μήποθεν οὐ(μη)δαμύθεν		ὅθεν ἐνθεν unde	ὁπόθεν undecum- [que]
	Where,	ποῦ; πόθι; ubi?	ποῦ ἀμου ποθι alicubi	οὐ(μη)δετέρωθεν οὐ(μη)που οὐ(μη)δαμου οὐποθι nusquam		ὅθι, ἐνθα ὅσαχού ὅθι, ἔνα ubi	ὁποτέρωθεν δπου ὁπόθι ubiubi
	Whither,	ποτέρωθι; ποῖ; πόσσε; quo?	uspiam ποῖ ἀμοῖ aliquo	οὐδέτέρωθι οὐ(μη)δαμοῖ οὐ(μη)δαμόσσε		ὅποι ὁπεί quo	ὁποτέρωθι δποι ὁπεί quoquo
	2. Way, or Place where,	πῇ; qua?	πῇ ἀμῇ ποσάχῃ; aliqua	οὐπῇ οὐδέπῃ οὐ(μη)δαμῇ		ῇ, ἡχί qua ὁσαχῇ	δπῇ quaqua ὁποσαχῇ
	3. Manner, &c.,	πῶς; quomodo? ποῶς; ποτέρως; ποσαχῶς; πῶ;	πῶς ἀμῶς ποσῶς ποτέρως; ποσαχῶς; πῶ	οὐ(μη)πως οὐ(μη)δαμῶς οὐ(μη)δετέρως οὐ(μη)πω οὐ(μη)δέπω		ὥς ut quomodo οἷως qualiter ὁσαχῶς	δπως utcumque ὁποῶς ὁποτέρως ὁπῶς
4. Time.	General,	πότε; quando?	ποτέ aliquan-	οὐ(μη)ποτε οὐ(μη)δέποτε		δτε quum	ὁπότε quandōque
	Specific, Various,	πῇλικα; πῇμος; quando?	[do] [nunquam] οὐ(μη)κέτι			ἡνίκα ῆμος, ἐπει ἔως, ὅφρα	ὁπῇλικα ὁπῆμος ὁπῆμος
5. Number,		ποσάκις; quoties?		οὐδενάκις		ὁσάκις quoties	ὁποσάκις quotiesque

DERIVATIVE NOUNS. ποσότης quantitas, ποιότης qualitas, πηλικότης, ἐτερότης, ταυτότης, ομοιότης, ἰσότης, οὐδένεια, ἰσωσις, ἀλλοίωσις, ὁμοίωμα, &c.

CORRELATIVES.

Of the Negative Forms, the Objective begin with οὐ-, and the Subjective with μη-, space after or below some words.

Definite or Demonstrative.			Universal.		XII.
VII. Simple.	VIII. Emphatic.	IX. Dialectic.	X. Distributive.	XI. Collective.	Of Identity, Diversity, &c.
ὁ, ΤΟΣ ἐκεῖνος ille ἐγερως alter	οὗτος hic οὗτοςί hicce	ὁδε hic ὁδί hicce	ἐκάτερος alteruter ἐκαστος	πᾶς omnis ἀμφω ambo ἀμφοτέρως uterque	ὁμός, αὐτός ἄλλος alius
τόσος tan- τυνός [tus τοῖος talis ἐκείνιος τηλίκος	τοσοῦτος τυννότος τοιούτος τοιουτοσί τηλικούτος	τοσόσδε τοσοσδί τοιόσδε τοιουσδί τηλικόσδε		παντοῖος omnigenus παντοδαπός	αὐτότατος ὁμοίως ἀλλοίως ὁμηλίξ ἀλλοδαπός αὐθήμερος
τόθεν inde ἐνθεν hinc ἐκεῖθεν ἐτέρωθεν ἐνθα hic ἐκεῖ illic τόθι ibi ἐκεῖθι ἐτέρωθι ἐνθάδε eo ἐκεῖσε illuc ἐτέρωσε	τουτόθεν ἐντεῦθεν hinc inde ἐνθα hic hic ibi ἐνταυθί ἐνταυθα huc eo	ἐνθέρδε hinc inde ἐνθάδε hic ibi ὦδε hic	ἐκαστοθεν ἐκασταχόθεν ἐκάτερθεν ἐκατέρωθεν [utrimque ἐκασταχοῦ ἐκάστοθι ἐκασταχόθι ἐκατέρωθι ἐκασταχοῖ quocumque ἐκασταχόσε ἐκατέρωσε	πάντοθεν πανταχόθεν undique ἀμφοτέρωθεν πανταχοῦ ubique πάντοθι πανταχόθι ἀμφοτέρωθι πανταχοῖ πάντοσε πανταχόσε ἀμφοτέρωσε	ὁμόθεν αὐτόθεν ἀλλοθεν ἀλλαχόθεν ὁμοῦ, αὐτοῦ ἀλλαχοῦ αὐτόθι ἀλλοθι ἀλλαχόθι ὁμόσε αὐτόσε ἀλλοσε ἀλλαχόσε
τῇ ea ἐκείνη illac	ταύτη hac	τῇδε hac	ἐκασταχή	πάντη ubique πανταχῇ	ὁμῇ ἀλλῇ ἀλλαχῇ
τῶς, ὥς ita ἐκείνως τοίως ἐτέρως secus τῷ, τῶως tot modis	οὕτως οὕτωςί sic ita τοσανταχῶς tot modis	ὥδε sic ὥδί τοιῶσδε taliter	ἐκατέρως	πάντως omnino παντοίως ἀμφοτέρως πανταχῶς πάνυ	ὁμῶς αὐτῶς ὁμοίως ὡσαύτως ἀλλως ἀλλοίως
τότε tum tunc τηνῖκα τῆμος, νῦν τέως, τόφρα	τηνικαῦτα τημῶντος τημῶσδε	τηνικάδε τημῶσδε	ἐκάστοτε semper	πάντοτε, διαπαντός [semper	ἀλλοτε alias αὐτίκα statim αὖ, ἀδίς
τοσάκις toties	τοσαντάκις τουτάκις	toties	ἐκαστάκις ἐκατεράκις	ἀμφοτεράκις	ισάκις

DERIVATIVE VERBS. ὁμοιῶ assimulo, ἰσῶ equo, ἀλλοιῶ, ποσῶ, πρῶ, ἑτεροῖω, οὐδενίξω, ἀμφοτερίζω, ἰσάζω, ὁμοιάζω, ἐκατερῶ, ἀλλάσσω, &c.

54. F. TABLE OF DERIVATION.

A. NOUNS (363 a).

I. FROM VERBS: denoting

1. The *Action*, in -σις, -σιᾶ, -τις, -η, -ᾶ, -ος (G. -ου), -τος, -τη, -τός, -μός, -μη, -ος (G. -εος).
2. The *Effect* or *Object*, in -μα, -ον.
3. The *Doer*, in -της, -τήρ, -τωρ, (F. -τρια, -τεψα, -τρίς, -τις,) -εύς, -ός, -μων.
4. The *Place*, *Instrument*, &c., in -τήριον, -τρον, -τρά.

II. FROM ADJECTIVES: expressing the *Abstract*, in -ία (-ειᾶ, -οῖᾶ), -της (G. -τητος), -σύνη, -ος (G. -εος), -ας (G. -άδος).

III. FROM OTHER NOUNS:

1. *Patrials*, in -της (-της, -ήτης,

-άτης, -ιάτης, -ιώτης · F. -τις), -εύς (F. -ίς).

2. *Patronymics*, in -βης, -έτης, -ιάτης (F. -ίς, -άς, -ιάς), -ίων, (F. -ίωνη, -ίη):—ιδούς (F. -ιδή).

3. *Female Appellatives*, in -ις, -αινα, -αῖ, -σσα (-ττα), -ᾶ, -η.

4. *Diminutives*, in -ιον (-ίδιον, -άριον, -έλλιον, -ύριον, -ύφιον, &c.), -ίσκος (F. -ίσκη), -ίς, -ιδεύς, -ίχνη, -άκη, -αλος, -ελος, -ιλος, -υλλίς, -ύλος, &c.

5. *Augmentatives*, in -ων, -ωνία, -αξ.

6. *Place, Instrument, &c.*, in -αιον, -αον, 375' N.

B. ADJECTIVES (373 a).

- I. FROM VERBS: in -ικός, -τήριος, -μων, *active*; -τός, -τίος, -νός, *passive*; -μος, implying *fitness*; -ρός, -ας, -ός.

- II. FROM NOUNS: in -ιος (-αιος, -ειος, -οιος, -φος, -υιος), *pertaining to*; -ικός, -κός, -ακός, -αῖκός, *relating to*; -εος, -ίνος, -έν, *material*; -ίνος, *time* or

prevalence; -ινος, -ηρός, -ᾠός, *patrial*; -ρός, -φός, -ηρός, -αῖός, -ηλός, -αῖός, -ας, -έτης, *fulness* or *quality*.

III. FROM ADJECTIVES AND ADVERBS:

1. As from Nouns.
2. Strengthened Forms: Comparative, Superlative.

C. PRONOUNS (53, 244 a, 377).

D. VERBS (378 a).

- I. FROM NOUNS AND ADJECTIVES: in -έω, -εύω, -άω, *to be* or *do*; -δάω, -άλω, -δύω, *to make*; -ίζω, -άζω, *imitative, active, &c.*; -ιάω, -άω, *desiderative*; -ω with penult strengthened, *active, &c.*

- II. FROM OTHER VERBS: in -σέω, *desiderative*; -ζω, -σκω, -λλω, *frequentative, intensive, inceptive, causative, diminutive, &c.*; reduplicated.

E. ADVERBS (380 a).

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES:

1. *Accusatives*: of Nouns; Neut. Sing. and Plur. of Adjectives (esp. Comparatives and Superlatives).
2. *Genitives*, in -θεν, *place whence*; -ου, *place where*; -ης, &c.
3. *Datives*, in -οι, -οθι, -ησι, -ᾠσι, *place where*; -η (-η), -α (-α), -αι, -ι, *way, manner, place where, time when*; &c.

II. DERIVATIVES SIGNIFYING,

1. *Manner*, in -ως, -ηδόν, -δόν, -δην, -άδην, -δα, -δισ, -ί(ς), -εῖ, -ξ.
2. *Time when*, in -τε, -κα.
3. *Place whither*, in -σε, -δισ.
4. *Number*, in -άκις.

III. PREPOSITIONAL FORMS AND PHRASES:

1. Prepositions with their Cases.
2. Prepositions without Cases.
3. Derivatives from Prepositions, in -ω, -θεν, -αθεν, -τος, -δόν, &c.

55. G. SIGNIFICANT ELEMENTS OF LANGUAGE.

NOTE. The term "things" is here used in its large sense, as including every object of sense, discourse, or thought; whether persons, material things, or mere abstractions. The term "actions" is used for both *actions* and *states*.

Grand Divisions.	The Signs of	Classes.	Orders.	Subdivisions.
A. Essential Elements.	{ Things,	{ I. SUBSTANTIVES,	Nouns,	{ Proper. { Appellative. Collective. Substantial. Abstract. Common,
			Substantive Pronouns,	{ Personal, Reflexive, Connective, &c.
	{ Actions,	{ II. VERBS,	Infinitives (Gerunds, Supines).	
			Transitive, Intransitive,	{ Finite Verbs. Infinitives. Participles.
B. Descriptive Elements.	{ Properties of Things,	{ III. ADJECTIVES,	Articles,	{ Definite. Indefinite.
			Numerals,	{ Cardinal. Ordinal. Multiple, &c.
	{ Properties of Actions or of other Properties,	{ IV. ADVERBS,	Adjective Pronouns,	{ Possessive. Demonstrative. Connective. Interrogative. Indefinite. Distributive. Negative, &c.
			Participles. Adjectives,	{ Of Quality. Of Circumstance.
C. Connective Elements.	{ Relations of Things,	{ V. PREPOSITIONS,	Of Place, Time, Action, Cause, &c.	
	{ Relations of Sentences,	{ VI. CONJUNCTIONS,	Coördinate,	{ Copulative. Adversative. Alternative.
			Subordinate,	{ Complementary. Conditional. Concessive. Causal. Final, &c.
D. Instinctive Elements.	{ Emotions,	{ VII. INTERJECTIONS,	Of Pleasure, Pain, Address, &c.	

Without its **ESSENTIAL ELEMENTS**, language could have no existence as rational discourse; without its **DESCRIPTIVE ELEMENTS**, it would be vague and meagre; without its **CONNECTIVE ELEMENTS**, it would be disjointed; and without its **INSTINCTIVE ELEMENTS**, it would want sensibility and passion.

III. SYNTAX.

A. GENERAL PRINCIPLES.

56. *A thought expressed in words forms a SENTENCE* (sententia, thought). SYNTAX is the doctrine of sentences, as ETYMOLOGY, of words, ORTHOËPY, of vocal sounds, and ORTHOGRAPHY, of written characters.

a. To analyze a sentence is to divide it into its parts, observing their offices and relations. These parts, in Syntax, are of three kinds: *included sentences*, commonly called *clauses*; *phrases*, expressive combinations of words, yet not sentences; and *single words*, or those which in Etymology are so regarded: 'He came *when it was time*'; 'He came *in good time*'; 'He came *seasonably*.'

I. SENTENTIAL ANALYSIS.

57. 1. Every complete sentence has two *chief* or *primary elements*, the SUBJECT and PREDICATE; and may have a third, the COMPELLATIVE.

a. The subject and compellative are those substantives in the sentence which denote most directly the *persons* or *things spoken of* (subject) or *addressed* (compellative): '*Brethren, virtue ennobles*.'

b. The term *substantives* is here employed, as commonly in Syntax, to include not only nouns, substantive pronouns, and infinitives (55), but whatever is used *substantively*; as, an *adjective* or *adverb* denoting some person or thing, a *phrase* or *clause* forming an object of thought or remark, or any word spoken of as a *word*: '*Now's the day*'; '*Above twenty came*'; '*Go is a verb*.' See 68 a, 70 a, 491.

c. The predicate is always a *verb*; and, of more than one, that which is most closely related to the subject in the expression of the thought. (d) As the essence of a sentence is *predication*, the predicate is often taken as a representative of the sentence. Thus a word which connects or modifies a sentence, is familiarly spoken of as connecting or modifying the *verb* of the sentence: '*But perhaps he will go*.'

2. Sentences have also various *minor elements*:

e.) *Exponents*, words which mark the offices or relations of sentences or their parts: 'He said *that* he went to Paris *and* Rome.' See 65 a.

f.) Elements that are *grammatically independent*; as, a participial phrase absolute, interjections, &c.: '*This said*, he fell, *alas*!'

g.) *Subordinate elements*, or *modifiers*, which are joined with other elements to *modify* or *limit* them, i. e. to affect in various ways their force or application: '*Dear brethren, true virtue always ennobles*.'

h. A word which is modified by another, is termed its *principal*; and this distinction of *principals* and *modifiers* applies not only to single words, but also to phrases and sentences.

58. MODIFIERS are of three kinds: (1) WORDS OF PROPERTY, i. e. *Adjectives* and *Adverbs* (55), including all words so considered; (2) MODIFYING SUBSTANTIVES, including *Appositives* and *Adjuncts*; and (3) DEPENDENT SENTENCES.

a. MODIFYING SUBSTANTIVES. When, with *one* name of a person

or thing, *another* is connected for the sake of explanation, specification, description, or emphasis, the latter is said to be in *apposition* with the former, and is termed an **APPOSITIVE**: 'Paul the *apostle*.' All other modifying substantives are termed **ADJUNCTS**: 'Saul of *Tarsus*.'

b. When two names for the same person or thing are connected as above, that should be regarded as the appositive which is added for the sake of modifying the other, whatever may be its position: 'George the *King*,' or '*King* George.' It is not, however, always easy to determine this; and two or more names are often so joined that they may be regarded as forming *one complex noun*: 'Charles James *Fox*.'

c. An **ADJUNCT**, in respect to *form*, is either *prepositional* or *nude*; that is, it is either joined to its principal by a preposition, which serves as an *exponent* of its relation; or it is joined *immediately*, without a preposition. — In the first case, it is also termed *exponential*; and in the second, *immediate*. In the sentence, 'Give me the book,' the adjuncts *me* and *book* are both nude, or immediate; while in 'Give the book to me,' the adjunct *me* (or, prefixing the exponent, *to me*) is prepositional.

d. As to its use, an adjunct is regarded either as *completing* the idea of its principal, or as denoting some *circumstance* respecting it; and is hence distinguished as *complementary* or *circumstantial* (more briefly, as a *complement* or a *circumstance*). In 'The son of Jesse slew Goliath with a sling,' 'of Jesse' and 'Goliath' are complements of 'son' and 'slew,' which would seem incomplete without them; while the less essential 'with a sling' expresses a circumstance of 'slew,' viz. the instrument.

e. A complement is distinguished as *direct* or *indirect*, according to the closeness of its relation. This distinction appears especially in the objects of verbs, which form the most prominent class of complements.

f. Among the most prominent circumstances, are those of *place, time, cause, origin, material, motive, price, manner, means, degree, agency, &c.*

g. There is no line of division between complements and circumstances, or between direct and indirect complements; and many adjuncts may be differently classed, according to the view which the mind takes of them.

h. A **MODIFYING CLAUSE** performs the office of an *adjective, adverb, or substantive* (*appositive* or *adjunct*) in the sentence to which it belongs. See 62 b, h. (i) Hence, all modifiers are *adjective, adverbial, or substantive*, in their force; and, as *substantive* modifiers, when they modify other substantives, are akin to the *adjective*, but when they modify verbs, adjectives, or adverbs, to the *adverbial*, **ADJECTIVES** and **ADVERBS** may be taken as the *types* of all modifiers.

59. Some words have a *double relation*, which may be termed **COMPLEX MODIFICATION**. Thus,

a. A word modifying a verb, and thus partaking of an adverbial force (58 i), may also belong as an *adjective, appositive, or adjunct*, to the subject or a complement of the verb: 'He is esteemed *wise*.' 'He stood *erect*.' 'They made him *king*.' An adjective, &c., thus predicated of its subject, is termed a *predicate adjective*, &c.; while others, joined without predication, are termed *direct* or *assumed* (393 a, b). An assumed adjective is also called an *epithet*. A verb which can thus connect an appositive to its subject, is termed an *appositional verb*.

b. A clause modifying the predicate is often incorporated in a participial form, and assumed of the subject: '*Fearing this* [as he feared this], he fled.' See 62 a, d.

c. When two adjectives belong to the same substantive, one sometimes

exerts an *adverbial* force upon the other, or modifies the *substantive* taken with the other as a *complex whole*: 'Red hot iron'; 'All good men.'

d. An adverb modifying a sentence or phrase, often gives a *special emphasis*, or bears a *special relation* to a *particular word* in the sentence or phrase: 'Bless me, *even ME also*,' Gen. 27. 34. 'He, *HE* surely, will go.'

60. a. Any element, with all the words which are subordinate to it and aid in expressing its idea, forms a logical part bearing the name of its element, but distinguished by the addition of '*part*'; while the element itself is distinguished, if need be, by the addition of '*word*.' The former is also distinguished as '*logical*,' and the latter as '*grammatical*' (sometimes called the "*basis*" of the logical part). In 'Good men are wise,' the subject-part, or logical subject (the subject *as thought of*), is 'Good men,' containing the subject-word, or grammatical subject, 'men'; and the predicate-part is 'are wise,' containing the predicate-word, or grammatical predicate (the word that expresses predication, and has the appropriate grammatical form and office) 'are.'

b. The predicate-part may be resolved into the *ATTRIBUTE* and the *COPULA*. The *ATTRIBUTE* (*attribūtus, ascribed*) expresses the action, state, property, &c., ascribed to the subject; as 'wise,' above. The *COPULA* (Lat. *tie, bond*) is a substantive verb (a verb which simply expresses *being*), uniting the attribute with the subject; as 'are,' above: 'The sun shines [*is SHINING*].' 'He fears [*is AFRAID*].'

II. OFFICES AND RELATIONS OF SENTENCES.

61. A sentence is *INTELLECTIVE* (*intellectus, understanding*) or *VOLITIVE* (*volo, to will*), according as it primarily expresses an act of the understanding, or an act of the will.

a. An *intellective* sentence is *DECLARATIVE* or *INTERROGATIVE*, according as it *makes a statement*, or *asks a question*: 'He will go.' 'Will he go?' (b) Interrogation is sometimes used rhetorically for strong statement. (c) A *volitive* sentence (also termed *IMPERATIVE*, from its mode) may express *command, entreaty, exhortation, permission, or even supposition*: 'Go.' (d) A sentence of any one of these forms is termed *EXCLAMATORY*, when used for exclamation: 'How fast he goes!' (e) Sentences of all these classes may be either *POSITIVE* or *NEGATIVE*; i. e. they may *affirm* or *deny, require or prohibit*, &c.: 'I will go.' 'Do not go.'

f. A declarative or interrogative sentence is *ACTUAL*, when it has respect to *fact* (what *is*, or *is not*, &c.); but *CONTINGENT*, when it has respect to *contingency* (what *may be*, or *may not be*, &c.). See 613 s. These sentences may be also named from their modes and time (*indicative, &c.*)

62. Sentences are connected with each other in four ways:

a.) By *INCORPORATION*, in which the verb of one sentence is incorporated in another sentence as an *infinitive* or *participle* (i. e. as a *substantive* or *adjective*). — Such a sentence, as well as its verb, is termed *incorporated*, while sentences in which the predicate has a distinct form as a finite verb are termed *distinct* or *finite*. See 657 s.

b.) By *SUBORDINATION*, in which one of the sentences, without losing its distinct form, belongs to the other as a *part* or *circumstance* (*subject, object, condition, reason, result, time, &c.*); and is therefore termed *subordinate, dependent, or included*, while the other is distinguished as the *chief, principal, or leading sentence or clause*. — The two together form a *COMPLEX SENTENCE*: 'Go, *if you wish*'; 'That he went, *is strange*.'

c.) By COÖRDINATION, in which the sentences are joined by a connective, but neither is subordinate to the other. Sentences so connected are termed *coördinate*, and together form a COMPOUND SENTENCE. See d, e.

d.) By SIMPLE SUCCESSION, in which one sentence directly follows another, without a connective (often referred to ellipsis, 68 d): 'Luther said this. He sat down.'—This form may be changed to coördination, by supplying a connective ('L. said this, *and* he sat down'); often even to subordination ('*When* L. had said this, he sat down'), or the yet closer form of incorporation ('*Having said* this, L. sat down'). See 657 a, 693.

e. A sentence is termed SIMPLE, if it is neither complex nor compound; and INDEPENDENT, if it is neither incorporated nor subordinate.

(f) A sentence which according to its main division is compound, may have complex members, and the converse. (g) Parts of a sentence are also *compound*, *complex*, or *simple*, according as they consist of portions joined by coördinate conjunctions expressed or understood, of portions joined by subordinate conjunctions, or of neither: '*Asa and Eli gave more than ten dollars to John.*' A sentence containing a compound or complex part may usually be resolved into two or more clauses, by supplying words.

h. A subordinate clause is usually *declarative* in form. It is termed ADJECTIVE (or *relative*), ADVERBIAL (*final*, *conditional*, *concessive*, *causal*, &c.), or SUBSTANTIVE (*appositive*, *adjunct*, &c.), according to its office or connective. See 58 h, 66. (i) An incorporated clause, though always substantive or adjective in form, is often *adverbial* in force (665, 674).

j. An independent sentence, whether simple or compound, with all its dependent clauses, forms a PERIOD, which may be further named according to its special character. If a dependent clause expresses a *condition* of the principal, the combination is called a HYPOTHETICAL PERIOD (*ὑποθεσις*, *supposition*); the dependent clause being called the *premise*, *condition*, or *prolasis* (*προελεσις*, *to stretch forth*); and the principal clause, the *conclusion*, or *apodosis* (*ἀποδοσις*, *to give back*).—Some of these terms are also applied to parts of other complex sentences.

k. QUOTATIONS, which form so important a class of substantive sentences, have two forms. In the first and more *dramatic* form, we simply repeat the words of another, without change or incorporation into our own discourse: *He said*, "I will go." This is termed ORATIO RECTA, *Direct Discourse* or *Quotation*. In the second and more *narrative* form, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse: *He said*, *that he would go*. This is termed ORATIO OBLIQUA, *Indirect Discourse* or *Quotation* (643 a). This distinction likewise applies to the *thoughts* and *feelings* of another.

l. An incorporated clause does not usually require a separate analysis, except where, as in Latin and Greek, an Infinitive takes the place of another mode in Indirect Discourse.

III. METHODS OF INDICATION.

63. The offices and relations of sentences and their parts are indicated in three ways: (A) by the *form of the words*; (B) by the *arrangement*; and (C) by separate words, which act as *signs* or *exponents* of these offices or relations.

A. INDICATION BY FORM. This has four chief objects:

a.) To mark the connection of appositives, adjectives, pronouns, and verbs, with their *subjects* (i. e. the substantives to which they refer), by a *correspondence of form*, termed AGREEMENT or CONCORD. See 76, 492 a.

b.) To mark, by appropriate forms, the offices and relations of *substantives*. This is done, in most languages, through the distinction of *case*. When the form of a substantive is determined by its dependence upon another word, it is said to be *governed* by that word; and the influence exerted upon it is termed GOVERNMENT or REGIMEN. See 76.

c.) To mark, by the form of an adjective or adverb, the *degree* in which its property is possessed (COMPARISON, 29, 256 s).

d.) To mark the offices and relations of *sentences*, through the form of the VERB, the *predicating word*. See 57 c, 30, 265 s.

e. In *agreement*, the words which are connected are regarded, by a species of personification, as *allies*; in *government*, as *ruler* and *ruled*.

(f) Of *nude adjuncts*, those only which are *complementary* (58 c, d), are usually spoken of as governed. *Prepositional adjuncts* are commonly said to be governed by the prepositions; and are called their *complements*, *objects*, or, by a happier term, *sequents*.

g. In the development of a language, new forms arise to express more specifically what has been generally expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language;—

“Usus,

Quem penes arbitrium est et jus et norma loquendi”;—

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The same is true of words and methods of construction. See 70 v.

64. B. ARRANGEMENT. a. Words are arranged for effect upon the *understanding*, the *emotions*, or the *ear*: in other words, the arrangement of a sentence may have for its object, (1) To exhibit the offices and relations of the words; (2) To present the thought in an impressive manner; (3) To produce an agreeable effect upon the ear. — That order which most effectually secures the first object is termed the *logical order*; the second, the *rhetorical order*; the third, the *rhythmical order*.

b. In the LOGICAL ORDER, the *verb* is usually placed after the *subject*, and before the *attribute*, if this is distinct from the verb (60 b); and (c) a word which is *governed* by another is usually placed after it. (d) Words are often spoken of in Syntax, as *following* or *preceding* others, with reference to the logical or usual order, without regard to their actual position.

65. C. USE OF EXPONENTS. These mark the offices or relations (1) of *words* (including *phrases*), or (2) of *sentences*.

1. WORD-EXPONENTS are (a) those which mark the relations of *adjuncts* (58 c), i. e. PREPOSITIONS (“case-links”); (b) CONJUNCTIONS used as in 62 g; (c) INTERJECTIONS marking *address* or *exclamation* (0, *ah*, 484, 73 e); (d) MODAL SIGNS (*modus*, *manner*), i. e. connective adverbs of manner used elliptically to limit the application of modifiers (‘I took him as a friend,’ 393 c, 711). The last may be parsed as connective adverbs by supplying ellipses, but most conveniently as mere signs uniting modifiers with their principals.

66. 2. SENTENTIAL EXPONENTS are either CONNECTIVE (denoting the connection of sentences), or CHARACTERISTIC (marking their character, without connecting them).

a. The CONNECTIVES may *simply denote the relations* of the sentences (CONJUNCTIONS, “clause-links,” 700 s); or (b) they may also *enter into their structure* as pronouns or adverbs (CONNECTIVE PRONOUNS or ADVERBS). A connective pronoun or adverb is either (c) *relative* (referring

to an antecedent, 549 s), or (d) *complementary* (introducing a sentence used substantively, 563 s). Thus, (a) *that, if, until, though*, (c) *who* (73 e); (d) *what* (73 d).

Connectives are either (e) *primary* (directly uniting the sentences), or (f) *secondary* (corresponding to the primary, "as the eye to the hook"): 'He (f) *both* reads (e) *and* writes'; '(e) *Though* he feared, (f) *yet* he went.'

g. The CHARACTERISTIC EXPONENTS (marking sentences as *negative, interrogative, contingent, &c.*) may be *adverbs* or *pronouns*: '*Who* was it?' 'It was *not* I.' 'I see *no* man.'

B. FIGURES OF SYNTAX.

67. Those special forms of expression which are termed FIGURES OF SYNTAX, may be referred to four great heads, ELLIPSIS, PLEONASM, ENALLAGE, and HYPERBATON.

a. FIGURES OF SYNTAX are associated and blended with those of RHETORIC; and some of the latter will be mentioned below. Both classes are more common in *poetry* than in *prose*; in *colloquial*, than in *formal* discourse; and in the language of *passion*, than in that of *narrative* or *argument*.

b. The use of *unauthorized constructions* is termed SOLECISM (from Σόλοικος, *dweller in Soli*, of Cilicia, famed for their bad Greek); of *unauthorized words*, BARBARISM (βάρβαρος, *barbarian*); of *antique words* or *constructions*, ARCHAISM (ἀρχαῖος, *ancient*). A form of construction specially belonging to a particular language is called an IDIOTISM or IDIOM (ἴδιος, *peculiar*); or, from the name of the language, a *Hebraism, Hellenism* or *Grecism, Latinism, Anglicism, &c.*

68. I. ELLIPSIS (ἔλλειψις, *defect*) is the omission of words which are required for the most complete and regular expression of the sense.

1. These words are said to be *understood*. The omission may take place without any other change in the form of the expression; or it may be attended with other changes, respecting either the words which are employed, or the forms of those words: 'Will you go?' '[I will go] *Certainly*'; or 'Yes' [= I will go]; or, 'No' [= not]. See 69 a. (2) There is a rhetorical figure called *Omission*, in which there is a *pretence* of omitting something, which is thus mentioned and often made more prominent: 'His *crime* and *folly* I forbear to mention.'

3. Ellipsis exhibits a striking paradox. It is generally true, that, the more essential a word is to the grammatical construction of the discourse, the more apt it is to be omitted; for this reason, that it is the more readily supplied from the very necessity of the case. Hence the frequent omission of the word to which another refers as its subject or by which another is governed, of the substantive verb, of the direct object of a transitive verb, &c.; in general, of *words modified* rather than *modifiers*, and of *leading* rather than *subordinate* clauses. See 506, 571 s, 476, 626.

4. To ELLIPSIS are usually referred, by grammarians, all abbreviated and compendious forms of construction, however familiar (though the term *Brachylogy* [brief expression] would often apply more properly): as,

a.) Adjectives used *substantively*, and adverbs used *substantively* or *adjectively* (506 s, 526 s): (b) Many forms of *inscription, salutation, exclamation, &c.* (401, 670): (c) The construction of RESPONSIVES (words in the *answer*, corresponding to *interrogatives* in the *question*), and other

forms of reply; as, 'Who saw it?' 'I' [saw it]: (d) ASYNDETON (ἀσύνδετος, *not bound together*), the omission of a *conjunction* or other connective; often greatly promoting energy and vivacity, as in Cæsar's celebrated despatch, *Veni, vidi, vici, I came — saw — conquered*. See 707. (e) APOSIOPESIS (ἀποσιώπησις, *the becoming silent*), the failure to finish a sentence, whether from design, diversion of thought, overpowering emotion, or any other cause; as, 'If you ever do this again —' So not unfrequently after a conditional clause (636 a).

f.) Most cases of COMPOUND CONSTRUCTION (60). A word referring to a compound subject has either the form which is required by *all* the substantives in the subject, taken *together*, or that which is required by *one* of them, taken *singly*. In the former construction, named *Syllepsis* (σύλληψις, *taking together*), the word is said to agree with all the substantives; in the latter, named *Zeugma* (ζεύγμα, *yoking*), it is said to agree with one of the substantives, and to be *understood* with the rest. For 'My heart and my flesh rejoice,' Ps. 84. 2, an older version has, 'My heart and my flesh crieth out.' See 495 s. (g) The term *zeugma* is used, in general, to denote the connection of a word with a number of words, to a part of which only it is appropriate in meaning, or in form (while, in *syllepsis*, it would suit the whole): 'You are *blind* of ear, mind, and eye' (Soph. O. T. 371). Cf. § 572 b.

69. II. PLEONASM (πλεονασμός, *redundance*) is the use of more words than the sense requires.

a. Pleonasm may consist in the simple repetition or insertion of words, or it may be attended with more important changes in the form of the expression (cf. 68. I; the limits of both Ellipsis and Pleonasm are very indefinite). (b) One of its common forms is *emphatic repetition*, in the same or in similar words (the latter specially named *Synonymia*): 'Never, never, NEVER!' 'Oh, spare me! pardon and forgive!'

c. Useless repetition is termed *Tautology* (ταυτολογία, *saying the same thing*): (d) a circuitous manner of expression, *Periphrasis* or *Circumlocution* (περίφρασις *circumlocutio, roundabout speaking*); as *loss of life*, for *death*: (e) the expression of *one thing* as though it were *two*, *Hendiadys* (ἐν διὰ δύοιν, *one thing by two*); as, 'Whose *nature and property* is ever to have mercy': (f) the use of more connectives than are needed, *Poly-syndeton* (πολύς, *many*; cf. 68 d); as, 'Whence that,' for 'when,' *Chauc.*

70. III. ENALLAGE (ἐναλλαγή, *exchange*) is the use of one word or form for another. — 1. As the *use of one word for another*, it has respect either to the *grammatical office* of words, or to their *signification*.

a. The use of one part of speech for another is termed *ANTIMERIA* (ἀντρί, *instead of, μέρος, part*): 'Now's the day,' *Burns*. Cf. 68 a.

b. A figure by which a word is *turned* from its literal sense, is called a *TROPE* (τρόπος, *turning*). The principal tropes (commonly classed as rhetorical figures, 67 a) are mentioned below. (c) The figurative sense of a word often becomes so familiar that we employ it without intending or being conscious of any figure: 'a *sweet temper*,' 'works of *taste*.' This use, in which the word has *passed over* from its primary to a secondary sense, is hence termed *transitive* (transeo, *to pass over*).

d. In *METAPHOR* (μεταφορά, *transfer*), a word appropriate to one object is *transferred* to another, by reason of some analogy between them: 'Tell that *fox*,' Lk. 13. 32. (e) *Allegories* are formed by extending and

combining metaphors. (f) When inanimate or irrational objects are represented as *persons*, the figure is termed *Prosopopæia* or *Personification* (πρόσωπον *persōna*, *person*, ποίω *facio*, *to make*); (g) when a speaker turns aside in his discourse so to address them (or to address absent persons as if present), it is termed *Apostrophe* (ἀποστροφή, *to turn from*): 'Sing, O heavens; and be joyful, O earth!' Is. 49. 13.

h. METONYMY (μετωνυμία, *change of name*) gives to one object the name of another which is related to it: as, *crown*, *throne*, and *sceptre*, for *sovereignty*. (i) An *abstract noun* is often used for a *concrete*, for greater strength of expression, especially in *apposition*: 'He is my *defence*.'

j. SYNECDOCHE (συνεκδοχή, *comprehension*) puts a *part* for the *whole*, or the *whole* for a *part*: *keel*, for *ship*; *steel*, for *sword*.

k. IRONY (εἰρωνεία, *dissimulation*) is the use of a word for its opposite: *hero*, for *coward*. (l) A seeming contradiction, termed *Oxymoron* (ὀξύμωρος, *keenly foolish*), is sometimes made by uniting words of opposite signification: *learned ignorance*.

m. A form of expression beyond the truth is termed *Hyperbole* (ὑπερβολή, *throwing beyond*); designedly short of it, *Litotes* (λίτotes, *simplicity*); more agreeable, *Euphemism* (εὐφημισμός, *use of good words*).

(n) A play upon words similar in sound but differing in sense, or upon the same word used in different senses, is termed *Paronomasia* (παρονομασία, *comparison of names*, *pun*); and (o) an imitation of the sense by the sound, *Onomatopœia* (ὀνοματοποιία, *name-making*; certainly one of the most copious of the original sources of language).

2. ENALLAGE, as the *use of one form for another*, is specially termed,

p.) SYNESIS (σύνεσις, *understanding*), when the construction follows the sense or the conception of the mind, in disregard of grammatical form or of the reality of things (498 a); (q) ATTRACTION (*tractio*), when a word is drawn from its appropriate form by the influence of another word (500, 552, 71 b); (r) HYPALLAGE (ὑπαλλαγή, *interchange*), when two words interchange constructions (474 a); (t) ANACOLUTHON (ἀνακόλουθος, *inconsistent*), when there is a *change of construction*, so that two parts of a sentence do not agree (402, 504 b); (u) VISION (*visio*, *seeing*), when the present tense is used in speaking of past or future events, as if they were actually occurring before the eye (609); (v) RETENTION (*retentio*), when a form retains from its earlier extent of application a use afterwards assigned to another form (392 a, 485, 576, 603 a, 651 s); (w) CHANGE OF NUMBER, GENDER, OR PERSON (488 a, 501 a).

71. IV. HYPERBATON (ὑπερβατός, *transposed*) is a disregard of the common laws of arrangement. It is specially termed,

a.) INVERSION, or ANASTROPHE (ἀναστροφή *inversio*, *inversion*), when words in a clause are *inverted* (chiefly for emphasis, euphony, rhythm, to bring similar or contrasted words nearer together, or to mark the connection of sentences, 719 a, s). — The name *Chiasma* (χίασμα, *imitation of χ*) is applied, when the arrangement in one pair of words or expressions is inverted in a similar pair following. 'Kind words, but thoughts \times unkind.'

b.) PROLEPSIS (πρόληψις, *anticipation*), when a word is placed in a clause earlier than that to which it properly belongs, or is otherwise *anticipated*. This is commonly due to *attraction* (70 q, 474, 657).

c.) PARENTHESIS (παρέθεσις, *insertion*), when one sentence is inserted

to complete the grammatical construction are underlined in writing (printed below as *Italic*, or, in Greek, with smaller type); while parentheses or brackets mark the repetition of a word in the scheme, to show a double office or relation (especially where a word in the subject or predicate part serves also as a connective). In complex modification, the modifier is sometimes repeated; but oftener written only once, in the place which shows its closest connection or is most convenient, its double office being shown, if desired, by a double mark. Space may be gained, if wished, by writing the article in the same line with its noun or with another modifier; and time, by abbreviating words, or simply writing their initials. The article is sometimes even omitted.

b. For sentences, the following symbols may be used: The capitals A, B, C, &c., for independent sentences (sentences of the 1st rank); the numerals 1, 2, 3, &c., for sentences immediately dependent upon these (2d rank); the small letters a, b, c, &c., for sentences dependent upon the latter (3d rank); the Italics *a*, *b*, *c*, &c., for sentences of the 4th rank; the last letters of the alphabet, *z*, *y*, *x*, &c., for those of the 5th rank; these in Italics, for the 6th rank; the middle letters, *m*, *n*, *o*, &c., and *m*, *n*, *o*, &c., for the rare 7th and 8th ranks. If the sentence is interrogative, the sign ? may be added; if imperative, †; if exclamatory, !; if quoted or parenthetical, the usual sign in part, " or). The members of compound sentences, or of those which have prominent parts compound, may be distinguished by the use of accents (unless a separate notation is preferred): as A, A', A'', &c. (read "A," "A prime," "A second," &c.). The different kinds of modifiers may be distinguished by any convenient marks, or indices. An adjective modifier is marked below with °; an adverbial modifier, with `; a substantive modifier, with an angle, the opening turned up for an adjunct (v), and down for an appositive (^). Judgment will, of course, be exercised in regard to the extent to which, in any exercise, the notation shall be carried.

c. When minute analysis is not desired, some of its most important objects may be rapidly obtained by *symbolizing* a period or paragraph, that is, by writing the symbols of its sentences in the order of occurrence (the symbol being repeated, when a clause is divided), with additional signs above or below to mark the offices of the sentences, and such punctuation as will best suit their connections. The examples below will be first symbolized, and then analyzed more fully, with the proposed arrangement and notation. — d. From *Campbell's Ode to the Rainbow*:

	CONN.	SUBJ.	PRED.	IND.
"Triumphal Arch, that fill'st the sky, When storms prepare to part, I ask not proud Philosophy To teach me what thou art." A 1 a, A 2, v °	A	I	ask not [°] Philosophy ^v proud [°] to teach ^v me ^v (2 ^v)	Arch triumphal [°] (1 [°])
	1 [°] (that)	That	fill'st sky ^v the [°] (a')	
	a' (when)	Storms	prepare to part ^v when [°]	
	2 ^v (what)	Thou	art what [^]	

c''		It	is enough ^o	
D		It (4 ^A)	is only through infatuation ^v the strangest ^o	
Et)		Ye	be assured	
4 ^A	that	You	can expect to escape ^v (d')	ah dreamers foolish ^o
d'	though	Others all ^o	fall	

f. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὃ τι ποιεῖτε. Εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόμεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οἳ ὁρᾶτε, βάρβαροι πολεμώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. "Clearchus and Proxenus, and the other Greeks present, you know not what you are doing. For, if you engage in any battle with each other, consider that this day both I shall be cut down, and you not long after me; for, our affairs going ill, all these barbarians, whom you see, will be worse enemies to us than those with the king." Xen. An. i. 5. 16.

A 1; α 2 α 2 α α', δ x β.

	CONN.	SUBJ.	PRED.	IND.
A		ὑμεῖς	ἴστε οὐκ ^v (1 ^v , 2 ^v)	{ Κλέαρχε καὶ Πρόξενε καὶ Ἕλληνες οἱ ἄλλοι ^o οἱ παρόντες ^o
1 ^v	(ὃ τι)	ὑμεῖς	ποιεῖτε ὃ τι ^v	
2 ^t	γάρ	ὑμεῖς	νομίζετε (u)	
a ^v	{	ἐμέ	κατακεκόμεσθαι ἐν τῇ ἡμέρᾳ ^v τῇδε ^o (α', β')	
a'		καὶ ὑμᾶς	(κατακεκόμεσθαι, &c.) ὕστερον ἐμοῦ ^v πολύ ^v οὐ ^v	
a'	Εἰ	ὑμεῖς	συνάψετε μάχην ^v τινά ^v ἀλλήλοις ^v	
δ'	γάρ	Βάρβαροι πάντες ^o οὗτοι ^o (z ^o)	ἔσονται πολεμώτεροι ^o ἡμῖν ^v τῶν βαρβάρων ^v όντων ^o παρὰ βασιλεῖ ^v	πραγμάτων τῶν ^o ἡμετέρων ^o ἐχόντων ^o κακῶς ^v
z ^o	(οὗς)	ὑμεῖς	ὁρᾶτε οὗς ^v	

74. II. FOR GREEK WORDS.

— is a	Proper	} NOUN, “ “ “	of the 1 Dec.	Masc.	(Decline.)	[Derived Comp'd.]
	Common		“ “ 2 “	Fem.		
	Collective		“ “ 3 “	Neut.		
	Abstract, &c.		Irregular, &c.	Com.		
from —,	Stem —, Affix —;	the Gen.	Nom. Sing.	} the subject of —,	} Rule.	Remarks.
ed of —]			&c. Plur.			
			&c. Dual			

— is an ADJECTIVE [in the	Pos.	} Degree, from — — — (compare),]
	Sup.	

of 1	} Terminations (<i>decline</i>); [Derived from —,]	} Stem —, Affix —;
2		
3		

the Gen.	Nom.	Sing.	Masc.	} agreeing with —	} Rule.	Remarks.
	&c.	Plur.	Fem.			
	&c.	Dual	Neut.			

— is a	Personal	} PRONOUN, [of the 2	1	(Decline.)	} [Der. —,]
	Reflexive		3		
	Relative, &c.				[Comp.—]

Stem —, Affix —;	the Gen.	Nom.	Sing.	Masc.	} the subject of —	} Rule.
		&c.	Plur.	Fem.		
		&c.	Dual	Neut.		

[It refers to — as its	Subject	} Rule; and connects — to —.]	Remarks.
	Antecedent		

— is a	Transitive VERB,	} (Conjugate.)	} [Der'd from —,]	(Stem —)
	Deponent “			
	Contract “			
	VERB in μ, &c.			

[Prefix —,]	Affix —;	the Impf.	Pres.	} Ind.	} Act.	(vary and inflect);
			Fut., &c.			

{ (if <i>finite</i>) the 1 Pers. Sing., &c., agreeing with —, (if <i>Inf.</i>) having for its subject —, and {depending on —, (if <i>Part.</i>) the Gen. } Sing. } Masc. &c. } Plur. } Fem. &c. } Dual } Neut. }	{ subject of —, &c., }	} agreeing with —, used substantively, &c.,	} Rule. Remarks.			

— is an	Interrogative	} ADVERB of Place	} Manner	} Pos.	} Degree,
	Demonstrative				
	Indefinite, &c.		Time, &c.		Sup.

from — (compare);	Der. from —, or Comp. of —;	modifying —, Rule.
[It refers to — as its antecedent, and connects — to —.]		Remarks.

— is a PREPOSITION [Der. or Comp. —], governing —, and marking its relation to — (a relation of place, time, agency, cause, &c.), Rule.	Remarks.
---	----------

— is a Copulative	} CONJUNCTION, [Der. —,]	} connecting — to —, (and
Final, &c.)		

denoting *addition, opposition, comparison, &c.*, or introducing its clause as an *end, condition, &c.*, or as used substantively), Rule. *Remarks.*

— is an INTERJECTION [Der. or Comp. —], (expressing *emotion, &c.*), and independent of grammatical construction (684). *Remarks.*

75. NOTES. a. When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. if in use (to which it is also well to add the 2 Aor. if used); but sometimes, more fully, the leading tense of each *system* in use. The term "*vary*" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "*inflect*," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (c) After completing the formula above (which will be done with least danger of omission or delay, if a uniform order is observed), add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule or remark. (d) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets; and some directions or suggestions, in parentheses.

e. It is a very useful exercise to write minute analyses of words; sometimes even marking the offices of the different parts of a flexible ending (12, 33). E. g., the following verbs (mostly in compound forms), and the following compound nouns and adjectives may be written as below: ἐλάσαστο, λελεύκασιν (37), ὤρσαν (39 d), ἠθέλησεν (311 b), κελυσθείητε (307 b), πεφίλησμαι (42 f), ἐδεδίδάχην (50, διδάσκω), γεγονώς (50), τιμησάσθων (42); φιλοσοφίαν (Acc.) *philosophy*, ἀνοπλος (385 a), ἐργολάβου (387 a), ἀγνώτες (386. 4), πυργενέσιν (383 a), λιθοβόλῳ (386. 1), νομοθέτας (386. 3), θεοφάτοις *divinely appointed* (383 c).

Preposition.	PREFIX.		STEM.		AFFIX.			
	Augment.	Reduplication.	Preformative.	Root.	Affirmative.	Inserted Letter.	Tense-Sign.	Connecting Vowel.
ἐξ	ε			λύ			σ	α
ἐξ		λε		λύ			κ	α
ἐ	ε			δρ		ιδ	σ	α
ἐν	ε		ε	θελ		η	σ	ε
		φε		κελ	ευ	σ	θε	ιη
ἐξ	ε	πε		φιλ	ε		σ	ο
ἐν		δε	δι	δα	χ		κ	ει
ἐν		γε		γα	ν		ο	τς
ἐν				γο			ο	πνμν
ἐν				τι	μα		σ	α

STEM.		AFFIX.			
1st Element.	Union Letters.	2d Element.	Affirmative.	Connecting Vowel.	Flexible Ending.
φιλ	ο	σοφ	ι	α	ν
αν		οπλ		ο	ς
εργ	ο	λαβ		ο	ο
α		γνο	τ		ες
πυρ	ι	γεν	ε		σι
λιθ	ο	βαλ		ο	ι
νομ	ο	θε	τ	α	πν
θε	σ	φά	τ	ο	ις

76. D. CHIEF RULES OF GREEK SYNTAX.

- I. An APPOSITIVE agrees in *case* with its *subject*. § 393.
- II. The SUBJECT of a FINITE VERB is put in the Nominative. 400.
- III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. 401.
- A. General Rule for the Genitive. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE ; or, The GENITIVE is used to express that OF or FROM which something is or is done. 403.
- IV. Words of SEPARATION and DISTINCTION govern the Genitive. 404.
- V. The COMPARATIVE DEGREE governs the Genitive. 408.
- VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. 412.
- VII. The THEME of DISCOURSE or of THOUGHT is put in the Gen. 413.
- VIII. Words of PLENTY and WANT govern the Genitive. 414.
- IX. The WHOLE of *which a part is taken* is put in the Genitive. 415.
- X. Words of SHARING, BEGINNING, and TOUCH govern the Genitive. 424.
- XI. The MOTIVE, REASON, and END IN VIEW are put in the Gen. 429.
- XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. 431.
- XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. 432.
- XIV. The TIME and PLACE *in which* are put in the Genitive. 433.
- XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. 434.
- XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; or, A SUBSTANTIVE, ADJECTIVE, or ADVERB, *as such*, governs the Genitive. 435.
- B. A word may govern the Genitive, by virtue of an *included substantive, adjective, or adverb*. 436.
- C. The Compounds of *Alpha Privative* govern the Genitive. 436.
- D. General Rule for the Dative Objective. THE OBJECT OF APPROACH, OR OF INFLUENCE IS PUT IN THE DATIVE ; or, An INDIRECT OBJECT is put in the DATIVE ; or, The DATIVE is used to express that TO or FOR which something is or is done. 448.
- XVII. Words of NEARNESS and LIKENESS govern the Dative. 449.
- XVIII. The OBJECT OF INFLUENCE is put in the Dative. 452.
- E. SUBSTANTIVE VERBS take a Dative of the *possessor*. 459.
- F. General Rule for the Dative Residual. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. 465.
- XIX. The MEANS and MODE are put in the Dative. 466.
- XX. The TIME and PLACE *at which* are put in the Dative. 469.
- XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. 472.
- G. An adjunct *simply considered as modifying a verb* is put in the Accusative. 472.
- CAUSATIVES govern the Accusative together with the case of the included verb. 473.
- H. ADVERBS OF SWEARING are followed by the Accusative. 476.
- XXII. The Accusative is used in *specifying* to what PART, PROPERTY, &c. a word or expression applies. 481.
- XXIII. EXTENT OF TIME or SPACE is put in the Accusative. 482.
- XXIV. The Accusative is often used ADVERBIALY, to express *degree, manner, order, &c.* 483.
- XXV. The COMPELLATIVE of a sentence is put in the Vocative. 484.
- J. AGREEMENT is commonly *according to form*, but often rather *according to sense*. 493.
- XXVI. An ADJECTIVE agrees with its *subject* in *gender, number, and case*. 504.
- XXVII. A PRONOUN agrees with its *subject* in *gender, number, and person*. 505.

The RELATIVE commonly takes the case of the antecedent, when the relative clause limits or defines an antecedent in the Genitive or Dative, and the RELATIVE would properly be an Accusative depending upon a verb. 564.

K. The repetition of the RELATIVE is commonly avoided, either by ellipsis, or by the substitution of a personal pronoun or of a demonstrative. 562.

XXVIII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as definite. 520.

XXIX. A VERB agrees with its subject in number and person. 568.

L. The NEUTER PLURAL has regularly its verb in the singular. 569.

M. The uses of the VOICES are sometimes interchanged. 575.

The PASSIVE VOICE has for its SUBJECT a complement of the Active, commonly a direct, but sometimes an indirect complement. Any other word governed by the Act., and not in apposition with this, may remain unchanged with the Pass. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Pass., by the Gen. with a preposition. 586.

XXX. The DEFINITE TENSES express the action as *doing at the time*; the INDEFINITE, simply as *performed in the time*; and the COMPLETE, as *complete at the time*. In the Indicative, this time is marked as PRESENT or FUTURE by the primary tenses, and as PAST by the secondary; in the other modes, it is not marked. 590.

N. The uses of the TENSES are often interchanged. 603.

XXXI. The INDICATIVE expresses fact; the SUBJUNCTIVE, present contingency; and the OPTATIVE, past contingency. 613.

O. The SUBJUNCTIVE regularly follows a tense referring to present or future time; and the OPTATIVE, a tense referring to past time. 617.

P. After a FINAL CONJUNCTION, (a) an object of present forethought is expressed by the Subj., or (b) in the Future, by the Ind.; but (c) an object of past forethought, by the Opt., or (d), to mark it as now contrary to fact, by a prior tense of the Ind. 624.

Q. In prohibitions with μή, the PRESENT is put in the Imperative, and the AORIST in the Subjunctive. 628.

R. In the HYPOTHETICAL PERIOD, (a, b) if the PREMISE is presented as already decided in point of fact, it takes the INDICATIVE; (c) if it is presented as undecided, but with present expectation of decision, it takes the SUBJUNCTIVE; (d) otherwise, it takes the OPTATIVE. In the first case, the CONCLUSION is commonly in the Ind. or Impv.; in the second, in the Fut. Ind. or an equivalent; and in the third, in the Opt. with εἰ. 631.

S. A RELATIVE CLAUSE commonly uses the modes like other sentences to which it is most nearly akin. 640.

T. The OPTATIVE is the finite mode appropriate to Indirect Discourse in past time. 643.

U. The uses of the FINITE MODES are often interchanged. 649.

XXXII. The IMPERATIVE is the most direct expression of an act of the will. 655.

XXXIII. The INFINITIVE is construed as a neuter noun. 663.

XXXIV. The SUBJECT OF THE INFINITIVE is put in the Accusative. 666.

V. The INFINITIVE often forms an elliptical command, request, counsel, exclamation, or question. 670.

W. Some CONNECTIVES are followed by the Infinitive; especially ὅτι, ὥστε, εἰς, and ὥς. 671.

XXXV. A PARTICIPLE AND SUBSTANTIVE are put absolute in the Genitive; an IMPERSONAL PARTICIPLE, in the Accusative. 675.

X. A PARTICIPLE is often preceded by ὅς or ὥς, chiefly to mark it as subjective. 690.

Y. IMPERSONAL VERBALS in -είν, or -έα, (a) govern the same cases as the verbs from which they are derived; and (b) have sometimes the agent in the Accusative, instead of the Dative. 682.

XXXVI. ADVERBS modify sentences, phrases, and words; chiefly verbs, adjectives, and other adverbs. 685.

NEGATION, as desired, feared, or assumed, uses μή; but otherwise, οὐ. 696.

XXXVII. PREPOSITIONS govern adjuncts, and mark their relations. 688.

Z. A Preposition in composition often governs the same case, as when it stands by itself. 699.

XXXVIII. CONJUNCTIONS connect sentences and like parts of a sentence. 700.

The uses of the PARTICLES are often interchanged. 703.

The INTERJECTION is independent of grammatical construction. 684 b.

IV. PROSODY AND PRONUNCIATION.

77. A. TABLE OF FEET.

The Numeral prefixed to each Class marks the number of Breves in its measure.

1. [Συλλαβὴ Βραχεῖα,	Short Syllable,	—	μέν.]
2. [Συλλαβὴ Μακρά,	Long Syllable,	—	μήν.]
Πυρρίχιος,	Pyrrhic,	— —	μένε.
3. Ἰαμβος,	Iambus, Iamb,	— —	μένω.
Τροχαῖος, Χορεῖος,	Trochee, Choree,	— —	μήκος.
Τρίβραχυς,	Tribrach,	— — —	μένομεν.
4. Δάκτυλος,	Dactyl,	— — —	δώσετε.
Ἀνάπαιστος,	Anapest,	— — —	έθελω.
Σπονδαῖος,	Spondee,	— —	σώζω.
Ἀμφίβραχυς,	Amphibrach,	— — —	έδωκεν.
Προκελευσματικός,	Proceleusmatic,	— — — —	λεγόμενος.
5. Κρητικός, Ἀμφίμακρος,	Cretic, Amphimacer,	— — —	δώσομαι.
Βακχείος,	Bacchius,	— — —	λέγωνται.
Ἀντιβάκχειος,	Antibacchius,	— — —	σώζωμεν.
Παίων α',	Pæon I.,	— — — —	δωσόμενος.
Παίων β',	Pæon II.,	— — — —	έγειρομεν.
Παίων γ',	Pæon III.,	— — — —	έθελητε.
Παίων δ',	Pæon IV.,	— — — —	θεοσεβής.
6. Χορίαμβος,	Choriamb,	— — — —	σωζόμενων.
Ἀντίσπαστος,	Antispast,	— — — —	έγειρωμεν.
Διταμβος,	Ditamb,	— — — —	σοφωτέρων.
Διτροχαιος,	Ditrochee,	— — — —	αἰδέσασθε.
Ἵωνικός ἀπό μελζονος,	Falling Ionic,	— — — —	βουλευετε.
Ἵωνικός ἀπ' εἰλάσσονος,	Rising Ionic,	— — — —	έθελήσει.
Μολοσσός,	Molossus,	— — — —	μνηστήρων.
7. Ἐπιτριτος α',	Epitrite I.,	— — — — —	έγειρωνται.
Ἐπιτριτος β',	Epitrite II.,	— — — — —	εύπροσώπων.
Ἐπιτριτος γ',	Epitrite III.,	— — — — —	ήγουμένων.
Ἐπιτριτος δ',	Epitrite IV.,	— — — — —	βουλεύσεις.
8. Δόχμιος,	Dochmius,	— — — — —	έβουλεύομην.
Δισπόνδειος,	Dispondee,	— — — — —	βουλεύωνται.

78. B. METRICAL DESCRIPTION AND ANALYSIS.

I. Give a general description of the Metre in which the Poem is written.

II. Describe the particular Verse.

It is $\left. \begin{array}{l} \text{Dactylic} \\ \text{Iambic, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{Monometer} \\ \text{Dimeter, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{Acatalectic} \\ \text{Catalectic, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{consist-} \\ \text{'ing of} \end{array} \right\} \left. \begin{array}{l} 1 \\ 2, \&c. \end{array} \right\} \text{Feet,}$

which are —. The Cæsura is the $\left[\begin{array}{l} \text{Masc.} \\ \text{Fem.} \end{array} \right] \left. \begin{array}{l} \text{Penthemim,} \\ \text{Hepthemim,} \\ \text{Pastoral, \&c.,} \end{array} \right\} \text{after —.}$

III. Analyze by [Dipodies and] Feet.

— is a $\left. \begin{array}{l} \text{Spondee,} \\ \text{Dactyl, \&c.,} \end{array} \right\} \left. \begin{array}{l} \text{the } 1 \\ 2, \&c. \end{array} \right\} \left. \begin{array}{l} \text{Syllable Long} \\ \text{Short} \end{array} \right\} \left. \begin{array}{l} \text{by} \\ \text{Position,} \\ \text{Nature, \&c.,} \end{array} \right\} \text{Rule.}$

79. C. METHODS OF PRONUNCIATION.

[a. The directions here given do not apply to γ before κ, γ, χ, or ξ, where it is regarded as a nasal, having the sound of *ng* in *king*: ἀγγελος, λύγξ. Those for α, η, and ω apply also to α, η, and φ. See 137 c, 109.

b. Where consonants or the rough breathing are not specially noticed, it will be understood that they have the prevalent sounds of the corresponding letters in English: thus, β, δ, ζ, λ, μ, ν, π, ρ, τ, φ, ψ, pronounced like *b, d, z, l, m, n, p, r, t, ph, ps, h*, in *bud, zeal, phantom, rap, hops*; γ, κ, hard, like *g, k*, in *key*: θ, ξ, σ, sharp, like *th, x, s*, in *sixth*. The *smooth breathing* simply marks the absence of the *rough*.

c. To avoid confusion, the terms *protracted* and *abrupt* are used below to mark what are commonly called, in English orthoëpy, *long* and *short sounds*; and the term *ictus* (Lat., *stroke, beat*), to denote that stress of the voice which in English we usually call *accent*. Any *secondary ictus* needed in long words, may commonly be placed as their formation and the ear seem to require.]

1. ANCIENT GREEK METHOD. d. The pronunciation of every language, from the very laws of language, is in a *continual process of change*, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as *there is no art of embalming sounds*, the ancient method can now only be inferred, and, in part, with much uncertainty. For the probable pronunciation of the simple vowels, see 107. (e) In the diphthongs, the sounds of the two elements seem originally to have been simply combined, and uttered with a single impulse of the voice. But the mode of representing Greek words in Latin (92 b) shows that, in some diphthongs, one of these sounds was early lost or became obscure. (f) The consonants seem, in general, to have been pronounced like the corresponding letters in English; χ, however, resembling the German guttural *ch* more than the English *k*, and doubled or combined consonants being both sounded. — For probabilities respecting the details of the Ancient Method, see “History of the Greek Alphabet and Pronunciation,” by Professor Sophocles; from whose *Romæ Grammars*, the following statement of Method 2 has been chiefly condensed. It shows how greatly the Greek, like the English, has been affected by the precession of vowels.

2. MODERN GREEK METHOD. g. *Vowels*: α like *a* in *father*; but after the sound of ι, more like *a* in *peculiarity*: ε or α a little longer than *e* in *men*: ι, η, η, ε, ου, υ, or υ, like *i* in *machine*: ο or ω nearly as *o* in *obey*: ου like *oo* in *moon*. In αυ, ευ, ηυ, ου, the υ has the sound of *o* before β, γ, δ, ζ, λ, μ, ν, ρ, or a vowel; but otherwise, that of φ: φεύγω, αὐτός, pronounced φέβγω, ἀφτός.

h. *Consonants*: β nearly as *v* (a little softer): γ before the sound of ε or ι, a little stronger than *y* in *yes*; otherwise guttural, very nearly like the German *g* in *Tag*: δ like *th* in *the*: κ like *k* (somewhat softened before the sound of ε or ι); but after the sound of *ng*, like *g* in *go*: λ and ν like *l* and *n*; but before the sound of ι, like *li* in *filial*, and *ni* in *onion*; while final ν in δν, εάν, εν, σίν, or the article, sounds like *ng* before κ or ξ, and like *m* before π or ψ (τὸν καίρον, σὺν πάλαι pron. *tong-gerón*, (*sim-bóli*): π, ψ, like *p, ps*; but after the sound of *m*, like *b, bs*: σ like *s* in *so*; but before β, γ, δ, ζ, λ, μ, ν, ρ, like *z* (so even σ final in the article, as τοὺς βασιλεῖς τῆς γῆς, pron. *tooz-vasilis tiz-yis*): τ like *t*; but after ν, like *d* (so even in initial τ after δν, εάν, εν, σίν, or the article; as ἐν τμήτι,

pron. *en-dimf*): ϕ nearly as *f* (a little softer): χ like the German *ch*. See a, b. As in English, a consonant doubled is sounded but once.

i. The *rough breathing* is silent; and the quantity of a vowel is not considered. The *ictus* is placed according to the written accent. A *præclitic* is pronounced as if a part of the word which it precedes; and an *enclitic*, as if a part of the word which it follows. The accent of an enclitic is only regarded when the preceding word is accented on the antepenult: thus *λέλεκται μοι* has a *secondary ictus* on *και*.

3. ENGLISH METHOD. j. Modern scholars have pronounced the Greek variously; commonly according to the analogy of their respective languages. Hence the following method, though not closely approaching the ancient, has been extensively used in England and this country:

k. *Simple Vowels*: η , υ , ω , like *e* in *mele*, *u* in *tube*, *o* in *nole* (*τυκτή-σων*): ϵ , \omicron , like *e* in *let*, *o* in *dot*; but before another vowel, or at the end of a word, like *e* in *real* and *o* in *go* (*ἐν, λέντε, τό*): α and ι , in general, like *a* and *i* in English; when protracted, like *a* in *hate*, *i* in *pine*; when abrupt, like *a* in *hat*, *i* in *pin*. At the end of a word, ι is always protracted; but α , except in monosyllables, takes the sound of *a* in *era*: *ἀντί, μίλ, τό*. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or τ , it is protracted in the penult, but abrupt in any preceding syllable (except that α is here protracted, if the next vowel is ϵ or ι before another vowel): *ἔγω· πατέρα, καταφίλω· ταμίας*. See c. — ρ affects an abrupt vowel preceding, in the same way as *r* in English: *ἄρμα, Ἑρμῆς, ὄρνις*.

l. *Diphthongs*: $\alpha\iota$ like the affirmative *ay*; $\epsilon\iota$ in *height*; $\omicron\iota$ in *oil*; $\upsilon\iota$ in *quiet*; $\alpha\upsilon$, $\alpha\upsilon$ in *haul*; $\epsilon\upsilon$ and $\eta\upsilon$, *eu* in *feud*, *Europe*; $\omicron\upsilon$ and $\omega\upsilon$, *ou* in *thou*: *εἰδύαι, φεύγει, αὐτοῦ, νύμ*. See a.

m. *Consonants*: σ like *s* in *so*; but in the middle of a word before μ , or at the end after η or ω , like *z* (*στήσας· κοσμίως, ἦς*): σ and τ never like *sh*: χ like *ch* in *chaos*: ξ , ψ , like *x*, *ps*, in *ox*, *lips*; but, when initial, like *z*, *s* (*Ξέρξης, ψυχή*). Of two initial consonants which cannot both be pronounced with ease, the first is silent; a consonant doubled is sounded but once; and ϕ is pronounced like ρ : *μῦθ, πτήσω, ἔρρω*. See a, b.

n. In *dissyllables*, the *ICTUS* is on the penult; in *polysyllables*, on the penult if *long* in quantity, but otherwise on the antepenult.

4. "CONTINENTAL METHOD." o. Many of our scholars prefer a method of pronouncing Greek more like that which prevails, though with much variety, upon the *continent* of Europe. This method, in the details of which there is not yet full agreement, appears to be taking, in our country, a form like the following:

p. *Simple Vowels*: α , ϵ , like *a* in *father*, *fast* (nearly as in *man*); η , ϵ , ϵ in *felte*, *men* (or *a* in *machine*); ι , ξ , ι in *machine*, *pin* (or *direct*); ω , \omicron , \omicron in *hope*, *hop* (or *obey*); υ , υ , *u* in *tube*, *duel*, or yet closer, like the French *u*. Cf. 107. The distinction between vowels long and short by nature should be carefully observed: *πράγμα· δῆ, δέ· ἴπρις· λόγος· σὺς, οὖος*.

q. *Diphthongs*: $\alpha\iota$ like the affirmative *ay* (by some closer, like *ai* in *aisle*); $\epsilon\iota$ in *height*; $\omicron\iota$, $\omicron\iota$ in *oil*; $\upsilon\iota$, *uee* in *queen*; $\alpha\upsilon$, *ou* in *loud*; $\epsilon\upsilon$, $\eta\upsilon$, *eu* in *feud*; $\omicron\upsilon$, $\omega\upsilon$, *ou* in *soup*: *εἰδύαι, αὐτοῦ, φεύγει, νύμ*. See a.

r. *Consonants*: ξ like *z* (by some, like a soft *dz*): χ , by some, like *ch* in *chaos*; by others, like the German guttural *ch*: *χειμάζω*. Every consonant should be pronounced, and with a uniform sound except γ (*a*); the doubling of a consonant should be, at least, slightly marked; and ϕ should be rougher than ρ : *μῦθ, πτήσω, βδέλλιον, ἔρρω*. See b.

t. The *ICTUS* is placed according to the written accent.

80. ΠΑΡΑΡΤΗΜΑ ἙΛΛΗΝΙΚΟΝ.

[α. ὍΡΘΟΓΡΑΦΙΑ. Στοιχεῖα *elements*, γράμματα *letters*; ἐπίσημα. Φωνήεντα *vowels*: βραχέα *short*, μακρά *long*, δίχρονα *doubtful*, δίφθογγοι *diphthongs*. Σύμφωνα *consonants*: ἡμίφωνα *semivowels*, ὑγρά *liquids*, σύμφωνα διπλά *double consonants*; ἄφωνα *mutes*, ψιλὰ *smooth*, μέσα *middle*, δασέα *rough*. Συλλαβή *syllable*; χρόνος *quantity*.

β. Πνεύματα *breathings*: δασύ *rough*, ψιλόν *smooth*. Προσφθίαι (τῶνοι) *accents*: ἄκεια *acute*, βαρεία *grave*, περισπωμένη *circumflex*. Στιγμαί *points*: τελεία στιγμή *period*, μέση στιγμή *colon*, ὑποστιγμή *comma*.]

γ. ἙΤΙΜΟΛΟΓΙΑ. Τὰ τοῦ λόγου στοιχεῖα λέγονται ὡδε· [κλιτὰ] ἄρθρον, ὄνομα, ἐπίθετον, ἀντωνυμία, ῥήμα· [ἀκλιτὰ] ἐπιφύημα, πρόθεσις, σύνδεσμος, ἐπιφάνημα. [Κλίσις, σύγκρισις, συζυγία.]

δ. Τοῦ ὀνόματος αἱ πτώσεις ὀνομάζονται [εὐθεῖαι] ὀρθή ἢ ὀνομαστική, κλητική [πλάγαι] γενική, δοτική, αἰτιατική (179)· τὰ δὲ τρία γένη (174), ἀρσενικόν, θηλυκόν, οὐδέτερον· [τὰ δὲ τρία πρόσωπα, πρῶτον, δεύτερον, τρίτον.] Τριπλοῦς δ' ἐστὶν ὡσαύτως ὁ ἀριθμὸς, δηλαδὴ ἐνικός, δοικός, πληθυντικός (178). Τοῦ ἐπιθέτου οἱ βαθμοὶ λέγονται θετικός, συγκριτικός, ὑπερθετικός (256).

ε. Τρεῖς ἔχει διαβάσεις τὸ ῥήμα, ἐνεργητικὴν, μέσην, παθητικὴν (266)· καὶ ἐν ἐκάστῃ διαβάσει πέντε διακρίνονται ἐγκλίσεις, ὡς τέσσαρες μὲν παραμφατικά, ὀριστική, ὑποτακτική, ἐγκτική, προστακτική, μία δὲ ἀπαρέμφατος· μέρος δὲ τοῦ ῥήματος ἐστὶ καὶ ἡ μετοχή (269). Οἱ χρόνοι τοῦ ῥήματος λέγονται ὡδε (267)· ἐνεστώς, παρατατικός, μέλλων, [μετ' ἄλλον μέλλων], ὀρίστος, παρακείμενος [ἢ συντελικός], ὑπερσυντελικός. [Ἀξίσεις συλλαβική καὶ χρονική, ἀναδιπλασιασμός, 277.]

ς. ΣΥΝΤΑΞΙΣ. Λόγος ὀνομάζεται ἄθροισις λέξεων ἀκέραιων δηλοῦσα διάνοιαν. Ὑποκείμενον λέγεται τὸ περὶ οὗ ὁ λόγος· καὶ κατηγορούμενον ἢ κατηγορήμα, τὸ κατὰ τοῦ ὑποκειμένου λεγόμενον (56 b). Διὰ μόνου τοῦ ῥήματος κατηγορεῖται τι. — Μεταβατικά καλοῦνται τὰ ῥήματα τὰ τοιάδε ἐνέργειαν δηλοῦντα, ἥτις ἐξ ἀνάγκης εἰς πρόσωπον ἢ πρᾶγμα διάφορον τοῦ ὑποκειμένου, τὸ παρὰ γραμματικοῖς ἀντικείμενον [object] λεγόμενον, μεταβαίνει (58 c).

η. Παραμφατικοῦ ῥήματος τὸ ὑποκείμενον τίθεται κατ' ὀνομαστικὴν (400)· καὶ ταῦθ' συμφωνεῖ τὸ ῥήμα κατ' ἀριθμὸν τε καὶ πρόσωπον (568). — Πλάδων ὥτων τῶν τοῦ ῥήματος ὑποκειμένων καὶ ὑποπροσώπων, τίθεται τὸ ῥήμα κατὰ τὸ ἐπικρατέστερον· νικᾷ δ' αἰ τοῦ πρῶτον τὸ δεύτερον πρόσωπον, καὶ τοῦτο τὸ τρίτον (496 d).

θ. Σχῆμα Ἀττικόν. Εἰώθεσι μέντοι οἱ Ἀττικοὶ πληθυντικὴν ὀνομαστικὴν οὐδετέραν ῥήματι ἐνικῇ παρατιθέναι (569).

ι. Τῆς ἀπαρέμφατου τὸ ὑποκείμενον τίθεται κατ' αἰτιατικὴν (670).

κ. Τὸ ἐπίθετον καὶ ἡ μετοχή συμφωνοῦσι τοῖς εἰς ἃ ἀναφέρονται ὀνόμασι, κατὰ γένος, ἀριθμὸν, πτώσιν (504). — Πολλῶν τῶν ὀνομάτων ὥτων, τίθεται τὸ ἐπίθετον ἢ ἡ μετοχή πληθυντικῶς· ἐπὶ μὲν ἀφύχων, εἰτε ὁμογενῶν εἰτε

ἐτερογενῶν (223 a), κατ' οὐδέτερον γένος· ἐπὶ δὲ ἐμφύχων, τῶν μὲν ὁμογενῶν, κατὰ τὸ τοῖς ὀνόμασι κοινὸν γένος, τῶν δὲ ἐτερογενῶν, κατὰ τὸ ἐπικρατίστερον (496).

λ. Ἡ ἀναφορικὴ λεγομένη ἀντωνυμία συμφωνεῖ τῷ ἑαυτῆς ἡγουμένῳ κατὰ γένος καὶ ἀριθμὸν καὶ πρόσωπον (505). — Τῷ συντακτικῷ δὲ σχήματι ὁ καλεῖται θῆξις ἢ ἐφέξις, ἔλκεται ἡ ἀντωνυμία εἰς τὴν πτῶσιν τοῦ ἡγουμένου· ἀντιστρόφως δ' ἔσθ' ὅτε καὶ ἡ ἀντωνυμία ἔλκεται τὸ ἡγούμενον (554 a, c).

μ. Ὀνόματα, τὰ μὲν πρὸς τὸ αὐτὸ πρόσωπον ἢ πρᾶγμα ἀναφερόμενα, ὁμοιοπτῶτως τίθενται· τοῦτο δὲ ὀνομάτων πρόσθεσις καλεῖται (393). Τὰ δὲ πρὸς διάφορα ἄλλῃ ἄλλο ὑποτάσσεται ἐπὶ γενικῆς (435 a).

ν. Γενικῇ συντάσσονται ἐπίθετα καὶ ῥήματα τὰ πληρώσεως (414), μετέξεως (424), ἐμπειρίας, ἐπιμελείας, μνήμης (432), ἐπιτυχίας (426 a), φαιδοῦς (405 b) σημαντικά, καὶ τὰ τοῦτοις ἐναντία· πρὸς δὲ ἐκ τῶν ἐπιθέτων, τὰ εἰς -ικός λήγοντα (444), τὰ ἐκ τοῦ ἀ- στερητικοῦ σύνθετα (436 b), καὶ τὰ παρθετικά (406 a), τὰ συγκριτικά δηλαδὴ καὶ ὑπερθετικά, καὶ τοῦτοις ἀνάλογα· ἐκ δὲ τῶν ῥημάτων, τὰ ὀρχικά (407) καὶ ὑπαρκτικά (437), τὰ ἐνάρξεως ἢ λήξεως σημαντικά (425, 405), καὶ τὰ τῶν αἰσθήσεων, πλὴν τοῦ ὁρῶ (432 a, h).

ξ. Δοτικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ ὁμοιότητος, ἀναλογίας, προσεγγίσεως, μίξεως, ἐναντιότητος, διηγήσεως, δόσεως σημαντικά, τὰ τε φιλικὴν ἢ ἐχθρικὴν πρὸς τινα διάθεσιν δηλοῦντα (450 a).

ο. Αἰτιατικῇ συντάσσονται τὰ ἰδίως ἢ ἀμέσως μεταβατικά ῥήματα (472). Διπλῇ αἰτιατικῇ συντάσσονται τὰ ἱκετευτικά, τὰ παιδευτικά, τὰ ἐνδύσεως ἢ ἐκδύσεως σημαντικά, τὰ τὴν ἐννοίαν ἔχοντα τοῦ εὖ ἢ κακῶς λέγειν ἢ ποιεῖν (480 c).

π. Ὁ χρόνος ὅποτε ἢ ἐν ᾧ γίνεται τι, ἐκφέρεται δοτικῇ ἢ γενικῇ, εἴτε ἀπροθέτῳ εἴτε ἐμπροθέτῳ [without or with a preposition, 433, 469, 487].

ρ.	$\left\{ \begin{array}{l} \text{ὅπου ἴσταται ἢ} \\ \text{ὅποθεν} \\ \text{δι' οὗ} \\ \text{ὅπως} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{κινεῖται} \\ \text{τι, ἐκφέ-} \\ \text{ρεται διὰ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{δοτικῆς (469),} \\ \text{γενικῆς (405),} \\ \text{γενικῆς (433 d),} \\ \text{αἰτιατικῆς (472 g),} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ἐμπροθέτου} \\ \text{τε καὶ} \\ \text{ἀπροθέτου.} \end{array} \right\}$
Ὁ τόπος				

σ. Τὸ αἶτιον

Τὸ ὄργανον δι' οὗ γίνεται τι,
 Ὁ τρόπος καθ' ὃν γίνεται τι,
 Τὸ διαφορᾶς μέτρον
 Τὸ κατὰ τι
 Τὸ ποσὸν τόπου ἢ χρόνου
 Τὸ ποσὸν ἐπὶ ἀνταλλαγῶν

ἐκφέρεται

$\left\{ \begin{array}{l} \text{διὰ γενικῆς (410 a).} \\ \text{διὰ δοτικῆς (466 a).} \\ \text{διὰ δοτικῆς (466).} \\ \text{διὰ δοτικῆς (467).} \\ \text{διὰ δοτικῆς (468).} \\ \text{δι' αἰτιατικῆς (481).} \\ \text{δι' αἰτιατικῆς (482).} \\ \text{διὰ γενικῆς (431).} \end{array} \right\}$

τ. Τῇ ὀριστικῇ, ὡς θετικόν τι καὶ βέβαιον παριστώσῃ, πρέπει τὸ ἀποφατικὸν ΟΥ· ταῖς δὲ λοιπαῖς τῶν ἐγκλίσεων, αἱ οὐκ ὄντως τι δὲν παριστάσι, ἀλλὰ τι ὑποτιθέμενον ἢ προστασσόμενον ἢ εὐκτόν, πρέπει τὸ ΜΗ (731 a).

INTRODUCTION.

81. THE Ancient Greeks were divided into three principal races : the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

This was one of that great Indo-European family of languages, to which the chief tongues of India, Persia, and Europe have belonged, and to which the highest rank among the languages of the world has commonly been assigned ; and even in this family, it has usually been placed first in respect to beauty of form and of embalmed literature. Its grammar presents striking and beautiful analogies to the Sanskrit, Latin, and other languages of this family.

82. THE ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has accordingly been divided by grammarians into four principal DIALECTS, the ATTIC, IONIC, DORIC, and ÆOLIC.

Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Boeotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric : the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

83. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems.

The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed and critics are unknown. Epic Poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

84. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any remains of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which the most illustrious ornament was Pindar; who is commonly said, however, but loosely, to have written in the Doric.

Writing for the public festivals of Greece, Pindar rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic.

85. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual pre-eminence among the states of Greece, that their dialect, the Attic, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, the universal language of composition. Its diffusion was especially promoted by the conquests of the Macedonians, who adopted it as their court language.

a. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT or LANGUAGE. The Attic and Common dialects, therefore, do not differ in any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim, therefore, to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

b. The pure Attic has been divided into three periods : the *Old*, used by Thucydides, the Tragedians, and Aristophanes ; the *Middle*, used by Xenophon, Isocrates, and Plato ; and the *New*, used by Demosthenes, and the other Orators of his time, and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians ; and the great Aristotle, as the connecting link in the transition.

c. The exceptions to the universality acquired by the Attic dialect are found almost entirely in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

d. The culture of the Athenians was so liberal, and their intercourse with other states so extensive, that not only Attic poets, but even prose-writers, felt at liberty to borrow some forms of expression which belonged more strictly to other dialects.

86. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains ; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimædes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry (which was confined to this dialect) by Theocritus, Bion, and Moschus.

87. In this grammar, an attempt is made to exhibit first and distinctly, under each head, the language in its standard form, that is, the Attic and the purer Common Greek ; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that everything which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other.

a. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 82), are closely akin to each other ; so that some (as Maittaire) have treated of both under the general head of Doric ; and in the following grammar some forms will be simply mentioned as belonging to one of these dialects, that also occur in the other. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos ; as the term Ionic is usually confined to the lan-

guage spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

b. Grammar flourished among the Greeks only in the decline of their language, and the Greek grammarians usually treated the dialects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later-cultivated Æolic, Doric, or even Attic, than to the new Ionic, they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the epithet *κωικός* as a term of reproach, designating by it that which was not pure Attic.

88. The wide diffusion of the Greek by the Macedonian conquerors, and subsequently the conquest of the Greek world by the Romans, much affected the purity of the later language, which became especially degenerate in the Byzantine period.

a. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*. Words and forms borrowed from the language of the Romans are called *Latinisms*.

b. The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνοεὐραῖος* (from *ἐλληνίζειν*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

c. From the very laws of speech, the Greek was affected, more or less, by the language of each new country into which it penetrated. Of necessity, therefore, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Elian, and the precepts of a class of critics, called Atticists, it was continually becoming more and more impure.

89. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, the ROMANIC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

The Greek, therefore, in its various forms, has never ceased to be a living language; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

BOOK I.

ORTHOGRAPHY AND ORTHOËPY.

Γραμμάτων τε συνθέσεις
Ἐξέδρυν αὐτοῖς.
Prometheus of Æschylus.

CHAPTER I.

CHARACTERS.

90. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation, and a few other characters.*

I. For the LETTERS (called the Alphabet from Alpha, Beta, just as we speak of "the A, B, C"), see Table, § 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written *s*; *not final*, *σ*: as, *στάσις*. Many editors, without authority from manuscripts, use the final form at the end of any word compounded with another: as, *προσεῖςφίρεις*. The other double forms are used indifferently: as, *βῆσι* or *ῥῆσι*.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*): as, *s* for *ov*, *ς* (named *στί* or *στίγμα*) for *στ*. For the principal ligatures, see § 3.

91. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, and three obsolete letters termed *Episēma* (*ἐπίσημον, sign, mark*), as shown in § 1, with the mark (') over them: as, *α'* 1, *ι'* 10, *Ϟ'* 12, *ρκγ'* 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with San, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath*: as, *ε'* 5, *ς* 5,000, *κ,γ* or *κ,γ* 23,000, *αωα'* 1871.

a. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked: as, *Ἰλιάδος Α, Ζ, Ω, The Iliad, Books 1, 6, 24.*

b. Vau, in one of its forms (Ϝ), resembles the ligature for στ. Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

c. In some old inscriptions, numbers are written by using the initials of the old Ἴος one (§ 25), Πέντε five, Δέκα ten, Ἑκατόν (98 b) a hundred, Χίλιοι a thousand, and Μύριοι ten thousand. If drawn around another numeral multiplies it by five. Thus, ϞΜΧΧΒϞΔΔΙΙΙ = 62,176.

92. 4. ROMAN LETTERS. By the side of the Greek letters in § 1, are placed the Roman letters which take their place when Greek words are transferred into Latin or English: as, Κύκλωψ Cyclops.

a. The letter γ becomes n, when followed by another palatal; but, otherwise, g (137 c): as, ἄγγελος, Lat. angelus, Eng. angel, συγκοπή syncope, λάρυγξ larynx, Ἀθήνα Ægina.

b. The *diphthong* αι becomes æ; οι, œ; εἰ, i or ē (before a consonant almost always i); ου, ū; and υἱ, yi: as, Φαῖδρος Phædrus, Βοιωτία Bœotia, Νεῖλος Nilus, Δαρεῖος Darius, Μήδεια Medæa, Μοῦσα Mûsa, Εἰλιθῦια Ilithyia. A few words ending in -αια and -οια are excepted: as, Μαῖα Maia, Τροία Troia or Troja; so also Ἀτὰρ Ajax. For ϙ, η, ϙ, see 109.

93. II. The BREATHINGS are the SMOOTH or SOFT (spiritus lenis: '), and the ROUGH (spiritus asper: '), also called the ASPIRATE (aspiro, to breathe). The first denotes a gentle emission of the breath, such as is needed before the utterance of any initial vowel, but in most languages is not marked; the second, a strong emission, such as in English is represented by h.

a. The *rough breathing* becomes, in Latin and English, h, while the *smooth* is not written: as, Ἑκτωρ Hector, Ἐρυξ Eryx, Ῥέα Rhea (the h being placed after the r by the same inaccuracy as after the w in our *while*, pronounced *hwile*; since in both cases the breathing introduces the word).

b. One of the breathings is placed over every initial vowel. For its place over a diphthong, see 110.

c. An *initial v* has always the rough breathing to assist in its utterance (as in English an initial long u is always preceded by the sound of y; thus, ὕς, ὕμεις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὅμμες, ὅμμι, ὅμμε.

d. An *initial p* requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing: as, ῥέω. When *p* is doubled, the first *p* has the smooth breathing, and the second the rough (in Latin *rrh*): as, Πύρρος Pyrrhus. Some excellent editors, however, notwithstanding old usage and Latin analogy, now write *pp* without the breathings: thus, Πύρρος.

e. Except over *pp*, the breathings are now written only over initial letters; though in some inscriptions the aspirate is found in the middle of words, and the Latin has such forms as *enhydriis*, *polyhistor*, *Polyhymnia*, from ἐνυδρίς, πολυῖστωρ, Πολύμνια. See 141 a.

94. III. The ACCENTS are the ACUTE (´), the GRAVE (`), and the CIRCUMFLEX (¨ or ^). For their use, see Prosody. See also 5.

95. IV. The MARKS OF PUNCTUATION are the **COMMA** (,); the **COLON** (:), taking the place of our colon and semicolon; the **PERIOD** (.); and the **NOTE OF INTERROGATION** (;), which has the form of ours (!) inverted.

To these some editors have judiciously added the **NOTE OF EXCLAMATION** (!).

96. V. OTHER CHARACTERS. a. **CORONIS** and **APOSTROPHE**. The mark ('), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the **CORŌNIS** (κορωνίς, *crooked mark*), or *mark of crasis*, and at the *end*, the **APOSTROPHE** (124 b, 127): as, ταῦτά for τὰ αὐτά, ἀλλ' ἐγώ for ἀλλὰ ἐγώ.

b. The **HYPHEN**, **DIERESIS**, **DASH**, and **MARKS OF PARENTHESIS** and **QUOTATION** are used in printing Greek as in English.

c. Among the other signs used by critics and editors are **BRACKETS** [,] to enclose words of doubtful authenticity; the **OBELISK** († or —), to mark verses or words as faulty; the **ASTERISK** (*), to denote that something is wanting in the text; and **MARKS OF QUANTITY**, viz. (˘), to mark a vowel or syllable as *long*; (˘), as *short*; (˜ or ~), as *either long or short*.

d. The **HYPODIASTOLE** (ὑποδιαστολή, *separation beneath*) is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics τέ and τι: as, ὁ, τε, τὸ, τε, ὁ, τι, to distinguish them from the particles ὅτε, ὅτε, ὅτι. It is now commonly and wisely omitted, and the enclitic merely separated by a space.

HISTORY OF GREEK ORTHOGRAPHY.

97. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

a. According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes long before the Trojan war. In illustration, we present in § 2 the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing by the side the corresponding Greek letters, and also the Latin, which have been adopted for our own language. In all these alphabets, however, there was much change in the forms of the letters. It will be noticed that most of the names in the Oriental alphabet, when transferred to the Greek, require modification in accordance with the law respecting final letters (160), and that this is commonly effected by adding **a**.

b. These names, which seem meaningless in the Greek, were in the original alphabet significant, denoting visible objects; and the letters representing the first sounds in the names seem to have been formed in imitation of these objects. The words *Aleph*, *Beth*, and *Gimel*, for example, signify *ox*, *house*, and *camel*; and characters to represent their initial sounds, A, B, G, were obtained by rudely imitating the head of an ox, a house, and a camel. Such appears to have been the origin of alphabetic writing; though afterwards, for the convenience of the writer, the forms of the letters were so modified that much of the original resemblance was lost.

98. This borrowed alphabet received in the course of time important modifications.

a. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which, as representing various breathings or aspirate sounds, were nearest akin to vowels; viz. A, E, F, H, I, and O. This transition appears to have taken place in no arbitrary manner, but in general as follows: A, as the deepest and most open breathing, naturally passed into the deepest and most open of the vowels; E and H, as weaker and stronger forms of the more open palatal breathing, became signs of the shorter and longer sounds of the more open palatal vowel *e*; in like manner, the closer palatal breathing I passed into the closer vowel *i*, and the labial breathing F into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); O appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*.

b. The aspirate use of E and F still continued for a period, and hence these letters when employed as vowels were distinguished by the term *ψιλόν*, *smooth*; thus, *Ε ψιλόν, *Τ ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of H prevailed still later, even to the period of the highest Greek refinement, and when at length it had wholly yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and ‡ for the smooth breathing. These marks were abbreviated to † or ‡, and were afterwards rounded to their present forms, " . To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

c. To the Phœnician alphabet the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω, naturally placing them at the end. In distinction, the short *o* was now termed *Ο μικρόν, *small O*; and the long *o*, *Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them: thus, Φι, Χι, as, in English, *be*, *ce*.

d. In the softening of the language, the labial breathing F, and also Ϙ and ϙ, which were only rougher forms of K and Σ, fell into disuse, and these letters were retained only as numeral characters; F and Ϙ in their proper places in the alphabet, but ϙ at the end. The Latin alphabet, which ours here follows, dropped ϙ, but retained the other two, F and Q, in their proper places.

San has also been named Σαυρι (150 a), as the *S* which partook of the form of π. This falling out, its place in the alphabetic order was occupied by the other sibilant Σ, and the place of Σ again by Ξ.

e. F (also named from its form the *Digamma*, i. e. the double Gamma) is still found upon some inscriptions and coins, and performs an important office in the explanation of the forms of the language. Its restoration by Bentley to the Homeric poems has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. It was retained by the Æolians after it was dropped by others, and has hence been called the *Æolic Digamma*.

f. The alphabet was completed, according to tradition, by the poet Simonides of Ceos, about the time of the Persian War. In its complete form it was first adopted by the Ionians (83), and hence termed *Ἰωνικὴ*

Wrong
See Soph.
Lex. Comp.
Peile, § 4
L. Syntax.
2d ed., p.
218.

γράφματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403. The alphabet of twenty-one letters, which the Athenians had before used, was termed, in distinction, Ἀττικὰ γράμματα.

g. The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουστροφηδόν, i. e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period, the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

h. That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (85 a).

CHAPTER II.

FIGURES AFFECTING LETTERS AND SOUNDS.

99. The letters and sounds in words are subject to many changes, called **FIGURES**, as affecting the *form* of the word.

a. These changes may be either *euphonic*, *poetic*, or *dialectic*.

Speech is easiest and most agreeable, when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; when words begin and end easily and agreeably; and when the discourse has a proper flow and rhythm. Hence,

b. Euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant); to reduce the openness of vowels (107, 114–116); to secure a proper rhythm; and to prevent excessive or undesirable combinations of consonants, and difficult or less agreeable modes of beginning and ending words.

100. In the earliest Greek of which we have traces, the prevalent method of preventing hiatus was by the insertion of consonants; particularly F and Z (as in Latin *v*, *b*, and *r*), but also Δ, Φ, &c. In the progress of the language, these inserted consonants extensively dropped out, and the more rapid method by contraction prevailed.

a. In some cases, vowels were simply omitted to prevent hiatus, or to promote rapidity of speech.

b. Compare, in Latin, the use and omission of *v* in the complete tenses, as *amavissem* and *amassem*; of *b* in the Dative plural, as *-abus* and *-is*

in Declension 1, *-obus* and *-is* in Dec. 2, *-ibus* and *-is* in Dec. 3; of *r* in the Genitive pl. and in the Infinitive, as *-arum* and *-um*, *-orum* and *-um*, *-erum*, in Dec. 1, 2, 5; *-um*, *-uum*, in Dec. 3, 4; *amare*, *amari*, *regere*, *regi*, in the Infinitive.

101. To give to the discourse a proper flow and rhythm, especially in poetry, syllables are lengthened or shortened, united or resolved.

a. Syllables are lengthened by changing short vowels to long, or by adding consonants; and are shortened by changing long vowels to short, or by dropping consonants.

102. To prevent undesirable combinations of consonants, or modes of beginning and ending words, letters are dropped, added, changed, and transposed.

a. The names below ending in *-thesis* and *-æresis* are derived from compounds of *τίθημι*, *to put*, and *αίρω*, *to take*.

b. In applying the figures, the common form of a word is sometimes taken as the standard, when this may itself have undergone some change from the original. Thus *ἀπ* is considered an apocope form of *ἀπό*, *from*, though *ἀπ* may perhaps be the earlier form. Compare the Lat. *ab*.

103. FIGURES (see § 6). *Addition and Subtraction.* a. Prothesis (*πρό*, *before*; less properly Prosthesis) *adds* one or more letters at the *beginning* of a word; Epenthesis (*ἐπί*, *to*, *ἐν*, *in*), in the *middle*; and Paragoge (*παράγωγή*, *a bringing beside*), at the *end*: as, *χθές ἐχθές*, *heri, yesterday*; *ἄνθρωπος ἄνδρως* (18); *εἴκοσι εἴκοσιν*, *twenty*.

b. By the *extension* of a vowel is meant its repetition, either in whole or in part, either before or after: as, *ἐ ἐέ*, *himself*, *φῶς φῶως*, *light*, *ἦ ἦέ*, *or*.

c. Aphaeresis (*ἀπό*, *from*) *takes* one or more letters from the *beginning* of a word; Syncope (*συγκοπή*, *abridgment*), from the *middle*; and Apocope (*ἀποκοπή*, *a cutting off*), from the *end*: as, *λείβω εἴβω*, *libo, to pour*; *πατέρος πατρός*, *patris* (18); *ἀνά ἄν*, *up*.

d. One form of Apocope has received the special name of *Apostrophe* or *Elision* (117).

104. *Exchange.* Metathesis (*μετά*, *among*, *interchangeably*), or Transposition, *changes the order* of letters; and Antithesis (*ἀντί*, *instead of*) *substitutes* one letter for another: as, *ἔδαρθον ἔδραθον*, *τάσσω τάττω*.

a. When one letter thus becomes the same with an adjoining letter, the change is called *Assimilation*: as, *συνλεγω συλλέγω*, *to collect*.

105. *Union, &c.* a. Synæresis (*σύν*, *together*) *unites* two vowels (and thus two syllables) into one; and Diæresis (*διά*, *apart*), or Resolution, *divides* one vowel into two: as, *νόος νοῦς*, *mind*; *παῖς παῖς*, *boy*.

b. Synæresis is divided into *Contraction*, *Crasis*, and *Synizesis* (117).

c. Systole (*συστολή*, *a drawing in*) *shortens* a long vowel; and Diastole (*διαστολή*, *a drawing out*) *lengthens* a short one: as, *ἑταῖρος ἑτάρος*, *comrade*, *ξένος ξείνος*, *stranger*. For Precession, see 107, 113s.

CHAPTER III.

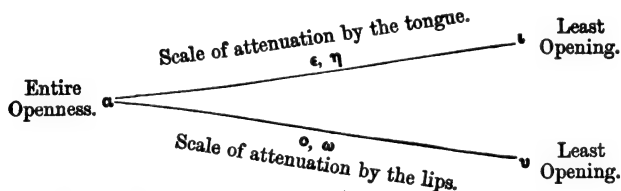
VOWELS.

106. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

a. Of three vowels, the short and long sounds are represented by the same letters (α , $\bar{\alpha}$; ϵ , $\bar{\epsilon}$; υ , $\bar{\upsilon}$); but of the other two, whose long sounds occur far more frequently, by different letters (η , $\bar{\eta}$; ω , $\bar{\omega}$).

b. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ϵ and ω the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and α , ι , and υ the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

107. There is strong evidence, that, in general, these vowels were pronounced nearly as follows: α like a in *far*, *fast* (not as in *fate*); η , ϵ , like e in *they*, *then* (not as in *mete*); ι like i in *machine*, *pin* (not as in *pine*); ω , \circ , like o in *note*, *obey*; υ like u in *rule*, *full* (afterwards becoming closer, more like u in *tube*, or the still closer French u or German \ddot{u}). They may hence be thus placed upon a *scale of precession* or *attenuation*.



a. In general, ι and υ are termed the *close*, and the others the *open* vowels; but α is more open than ϵ and ω , and ι is somewhat closer than υ .

b. There is a strong tendency, in the progress of language, towards the attenuation, or closer pronunciation, of the open, especially the long open vowels (99). This change would be represented on the scale above by a moving forward of the vowel from the left to the right; and hence has been called *precession* (*præcessio*, *going forward*). Thus the open α of the old Greek became η in the refined Ionic; and this again in the Modern Greek has passed (as also υ , ϵ , η , ω , and ι) into the closer sound of ι .

108. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel, is always *ι* or *υ*.

a. A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

b. These combinations can be only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ωυ* scarcely occurs, except in the Ionic dialect.

109. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *Iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. It is not represented in Latin, except that, in a few compounds of *φδῆ*, *φ* becomes *æ*. Thus, *Ἄιδης* or *ἄιδης* Hādēs, *Θρηῖσσα* Thressa, *Ἦι* or *ῆ*, *where*, *ᾠδῆ* or *φδῆ* ōdē, *song*; but *τραγῳδία* tragœdia, *tragedy*.

a. Editors vary in the use of the *ι* subscript, from different views of etymology, &c.: as, contract infinitive *τιμᾶν* or *τιμᾶν*, adverbial datives *δρη* or *δρη*, *Ἀθήνησι* or *Ἀθήνησι*. So some have improperly written *ἐφῆνα*, *πέφῆνα* (40, as if made directly from *φαίνω*, instead of the root *φασ-*), and other like forms.

b. The *ι* in these diphthongs appears to have been either written in the line or (often) wholly omitted, till about the twelfth century, when it began to be written beneath.

110. In diphthongs, except the three just mentioned (*α η*, and *φ*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels: as, *αἰτή* herself, but *αῦτή* cry; *ἦδα* he spoke, but *ῆυσε* he shouted; *Ἄιμων* (ἄ) Hæmon, but *Ἄιδης* (ἄ).

a. If two vowels which might form a diphthong are pronounced separately, the second is commonly marked, as above, with a diæresis; though the place of a breathing, accent, or *ι* often renders this needless, and it is then omitted by some: as in *δντή*, *ιχθύι*, *ληϊζόμεν* (109).

b. In the table (4), the vowels, simple and compound, are divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c.; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. Vowels of the same class are termed *cognate*; and those of the same order, *co-ordinate*.

111. SYLLABICATION. In Greek, a word has as many syllables as it has simple vowels or diphthongs: *ποιέει* has four.

a. The last syllable in a word is termed the *ultima* (ultimus, *last*); the last but one, the *penultima* or *penult* (pene, *almost*); and the last but two, the *antepenultima* or *antepenult* (ante, *before*).

b. In the syllabication of a word, any consonant between two vowels is now joined by most editors with the latter; and so even two or more consonants, — unless the first is a liquid, or the same with the second, or a smooth mute before its cognate rough, when it is joined with the former vowel (except in the case of $\mu\nu$): as, ἐ-ψη-φί-σμε-θα, ἀ-στρά-πτω, ἐ-μνή-σθην · but ἐρ-γον, ἀν-τρον, δγ-χι (137 c), ἱπποσ, τάσ-σω, Βάχ-χος.

c. Words joined by crasis or elision are here regarded as a single word: as, ἀλ-λ' οἰ-δ' ὅ-τι · so, in composition, ἐ-πεί-νεμι (ἐπεί, ἀνά, εἰμι). But the elements of a compound word not so joined are here treated as separate words: as, συν-εἰσ-εἰμι.

112. A vowel preceded by a consonant is said to be *impure* (impūrus, *mixed*, sc. with the consonant sound); otherwise, it is said to be *pure*.

a. The same distinction is made in affixes beginning with a vowel; and even the word itself and its stem are termed pure or impure, according as these affixes are preceded by a vowel or consonant. Thus, in *σύνος* (14) the *o* and affix *cs* are pure, and the same term, by an extension of its use, is applied to the word and its stem *σν-*; while in *γυνός* (17) the *o* and *cs* are impure, and the word itself and its stem *γυν-* are so termed.

113. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

a. These changes, besides their agreeable effect, diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus and lessening the number of syllables.

I. PRECESSION OF VOWELS.

114. The great tendency in Greek to the attenuation of vowel sounds shows itself,

1.) In the interchange of vowels.

a. Precession especially affects *a*, as the most open of the vowels, changing it, when short, to *e* and *o*; and, when long, to *η*, and sometimes to *ω*.

b. Hence, these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs *τρέπω* to *turn*, *στρέφω* to *twist*, we find the stem in three forms, *τραπ- τρεπ- τροπ-*, *στραφ- στρεφ- στροφ-*, as in the Eng. *speak, spake, spoken*, or in the equivalent Germ., where precession is carried still further, *spreche, spricht, sprach, gesprochen*; and in *ρήγνυμι* to *break*, we find the forms *ραγ- ρηγ- ρωγ-* (cf. *frango, fregi*). The change extends to diphthongs: thus, in *πείθω* to *persuade*, the forms *πειθ-* and *πειθ-*; *σπεύδω* to *hasten*, *σπουδή* *haste*; *μεσάγαια* and *μεσόγαια*, *interior*.

c. This interchange is also illustrated by the connecting vowels in-

serted in the inflection of words. Thus, in Dec. 1, the connecting vowel is *α*, but in Dec. 2, *ο*, for which in one case *ε* appears (12). In the Indicative active, the connecting vowel in the Aorist and Perfect is *α* (passing, however, into *ε* in the 3d pers. sing. ; compare the Imperative λύσον) ; while in the Present, Imperfect, and Future, it is *ο* before a liquid, but otherwise *ε*. So, in the Aor. optative, we find both *αι* and *εαι*. See 35.

d. The change of *ε* to the closer *ι* abounds especially in stems of the third declension : as, *παλε- πόλις*, *city*. Cf. *ἦκω* and poet. *ἴκω*, *to come*. The use of *υ* for *ο* or *ω* is especially Æolic : as, *ὄνομα ὄνυμα*, *name*, *χελώνη χελύνη*, *tortoise*.

e. Precession appears extensively in the comparison of the dialects, and of the Modern Greek with the Ancient (130, 107 b).

115. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

a. The long vowel is regarded as the short vowel doubled ; that is, *ā, η, ω, υ, ī = āā, ēē, oo, ūū, īī*. In the formation of words, therefore, the lengthening of a short vowel, or the union of two short vowels of the same class, should produce the cognate long. The close vowels obey this law : as, *Χίος Χίος*, *a Chian*, *μαγάδ(ῃ)ι* vii. 3. 32, (*ῃυ*) *ἔβρυκα*, *I have insulted*. Cf. Lat. *otii otī*, *curruum currūm*. But through precession, which especially affects the long open vowels, *ā*, unless it follows *ε, ι, ρ*, or *ρo*, is usually lengthened, not to *ā*, but to the closer *η* ; and *ēē* and *oo* commonly form, not *η* and *ω*, but the closer diphthongs *ει* and *ου*, which are hence termed the *corresponding diphthongs* of *ε* and *ο*. Cf. Lat. *amaam amem* (43).

b. Contraction more frequently exhibits some attenuation of vowel sound. See 118 a. This naturally appears less in the earlier than in the later contractions, and less in the ruder than in the more refined dialects. See 121 e, 131.

c. Compare the law for the formation of diphthongs, requiring the voice to pass from a more open to a closer sound (108).

116. In Latin inflection, through precession and the interchange of kindred vowels, *e* takes extensively the place of *a* ; *i* of *ε, α, ο, οι, αι*, and even *α* ; and *u* of *ο* and *ω* ; and they are often similarly contracted. This must be kept in mind, in comparing affixes and contractions. Thus, *-as-es, -os-is, -ων-um*, Dec. 3 ; *-aus-is*, Dec. 1 ; *-oi-i, -ois-is, -os-us, -ov-un*, Dec. 2 ; and in verbs, *-as, -a* (Bœot. *-is, -i*), *-is, -it, -ομεν* (Dor. *-ομες*) *-imus, -ere-itis, -εται-itur, -ονται-untur, -a* (in Perf. and Aor.) *-i, -ασθα-isti*. See 13, 36.

II. UNION OF SYLLABLES.

117. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word ; B. CRASIS (*κρασις*, *mingling*), which unites the *final* and

initial vowels of successive and closely connected words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

a. All these forms may occur in the composition of words.

b. In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* (συνίζησις, *placing together*), or *synecphōnēsis* (συνεκφώνησις, *pronouncing together*). Here, the first vowel (which may have commonly had a kind of semivowel force, like our *y* and *w*) is in most instances an *E* vowel; more rarely *ι*, *α*, &c. E. g. (using a mark employed by grammarians) πῶλ(ω)ς (as if pron. *polyōs*).

A. CONTRACTION.

118. Contraction takes place in three ways; (a) by *simple union*, when *ι* or *υ* simply unites with the preceding vowel to form a diphthong, as *οι* *οι*; (b) by *union with precession*, when the second vowel passes into *ι* or *υ*, and then forms a diphthong with the preceding, as *εε* *ει*, *οο* *ου*; and (c) by *absorption*, when one vowel is simply lost in the other, which, if before short, now of course becomes long (including the case in which both vowels are of the same class, 115 a), as *εα* *η*, *οα* *ω*, *αα* *ᾶ*.

d. In the following general rules, *α*, *ε*, and *η* are regarded as including the cognate diphthongs in *ι*. For the mode of writing *ι*, when contracted with *α* long, *η*, or *ω*, or absorbed in these, see 109.

e. In the examples below, and in others similarly printed, the letters or syllables which receive the change are inclosed in parentheses, and the result of the change follows in full-face type; so that, in reading the forms of the word before and after the change, we first omit the full-face letters, and then the letters in the parentheses; thus, *ῥ(ᾱ)ϊστος* is an abridged mode of representing that "*ᾱ* becomes *ι*, as *ῥᾱϊστος* *ῥᾱστος*."

119. GENERAL RULES. I. Two vowels which can form a diphthong unite without further change: as,

γέν(ει)α, ἡχ(δι)οῖ (19); ῥ(ᾱ)ϊστος *easiest*, Θρ(ῆ)ῆσσα, λ(ώ)ϊστος *best*, νεκ(υῖ)νι (Epic), γῆρ(ᾱ)ι (so Thiersch, Bekker, Kühner in his latest grammar, &c., while others have written γῆρα, as if *ι* were absorbed).

120. II. (a) *α*, before an *E* sound (§ 4), absorbs it; but, (b) after an *E* or another *A* sound, is itself absorbed. (c) *α*, or (d) *η*, with an *O* sound, forms *ω*. Thus,

(a) τιμ(αε)ᾱ, τιμ(αει)ᾱ, τιμ(αη)ᾱτε, τιμ(αῆ)ᾱ (42); (b) γέν(εα)η, γέρ(αα)ᾱ (19), λύ(εαι)η, λύ(ηαι)η (37); (c) τιμ(αο)ῶμεν, τιμ(αω)ω, τιμ(αοι)ῶ,

τιμ(δου)ῶ (42), ἡχ(ῶ)ᾶ, ἡρ(ῶα)ῶ (19), (οὐα)ᾶρός (17; while, in the Nom. sing., οὐας becomes οὐς by an absorption of the α, or by precession from the Dor. ὠς); (d) δηλ(δῆ)ῶτε (42), διδ(δῆ)ῶ (45), ν(ῆο)ῶδός toothless. Cf. Lat. lyr(āē)ḁ, am(āē)āre, am(āē)ābam, am(ao)o, c(āā)ōgo, am(ai)āte (116).

e. In Dec. 1, and the plural and dual of the common Dec. 2, contraction imitates the forms of uncontracted words; but in the Attic Dec. 2 (200), it has ω throughout: as, χρυσ(έα)ῆ and διπλ(δῆ)ῆ, -ῆς, -ῆ, -ῆν, -αῖ, &c. (23; cf. φῶῆ, 15); δστ(έα)ᾶ (16); ἀγῆρ(αα)ῶ (22).

f. After a vowel, εα commonly becomes α; as Πειραι(έα)ᾶ (220 e), Ἑρακλέ(εα)ᾶ (19); but adjectives in -ιῆς and -υῆς vary in the neuter pl.: as, from ὑγιῆς sound, εὐφυῆς clever, ὑγι(έα)ᾶ and -ῆ, εὐφυ(έα)ᾶ and -ῆ.

g. In the purer Attic, η takes the place of α in the contract forms of four every-day verbs: πεινᾶω to hunger, διψᾶω to thirst, χράω to supply need, and ζάω to live: as, πειν(αει)ῆ, χρ(αε)ῆσθαι. Add κνᾶω to scratch, σμᾶω to smear, and ψᾶω to rub.

h. In the liquid Aorist, and in the Subjunctive and Imperative of verbs in -μι, αε and αη commonly become η, unless ι or ρ precedes: as, ἐφῆρα, ἐπιδάνα (152); ἰστ(άη)ῆ, δρ(άη)ῆ, ἰστ(αε)ῆ (45).

i. When α long is contracted with an O sound, there is usually inserted before the ω an ε, which, however, is not treated in the accentuation as a distinct syllable (cf. 117 b): as, νᾶός (νως) νεός (16), Μενέλ(δος)εως, Ἀρτελ-δ(αο)ῶ (197). So sometimes, chiefly in the Ion. (135 a, 322), when the α is short.

121. III. (a) εε becomes ει. (b) ε or ο, with ο, forms ου; but (c) with other O sounds is absorbed. (d) In other combinations not already given (119, 120), ε is absorbed. Thus,

(a) φιλ(εε)ει, φιλ(εει)ει (42), πόλ(εες)εις (19), κλ(είες)εις (207); (b) φιλ(εο)ομαι, δηλ(αε)ου (42), Ὀπ(οεις)οὐς (17), ν(όος)ους (16); (c) φιλ(έω)ῶ, φιλ(έοι)οι, φιλ(έου)οῦ, δηλ(δω)ῶ, δηλ(δοι)οι, δηλ(δου)οῦ (42), δστ(έφ)φ, ν(όφ)φ (16); (d) φιλ(έη)ῆτε, φιλ(έη)ῆ (42), τιμ(ῆεις)ῆς, τιμ(ῆεν)ῆν (207 c), ἰχθ(ύε)ῖ (19), (έαν)αἰτού (27).

e. In the dual of Dec. 3, εε becomes η: as, γέν(εε)η (19). So, in the older Attic writers, in the Nom. plur. of nouns in -εις: as, ἱππέες ἱππῆς (by some incorrectly written -ῆς, 109 a) Th. 6. 68, instead of the common ἱππεῖς. Cf. Lat. rēē rē, mon(ēē)ēre. For (αε)υ, see 233 c.

f. With the absorption of ε, compare that of ι in Lat. (116), as shown in 13, 43.

122. SPECIAL RULES. 1. α, taking the place of ν before σ (156) is contracted like ε: as, in the affixes of the Accusative pl., (-ους -oas) -ους, (-avs -aas) -ās (13; cf. Lat. -oms -ōs, -ams -ās). Hence, in Dec. 3, the contract Nom. and Acc. pl. agree in form: as, πόλεες and πόλεας πόλεις, ἰχθίες and ἰχθύας ἰχθύς (19), μείζους (22); cf. Acc. βόας βοῦς, οἶας οἶς (19). So, in Lat., Nom. and Acc. pl. sues, fructus, res. See 156.

a. By a similar contraction with βόας βοῦς, we find also νᾶας ναῦς (19), γράας γραῦς; and in late writers, even Nom. pl. ναῦς. For χοῖᾶς χοῖς, see 220 e; for Κλήμης, Οὐάλης, 205 c.

123. 2. In a few cases, the first vowel of a diphthong in ε is absorbed, and the ε retained. Thus, (a) in verbs in -εω (not -ωμι), οι and οη become οε : as, δηλ^οει δηλο^ι, δηλό^η δηλο^ι (42). (b) In the 2d pers. sing., the affix -εαι becomes not only η (120 b), but, as a special Attic form, -ει : as, λυ^εαι λυ^η and λυ^{ει} (37). (c) In a very few roots, αι becomes αι, as δεικ^ης αικ^ης, *unseemly*.

d. For special contractions in the affixes of declension, see 7, 13 ; in the augment and reduplication, 7, 278 a.

e. **REMARK.** Contraction is omitted in many words in which it might take place according to the preceding rules, particularly in nouns of the third declension, and in dissyllabic verbs in -εω ; and other forms of contraction occur in the dialects, or rarely in the common language.

B. CRASIS.

124. Crasis (1), for the most part, follows the laws of contraction, disregarding however an ε *final*, which according to the best usage is not even subscribed. But often (2), without respect to these laws, a final, or (3) an initial vowel is entirely absorbed.

a. See examples below of these three forms, chiefly marked with corresponding numbers. The first word, as the less important, is commonly most affected. Hence the rule above respecting ε.

b. Crasis prevails most in Attic poetry. It is commonly indicated (96) by the coronis (´), except when this mark is excluded by the rough breathing : as, τάμ^εδ, ούμ^οοι. When an initial vowel has been simply absorbed, the words are more frequently separated in writing : as, οί´μ^οοι. The same is sometimes done, when a final vowel has been absorbed. Hence, cases are often referred to *aphæresis* and *apostrophe*, which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see 161. For the accent, see Prosody, 773.

125. The principal words in which the final vowel is subject to crasis are the following :

a.) The article ; in which (as in the particle τοί, 126 γ) the second form prevails before α : as,

(1) ὁ ἐκ, becoming by crasis οὐκ · ὁ ἐπ^ι, οὐπ^ι · οἱ ἐμ^οοι, οὐμ^οοι · ὁ θρ^ονις, οὐθρ^ονις · τῇ ἐμ^η, τῇμ^η. (2) ὁ ἀν^ηρ, ἀν^ηρ (less Att. ὠν^ηρ) · τῷ ἀνδ^ρι, τάνδ^ρι · ἡ ἀρε^ητή, ἀρε^ητή · αἱ ἀγαθ^{αι}, ἀγαθ^{αι} · τοῦ αὐτοῦ, ταῦτοῦ · τοῦ ἡμετέρου, θῆμετέρου. (3) ὁ οἶνος, ὦνος · οἱ ἐμ^οοι, οἱ´μ^οοι · τοῦ ὕδατος, θούδατος.

a. The *neuter forms* τό and τά are especially subject to crasis : as (1) τὸ ἐναντίον, τούναντίον · τὸ ἰμάτιον, θοιμάτιον · τὸ ὕδωρ, θούδωρ · τὰ ὅπλα, θούπλα. (2) τὸ ἀληθές, τάληθές. (3) τὰ αἰσχρά, τήσχρά.

b. In crasis with the article, ἔρεπος, *other*, retains the old form ἄρεπος :

as, (2) ὁ ἕτερος, ἄτερος· τὸ ἕτερον, θάτερον· τοῦ ἐτέρου, θάτερον· τῷ ἐτέρῳ, θάτέρῳ.

126. β.) The *conjunction* καί, and : as,

(1) καὶ ἄν, κἄν· καὶ ἐν, κἄν· καὶ ἕτερος, χἄτερος· καὶ εἶτα, κἄτα· καὶ ὁ, χῶ· καὶ οἱ, χῶ (2) καὶ εἰ, κεῖ· καὶ οὐ, κοῦ· καὶ ὑπό, χυπό. (2, 3) καὶ ἡ ἀγχοῦσα, χῆγχοῦσα.

γ.) The *preposition* πρό (chiefly in composition before ε and ο unaspirated); the *interjection* ὦ (especially before α); and a few other *particles* : as,

προῖδωκα, προῖδωκα, πρόοπτος, προῖπτος (ἐ-, ὀπ-)· πρό ἔργου, προῦργου· ὦ ἀγαθέ, ὦ γαθέ· ὦ ἀνθρώπε, ὦνθρώπε· ἦτοι ἄρα, ἦτᾱρα· μέντοι ἄν, μεντᾱν· οὔτοι ἄρα, οὔτᾱρα· εἰ μὴ ἔχοιμι, εἰ μὴ ᾿χοιμι· μὴ εὖρω, μὴ ᾿δρω· μηδέπω ἔν, μηδέπω ν· ποῦ ἐστιν, ποῦ σιν.

δ.) Some forms of the *pronouns* : as,

ἐγὼ οἶδα, ἐγῶδα· ἐγὼ οἶμαι, ἐγῶμαι· μοι ἐδόκει, μοῦδόκει· σοὶ ἐστιν, σοῖστιν· δέφῳρει, οὐφῳρει· οὐ ἔνεκα, οὔνεκα· ὅτου ἔνεκα, ὀδοῦνεκα· ἃ ἄν, ἄν· ἃ ἐμέ, ἀμέ.

C. APOSTROPHE, OR ELISION.

127. Apostrophe affects the short vowels ᾱ, ε, ι, and ο (in monosyllables only ε); and sometimes, in poetry, αι in verbal affixes (chiefly passive) where it is treated as short in accentuation : as,

Τόδ' ἐστ' ἐκείν' αἰνυγμ' δ' προσπόλου κλώω Eur. Hel. 788. Κλαύσει' ἄρα (κλαύσεται ἄρα) Ar. Th. 916. Ἐρχεθ' ὥς (ἐρχεται, 161) Ib. 1178. Κολάσ' ἔξεστι (κολάσαι, Inf. act.) Nub. 7. In Tragic dialogue, the elision of αι is rare : Λειψθήσομ' ἦδη Soph. Ph. 1071.

a. For the sign of apostrophe ('), which has the same name with the figure, see 96. For the accentuation, see Prosody.

128. Elision is most common,

a. In the prepositions, and other particles of constant use : as, ἀφ' ἐαυτοῦ (ἀπὸ, 161), ἐπ' ἐκείνον, κατ' ἐμέ, ἀλλ' ἐγώ, ἄρ' οὖν, γ' οὐδέν, μάλ' ἄν, ὅθ' ὁ (ὅτε ὁ), τάχ' ἄν. So, in composition (where the sign ' is omitted), ἀνέρχομαι, διελαύνω, πάρειμι, ἀμπέχω (ἀμφὶ ἔχω, 159 d), ὅταν.

b. In a few pronouns, and in some phrases of frequent occurrence : as, τοῦτ' ἄλλο, ταῦτ' ἦδη· γένοιτ' ἄν, ἔσθ' ὅπου (ἔστι), λέγοιμ' ἄν, οἷδ' ὅτι, φήμ' ἐγώ.

129. a. Elision is less frequent in ι, than in the other short vowels above mentioned. Particularly, it is not elided by the Attics in περί, ἀχρι, μέχρι (§ 164), or ὅτι (which might then be confounded with ὅτε); or, except rarely in poetry, in the Dat. sing., which might then be confounded with the Acc. The forms which take ν *paragogic* (163) are not elided in prose, except ἐστὶ· and in the Dat. pl., not even in Attic poetry.

b. Elision is least frequent in Ionic prose. In Attic prose, it is found

chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided and the metre so governs, its use is far more extended; and here an especial freedom belongs to Comic and Epic verse (135 b). In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts; and doubtless in Greek, as in English, a vowel was often written which was elided in speaking.

c. On some points in crasis and elision, critics differ. Thus, some regard the enclitics *μολ*, *σολ*, and *τολ*, and the possessive pronoun *σός*, as affected by elision in Attic poetry; but others, only by crasis. See 124 b.

d. Both elision and the absorption of a vowel by crasis may occur at those minor punctuation-marks which the voice disregards; and in poetry, are sometimes permitted at the more important marks, even where the speaker is changed: as, *νῆ Δί'*, *ἔφη* Mem. 2. 7. 4; *ἤξω* · *πὶ τοῦτοις* Eur. Rh. 157; *τοῦπ' ἐμ'*. *El.* § Id. Or. 1345.

DIALECTIC VARIATIONS.

130. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

I. PRECESSION prevailed most in the soft Ionic, and least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

a. Long *α*, for the most part, is retained in the Dor. and Æol., but in the Ion. passes into *η*; while the Att. preserves a mean: as, Dor. *ἄμέρᾱ*, Att. *ἡμέρᾱ*, Ion. *ἡμέρη* · Dor. *δᾱμος*, *πᾱγά*, *ὠκύτᾱς*, Att. and Ion. *δῆμος*, *πηγή*, *ὠκύτης* · Dor. and Att. *σοφίᾱ*, *πρᾱγμα*, Ion. *σοφίη*, *πρήγμα*. So, even in diphthongs, Ion. *νηῦς*, *γρηῦς*, for *ναῦς*, *γραῦς*, and in Dat. pl. of Dec. 1, *-ησι*, *-ης*, for *-αῖσι*, *-αῖς*. The use of long *α* produced, in great measure, the Dor. feature called *πλατειασμός*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (85 c).

b. Short *α* is retained by the Dor. and Æol. in some words, where, in the Att., it passes into *ε*; and in some (particularly verbs in *-ᾶω*) by the Att., where it becomes *ε* in the Ion. Thus, Dor. *τράφω*, *φράσι*, *δά*, *γά*, Att. *τρέφω*, *φρεσί*, *θε*, *γέ* · Att. *ὀράω*, *τέσσαρες*, *ἄρσην*, Ion. *ὀρέω*, *τέσσερες*, *ἔρσην*.

c. As the long of *ε* and *ο*, or the contraction of *εε* and *οο* or *οε*, the stricter Dor. prefers the long vowels *η* and *ω* to the closer diphthongs *αι* and *ου*; while, on the other hand, the Ion. is particularly fond of protracting *ε* to *αι*, and *ο* to *ου* or *οι*. Thus, Dor. *χῆρ*, *δῶλος* · Gen. of Dec. 2, *τῷ ὠρανῷ* · Inf. *εὐρῆν*, *ὕπνῳ* · for *χείρ*, *δοῦλος*, *τοῦ οὐρανοῦ*, *εὐρεῖν*, *ὕπναι*. Ion. *ξεῖνος*, *μοῖνος*, *ποῖη*, for *ξένος*, *μόνος*, *πόα*. Att. *κόρος*, *δνομα* · Ion. *κοῦρος*, *οδνομα* · Dor. *κῶρος*, *ᾠνομα*. Both the Dor. and Ion. have *ᾠν* for *οῦν*, therefore, contracted from *έον*.

d. Other examples of precession or the interchange of kindred vowels (114) are the following; in some of which, contrary to the general law of the dialects, the Ion. has a more open sound than the Att., or the Att. than the Dor. or Æol.: Att. *ᾄει*, *ᾄετός*, *ἔστιᾱ*, *θάκος*, Ion. *αἰεῖ*, *αἰετός*, *ἰστίη*, *θῶκος* · Old Att. *κάω*, *κλάω*, Ion. and Com. *καίω*, *κλαίω* · Ion. *τρά-*

πω, μέγας, μεσαμβρία, ἄρρωδew, Att. τρέπω, μέγας, μεσημβρία, ὄρρωδew · Dor. and Ep. αl, Att. εl · Dor. θνάσκω, Ion. and Att. θνήσκω, Æol. θναί-σκω · Att. στρατός, βραχέως, ἐρπετόν, στόμα, Æol. στροτός, βροχέως, ὀρπε-τον, στόμα. For nouns in -is, see 217.

131. II. UNION OR RESOLUTION. A. The CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

a. In contracting α with an O sound, the Dor. often prefers ᾱ to the closer ω; in Dec. 1, regularly. Thus, Dor. Ἀτρείδᾱ, τᾶν θυρᾶν (20 a), Ποσειδᾶν, πειᾶντι, πᾶτος, Μενέλᾱς, for Ἀτρείδου (uncontracted -ᾱς), τᾶν θυρᾶν (-ᾶων), Ποσειδᾶν (-ᾶων), πειᾶντι (-ᾶοντι), πᾶτος (-ᾶτος), Μενέλεως (-ᾶος).

b. For the contraction of εε, and οο or οε, see 130 c. With the Ionics and some of the Dorics, the favorite contraction of εο and εον is into ευ, instead of ου. This use of ευ for ου sometimes extends to cases where this diphthong results from a different contraction. Thus, φιλεῖμεν, φιλεῖ, ἐμεῦ, θέρευσ, for φιλοῦμεν (-έομεν), φιλοῦ (-έου), ἐμοῦ (-έο), θέρους (-εος) · ἐδικαίευν, ἐδικαίειν, δικαίευσι, in Hdt. for ἐδικαίου (-οε), ἐδικαίουν (-οον), δικαιοῦσι (-όουσι) · λωτεῖντα M. 283, for λωτοῦντα (-όεστα).

c. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract α with an E sound following, into η: as, ἐρώτη, σιγήη, λῆη, from ἐρώταε, σιγάειν, λάησ. Cf. 120 g.

d. In the contractions which follow the change of ν before σ (156), the Æol. often employs αι and οι for ᾱ and ου: as, Acc. pl. ταῖς τιμαῖς, τοῖς νόμοις, for τὰς τιμάς, τοὺς νόμους · Nom. sing. of adj. and part. μέλαις, τύψαις, ἐχοῖσα, for μελᾶς, τύψᾶς, ἐχουσα · 3d pers. pl. of verbs, φαῖσι, κρύπτοισι, for φᾶσι, κρύπτονσι. The Dor. has here great variety, both employing the simple long vowels, the short vowels (as though ν were simply dropped before σ), the common diphthongs of contraction (122), and the Æol. diphthongs: thus, Acc. pl. τέχνᾱς and τέχνᾱς Theoc. 21. 1; τοὺς λύκους and τῶς λύκος Theoc. 4. 11; εἰς and ἦς, οἷε; Μοῖσα, Μῶσα (Theoc.), Μοῖσα (Pind.), and Laconic Μῶα · Nom. sing. of part. φράσαις Pind. Ol. 2. 108, ἰδοῖσα Ib. 73. So, likewise, οι for ου before σ in ἀκοίωσ Theoc. 11. 78; and δίδοι for δίδου (45 a), Pind. O. 1. 136.

e. The Ion. use of ων (written by some ωῦ) for αν in a few words, appears, at least in some of them, to have arisen from a union of ο and α to form ω: thus, for ταῦτό, ἐμαντοῦ, Ion. τωτό, ἐμεινωτοῦ, from τὸ αὐτό, ἐμέο αὐτοῦ. We find also Ion. θωῦμα, τρωῦμα (yet better τρώμα), for θαῦμα, τραῦμα.

f. The Ion. in a few cases employs contraction where the Att. omits it, particularly of ση into ω: as, ἱρός, ἐβωσα, ἐνωσα, βωθέω, ὀγδώκοντα, for ἱερός, ἐβόησα, ἐνόησα, βοθήω, ὀγδοήκοντα.

132. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds: as, εῦ, Ep. εῦ, well. In the Ionic, the resolution of ει, with ε prolonged, into ηῖ, is especially common: as, βασιληῖη, κληῖς, for βασιλεῖα, κλεις.

a. The fondness of the Ion. for a concurrence of vowels leads it, in some cases, to change *v* to *a* (138) after a vowel (which, if previously *a*, now becomes *e*): as, Ἀρισταγόρεα, ἐδυνάτε, for Ἀρισταγόραν, ἐδύναντο.

133. C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *o* of the article with *a* and *ai* initial, to form *ω* and *φ*: as, τὸ ἀληθές, τῶληθές · οἱ ἄνδρες, ὠνδρες · οἱ αἰπόλοι, φῑπόλοι.

a. A few crases in Hom. and Hdt. are written by most editors with the coronis or the smooth breathing in place of the rough: as, ὁ ἄριστος, ὠριστος A. 288; ὁ αὐτός, ὠτός E. 396; οἱ ἄλλοι, ὠλλοι · ὁ ἀνθρωπος, ὠνθρωπος. Other dialectic crases are, Dor. ὁ ἐλαφος, ὠλαφος · ὁ ἐξ, ὠξ · καὶ ἐκ, κῆκ · καὶ εἶπε, κῆπε · Ion. ὁ ἕτερος, οὔτερος. The crases in Hdt., and the very few in Hom., begin chiefly with the article.

b. The concurrence of vowels in Hom. is often only apparent, as they were once separated by a Digamma; which, of course, forbade either contraction, crasis, or elision.

134. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse: as, Ion. διπλήσιος for διπλάσιος · Ion. εὐρέη, ἀπόδειξις, μέζων, ἔσσων, for εὐρεῖα, ἀπόδειξις, μείζων, ἥσσων · Dor. and Ep. ἑτᾱρος for ἐταῖρος · Æol. Ἀλκαῖος, ἀρχαῖος, for Ἀλκαῖος, ἀρχαῖος. See 130 c, 131 d.

a. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel, when lengthened in Epic verse, usually passes into a cognate diphthong: as, εἰλήλουθας A. 202, παρὰ B. 711, προῖη E. 697, εἰν α. 162, for ἐλήλυθας, παρὰ, προή, ἐν.

135. IV. ADDITION OR OMISSION. Vowels are often employed in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often add or drop a vowel, and often double a vowel or insert the half of it (i. e. the *short* for the *long*, 103 b), for the sake of the metre, particularly in *contract verbs*: as,

ἐνὶ and εἰνὶ for ἐν · ἡλέ O. 128, for ἡλεέ β. 243; κρήνον ἐέλδωρ, for κρήνον ἐλδωρ, A. 41, φάνθεν, ἡβίωσα, ὀρώ, ὀράς, γελῶντες, φῶς, ἐέ, εἰέκοσι, ἡέ, for φάνθεν, ἡβίωσα, ὀρώ, ὀράς, γελῶντες, φῶς, ἐ, εἰκοσι, ἡ.

a. The Ion. is especially fond of the insertion of *ε*: as, Gen. pl. ἀνδρέων, αὐτέων, for ἀνδρῶν, &c.; 2 Aor. inf. εὐρέειν, λιπέειν, for εὐρεῖν, λιπεῖν.

b. The use of elision is extended in the dialects: as, in Hom., to the enclitics *μοι*, *σοι*, *τοι*, *ρά* (by aphæresis for *ρα*); to *ι* in *στι* and in the Dat., both sing. and pl.; to the affix of declension *-αι* in *ὄζει* ὀδύναι A. 272; and, as some think, to *καὶ* (χ' ὅποσα occurs Anac. 43. 7).

136. In the Dor., Æol., and Ep., a particle often omits its final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require: chiefly ἄρα, ἀνά, κατά, παρά, and ποτί · rarely ἀπό, ὑπό, and (in Æol.) περί · as,

ἀρ σφωε, ἀμ βωμοῖσι, ἀγκρισις, ἀνστάς (166 a), καὶ δύναμις, καὶ πάλαια (159 f), καὶ κεφαλῆς, καὶ γόνυ, κακχεῖται, καὶ ῥόον, κάλλιπον, καμμίξας, παρ Ζηνί, πὸτ τόν, ἀππέμψει, ὑββάλλειν, πέρ σῶ.

a. When three consonants are thus brought together, the first is sometimes rejected : as, κάκτανε, ἀμνάσει, for κάκκτανε, ἀμννάσει. So, sometimes in the Doric, even before a single consonant : as, καβαίνων.

b. In some of these words, the final vowel was probably a euphonic addition to the original form (102 b). Compare ἀπό and ὑπό (which has also the poetic form ὑπαί) with the Lat. *ab* and *sub*. The old form πρὸτ, in accordance with the rule (160), became πρὸς and προτί, whence the Dor. and Ep. ποτί.

c. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in 160. Compare 165 d. The two words are often written together, even when there is no composition : as, καδδύναμις, ποττόν.

d. Some of these forms even passed into the Att. and into Ion. prose : as, κατθάρης Eur. Or. 308, ἀμβατών Mem. 3. 3. 2, ἀμπαύονται Hdt. 1. 181.

CHAPTER IV.

CONSONANTS.

137. The Greek has eighteen CONSONANTS, represented by seventeen letters.

a. In § 4, these consonants are arranged in CLASSES according to the organs which give them their distinctive character, as LABIALS, or lip-consonants, PALATALS, or palate-consonants, and LINGUALS, or tongue-consonants. They are also arranged in ORDERS, according to the method in which they are made by these and assisting organs, as SMOOTH MUTES, made by a simple closure of the organs ; MIDDLE MUTES, so called as intermediate between the smooth and rough ; ROUGH MUTES, or ASPIRATES, in which the breath is sent strongly through the organs partially closed ; SPIRANTS (spirans, *breathing*), similarly formed, but with the organs more open, — one of these specially called a *sibilant*, from its hissing sound ; DOUBLE CONSONANTS, or *compound sibilants*, so named as combining a mute and simple sibilant ; NASALS, in which the passage through the mouth is closed, and the voice is sent through the nose ; and FLUENTS (fluens, *flowing*), so named from their flowing so easily with other consonant sounds ; while the nasals and fluents, all *flowing* sounds of various kind and degree, are classed together as LIQUIDS ; and all the consonants, except the MUTES (*dumb* in comparison with the others), are called SEMI-VOWELS, as *intermediate* in vocality between the vowels and mutes.

b. Consonants of the same class are termed *cognate* ; and those of the same order, *co-ordinate*. The classes are sometimes named from the letters standing at the head : as, the π class, &c. ; so, π, κ, and τ *mutes*. Some use the term *guttural* instead of *palatal*, and *dental* instead of *lingual*. Euphonic, dialectic, and other interchanges of consonants are most frequent in cognates ; and then, in co-ordinates.

c. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise, a *middle mute*. As a nasal it has n for its corresponding Roman letter; as a middle mute, g (92 a).

d. The double consonants were formed by the union of a mute with σ ; in ψ and ξ the mute preceding, and in ζ the σ : as, $\gamma\upsilon\kappa\iota\varsigma$ $\gamma\upsilon\psi$, $\kappa\omicron\rho\alpha\kappa\iota\varsigma$ (17), $\Theta\eta\beta\alpha\sigma\delta\epsilon$ $\Theta\eta\beta\alpha\zeta\epsilon$, *to Thebes*.

e. The rough breathing might be regarded as a consonant of the same general class with the spirants, but more open.

138. The early Greek speech appears to have had four semivowels which were not yet as fixed in their character as the consonants afterwards became, and which had corresponding vowels into which they often passed when the later laws of euphony forbade their use: viz., Σ , corresponding to e ; N , corresponding to a ; F , corresponding to u , as v in Latin and w in English to u ; and a palatal spirant corresponding to i , as j in Latin and y in English to i , yet partaking perhaps, somewhat more than these consonants, of the nature of a sibilant.

a. The last seems to have had no character distinct from that of the vowel i (cf. 98 a), just as in the old Latin alphabet i and j were written alike, and u and v . It will here be distinguished, so far as this seems important, by the use of the capital I , which should then be pronounced nearly like the semivowel y , or i in *valiant*. It may be distinguished, in speaking, as the *consonant*, *spirant*, or *semivowel* I . Capitals are also sometimes used to distinguish other consonants in an early unfixed state.

b. Some have represented the *consonant* I by j or y ; but these letters are plainly foreign to the Greek.

c. There is naturally much difference of opinion in respect to the extent to which these early elements of the language prevailed.

139. In the progress of the language, these old semivowels met with various fortunes:

1.) They became fixed as *consonants*: the old Σ as σ (Lat. s ; yet in Lat. formation extensively represented by r); the old N as ν (often in Lat. as m , which, however, ecthipsis shows to have been a very weak consonant); F , especially in the older or less refined dialects, as β or ϕ (in Lat. as v , f , or b , sometimes also in Eng. as w): as, $\sigma\upsilon\varsigma$ *sus*, *swine* (cf. 141), $\lambda\upsilon\rho\alpha\nu$ *lyram*, *LYRE*, $\beta\rho\acute{o}\delta\omega\nu$ *Æol.* for $\rho\acute{o}\delta\omega\nu$, *of ROSES*, Sap. 69 (19).

a. Cf. $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ *volo*, *to WILL*, $\epsilon\varsigma$ and $\beta\lambda\alpha$ *vis*, *force*, $\beta\acute{\iota}\omega$ *vivo*, *to live*, $\phi\acute{\epsilon}\rho\omega$ *fero*, *to BEAR*, $\phi\acute{\alpha}\nu\alpha\iota$ *fari*, *to say*, $\phi\acute{\omega}\rho$ *fur*, *thief*.

140. 2.) They were simply *dropped*: as, between two vowels, F regularly, Σ often, and N and I sometimes: as, $\acute{\omega}\rho\omicron\nu$ $\acute{\omega}\nu$ *ovum*, *egg*, $\beta\omicron\varsigma\alpha\varsigma$ $\beta\acute{o}\alpha\varsigma$ *boves*, $\gamma\epsilon\nu\epsilon\sigma\omicron\varsigma$ $\gamma\acute{\epsilon}\nu\epsilon\omicron\varsigma$ *generis*, $\lambda\upsilon\epsilon\sigma\alpha\iota$ $\lambda\acute{\upsilon}\epsilon\alpha\iota$ *lueris* or *luere*, $\epsilon\lambda\acute{\alpha}\sigma\omega$ $\epsilon\lambda\acute{\alpha}\omega$, $\mu\acute{\epsilon}\iota\zeta\omicron\alpha$ $\mu\acute{\epsilon}\iota\zeta\omicron\alpha$, $\pi\lambda\epsilon\iota\omega\nu$ $\pi\lambda\acute{\epsilon}\omega\nu$ *more*.

a. So τ in a few, and δ in many words, of Dec. 3. See 207, 217.

b. The two vowels were then often contracted: as, $\beta\omicron\upsilon\iota\varsigma$, $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$ (19), $\lambda\acute{\upsilon}\gamma\eta$ or $\lambda\acute{\upsilon}\epsilon\iota$ (37), $\epsilon\lambda\acute{\omega}$ (42), $\mu\acute{\epsilon}\iota\zeta\omega$ (22).

c. Compare the omission of corresponding letters between two vowels, in Latin: of v in the complete tenses, as *audivi* *audii*, *amavisse* *amasse*; of r in the Gen. pl., as *nummorum* *nummum*; of m by the common

metrical ecthlipsis; and of *j* in such forms as *reice* for *rejice*, Virg. Ec. 3. 96. See 100 b.

141. 3.) They were changed into *common breathings*. So, before an initial vowel, *F* regularly, and *Σ* in some words: as, *φεςπερα* *ἐσπερα* *vespera*, *evening*, *ἰδεῖν ἰδεῖν* *video*, *to see*, *φοῖνος οἶνος* *vinum*, *wine*, *φάρ φαρ* *ver*, *Spring*; *σὺς* and *ὕς* *sus*, *swine*, *σιστήμι ἱστήμι* *sisto*, *to stand*, *ἕξ* *sex*, *six*, *ἑπτὰ* *septem*, *seven*, *ἅς* *sal*, *salt*, *ὑπέρ* *super*, *over*. Also *F* before initial *ρ*: as, *φρῆγγνυμι ῥῆγγνυμι* *frango*, *to break*.

a. So in the rude Laconic, the rough breathing is supposed to have taken the place of *σ* when dropped from the middle of some words: as, *μῦα* (*μῶα*) for *μοῦσα* *MUSE*, *πᾶα* (*πᾶα*) for *πᾶσα* *all*, Ar. Lys. 1298, 995.

142. 4.) They were changed into their *corresponding vowels*. So *F* regularly, except as above; and the others in many formations: as, *ναῦς* *ναῦς* *navis*, *ship*, *βοῦ* *βοῦ* (19); *γυν* *γῦπα* (160 e); *φανσω* *φανέω* *φανῶ* (152); *ἡδίων ἡδίων*, *πλείων πλείων* (260 s); *ἡδεῖα ἡδεῖα* (233); but for *εφ* (*ευ*), sometimes *ῥ* (see 217 b, 50 *ῥέω*).

a. Here contraction often takes place, as in most of the examples above; and, after a liquid, *ε* and *ι* are sometimes transposed and contracted with the preceding vowel: as, *ἡγγελσα ἡγγείλα* (152 b), *ῥητορς ῥήτωρ* (153); *χερίων χείρων*, *ἀμείων ἀμείνων* (261), *μελανῖα μέλαινα* (233).

143. The PALATAL SPIRANT, or *consonant I*, with a consonant preceding, received yet other changes: thus,

a.) With *λ*, it was assimilated: as, *μαλῖον μάλλον* *more*. Cf. Lat. *melius*; and also *ἄλλος* *alius*, *other*, *ἄλλομαι* *salio*, *to leap*.

b.) It united with *τ* to form *σ* or *σι*: as, *παντῖα πανσα πᾶσα* (233), *πλούσιος πλούσιος* *rich*, *ἀθανασία* (from *ἀθάνατος*) *immortality*. Hence, we often find *σ* for *τ* before *ι*.

c.) It united with a palatal or lingual mute (or, rarely, with a labial mute or a double palatal) to form *σσ* (in later Attic *ττ*) or *ζ*: as, *ἡκίων ἡσσων* or *ἡττων*, *ταγῖω τάσσω*, *κορυθῖω κορύσσω*, *πεπῖω πέσσω*, *ἀγγλῖον ἄσσον* · *ὀλιγῖον ὀλίζων*, *ἐλπιδῖω ἐλπίζω*, *νιφῖω νίζω*, *σαλπιγγῖω σαλπίζω*. See 233, 261 b, 349.

d. The latter changes show such sibilant force in this element of the language, that some have regarded it as *σ*; while, on the other hand, some have not distinguished it from the *vowel ι*.

e. Compare, in Eng., *diurnal* and *journal*, and the union of the *y* sound with *ι* and *d* to produce sounds like those of *ch* and *j*, as in *nature*, *educate*. Compare also *ζυγόν* with Lat. *jugum*, Germ. *joch*, and Eng. *yoke*.

144. LIQUIDS, from their flowing, semivowel character, often affect or are affected by adjoining vowels:

1. *Syncope*. In some stems, the adjoining vowel is syncopated: as, *μητέρος μητρός* (210), *μιμνω μίμνω* *to remain*, *ἦλυθον ἦλθον* *I came*, *κέκαλῃκα κέκληκα* *I have called*. See also 140 for the syncope of the liquid.

145. 2. *Metathesis*. In some cases, a liquid is transposed with a vowel, which is then often contracted with another vowel, or

otherwise changed. In some of these, the liquid is evidently fleeing from combination with a following consonant. Thus, *θάρσος θράσος* *boldness*, *βέβληκα* (stem *βαλ- βλα-*) *I have thrown*, *τέτμηκα* (s. *τεμ-* *τμε-*) *I have cut*, *θρώσκω* (s. *θορ- θρο-*) *to leap*. See also 142 a.

a. In the Dat. pl. of syncopated liquids of Dec. 3, and of *ἀστήρ star*, ε is transposed with ρ or ν, and changed to α: as, *πατέρσι πατράσι*, *ἀρενσί ἀρνάσι* (18). The same preference of ρ for the more open vowel appears here, as in 115 a and in the English *rule* compared with *mule*.

146. 3. Epenthesis, &c. a. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted: as, *ἐρῶσα, ἄρρωστος, ἐπιρῶννυμ*, from *ῥώννυμ* to strengthen (ἐ-, ἀ-, and ἐπί prefixed); but *εὐρωστος* (the *diphthong εὐ* prefixed).

b. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted or substituted: as, *ἀνέρος* (ἀνρος) *ἀνδρός* (18), *μεσημερία μεσημβρία* *midday*; *βλώσκω* (s. *μολ-* *μλο- βλο-*) *to go*, *βροτός* (s. *μορτ- μορτ- βροτ-*) *mortalis, MORTAL*.

147. The following laws, mostly euphonic, are observed in the formation and connection of words.

A. IN THE FORMATION OF WORDS.

I. Before a **LINGUAL MUTE**, a *labial* or *palatal mute* becomes *co-ordinate* (137 b); and a *lingual mute*, σ: as,

τέτρι(βτ)πται, τέτα(γτ)κται, πέπει(θτ)σται, κομ(θτ)στός (39); *γρα-(φτ)πτός* *wrighten*, *τυ(χτ)κτός* *made*, *ψεύ(δτ)στης* *liar*; *ἐ(πδ)βδομος* *seventh*, *δ(κδ)γδοος* *eighth*, *γρά(φδ)βδην*, *βρύ(χδ)γδην* · *ἐτρί(βθ)φθην, ἐτά(γθ)χθην, ἐπει(θθ)σθην, ἐκομί(δθ)σθην* (39); *ἐδει(κθ)χθην* (45), *ἐλει(πθ)φθην, ὠνομά-(τθ)σθην*. Cf. Lat. *scri(b)tus*, *re(gt)ctus*, *tra(ht)ctus*, *clau(dt)strum*.

a. Two lingual mutes may remain together, if both belong to the stem: as, *τάττω* *to arrange*, *Ἀτθίς Attic*.

148. II. Before μ, a *labial mute* becomes μ; a *palatal mute*, γ; and a *lingual mute*, σ: as,

τέτρι(βμ)μμαι, πέπει(θμ)σμαι, κεκομί(δμ)σμαι (39); *δέδει(κμ)γμαί* (45); *λεί(πμ)μμα* *remnant*, *γρά(φμ)μμα* *letter*, *τέτυ(χμ)γμαί, ὠνόμα(τμ)σμαι*. Cf. Lat. *se(cm)gmen*.

a. If two μ's or two γ's are thus brought before μ, one of them is dropped: as, *πέπει(μπμ, μμμ)μμαι, ἐλήλε(γχμ, γγμ)γμαί* (41).

b. This rule has exceptions, when the μ does not belong to an affix of inflection, as *ἀκμή ποιή*, *ACME*, *δραχμή* *drachma, drachm*, *ἀτμός* *vapor*, *ῥυθμός* *rhythm*; and in the dialects, even when it does so belong, as in Hom. *ἴδμεν ἡε κνοῶ, ἐπέπιθμεν, κεκορυνθένος, ἀκαχμένος*.

c. In some words, a labial mute becomes μ before ν or before another labial mute: as, *σε(βν)μνός* *reversed*, *στν(φν)μνός* *firm*, *τύ(φβ)μβος* *tomd*.

149. III. Before the *tense-sign* κ , a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped: as,

τέτρι(βκα)φα, τέτα(γκα)χα, πέπει(θκα)κα, κεκόμι(δκα)κα (39); δέδει-(κκα)χα (45), κέκο(πκα)φα, γέγρα(φκα)φα, δεδίδα(χκα)χα, ώνόμα(τκα)κα.

150. IV. ν , before a (a) *labial* or (b) *palatal*, is changed into the *cognate nasal* (4, 137 b); and (c) before a *liquid*, is *assimilated* (104 a): as,

(a) συ(νπ)μπάσχω, έ(νβ)μβάλλω, συ(νφ)μφέρω, έ(νμ)μμένω, έ(νψ)μψῦχος.
(b) έ(νκ)γκαλέω, συ(νγ)γγενής, συ(νχ)γχαίρω, έ(νξ)γγέω. (c) έ(νλ)λλογος, συ(νρ)ρράπτω. Cf. Lat. i(n)pmpello, imbibo, immitto, co(n)lloco, cor-rumpo.

d. Before μ in the Perfect passive, ν commonly becomes σ or is omitted: as, πέφα(νμ)σμαι (40), κέκλιμαι (Pf. of κλίνω to bend).

e. Before κ in the Perfect active, ν was commonly omitted, or the form avoided, except by later writers: as, κέκρικα (Pf. of κρίνω to judge); πέφαγ-κα, Dinarch. 92. 4.

f. In applying Rule IV., enclitics are regarded as distinct words: thus, *ὄνπερ, τόνγε*. We find, however, final ν sometimes changed upon old inscriptions (as, on the other hand, cases where the rule is disregarded): thus, ΜΕΜΦΕΣΤΧΑΣ, for μέν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΔΔΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. 155, 166), for *ἄν καί, τὸν λόγον, ἐν Σάμῳ*.

151. V. No consonant should stand before σ , except σ itself. This principle, from the great use of σ in formation, requires many changes:

1.) Before σ , a *labial* or *palatal mute* unites with it in the cognate double consonant; and a *lingual mute* is dropped: as,

γύ(τσ)ψ, φλέ(βς)ψ, κόρα(κς)ξ, αλ(γς)ξ, θρί(χς)ξ, σώμα(τς)σι, έλπιδς)s, κόρυ(θς)s (17); γρά(φσω)ψω. Cf. Lat. du(cs)x, re(gs)x, tra(hsi)xi, ar(ts)s, lapi(ds)s.

a. It will be seen that some of these changes are simply orthographic.

152. 2.) In the *Future* and *Aorist* of *liquid verbs*, the tense-sign σ is changed into ϵ ; which (a) in the *Future* is contracted with the following vowel, but (b) in the *Aorist* is transposed and contracted with the preceding vowel. See 138, 142 a.

Thus, in the Fut. and Aor. of ἀγγέλλω to announce, νέμω to distribute, κρίνω to judge, πλύνω to wash, and δέρω to flag, —

(a) ἀγγελ(σω, έω)ῶ, νεμ(σω, έω)ῶ, κριν(σω, έω)ῶ, πλυν(σω, έω)ῶ, δερ(σω, έω)ῶ.
(b) ἡγγ(ε)λσα, εελα)ελα, εν(εμσα, εεμα)εμα, εκρ(ινσα, ιενα)ινα, επλ(ινσα, υενα)υνα, εδ(ερσα, εερα)ερα.

c. Here α commonly passes into η , unless ι or ρ precedes (120 h): as, φαίνω to show, σφάλλω to trip, πιαίνω to fatten, πεπαίνω to complete (s. φαν-, σφαλ-, πιαν-, περαν-); Aor. έφηνα (not έφηνα, 109 a), έσφηλα, επίανα,

ἐκέραινα. But *λοχαίνω* to make leap, *κερδαίνω* to gain, *κοιλαίνω* to hollow out, *λευκαίνω* to whiten, *όργαίνω*, to enrage, *πεπαιδώνω* to ripen, *αἴρω* to raise, and *ἀλλομαι* to leap, have here *ᾱ* (in the two last becoming *η* in the Ind. through the augment : *ἦρα*, Subj. *ἄρω*) ; *τετραίνω*, to bore; has *η* ; and *σημαίνω* to give a signal, *μαλινω* to stain, and *καθαίρω* to purify, both *η* and *ᾱ*. The use of *ᾱ* in the liquid Aor. increased in the later Greek.

d. A few poetic verbs retain the old forms with σ : $\alpha\varsigma$, $\kappa\acute{\epsilon}\lambda\lambda\omega$ *to land*, $\kappa\acute{\upsilon}\rho\omega$ *to meet*, $\delta\rho\eta\eta\mu\iota$ *to rouse*, $\phi\acute{\upsilon}\rho\omega$ *to knead*, F. and A. $\kappa\acute{\epsilon}\lambda\sigma\omega$, $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$, $\delta\rho\sigma\omega$, $\acute{\omega}\rho\sigma\alpha$, &c. Add these forms, mostly from Hom., $\eta\rho\sigma\alpha$, $\acute{\epsilon}\lambda\sigma\alpha$, $\acute{\epsilon}\rho\sigma\alpha$, $\theta\acute{\epsilon}\rho\sigma\sigma\omicron\mu\alpha\iota$, $\kappa\acute{\epsilon}\rho\sigma\omega$, $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$, $\delta\iota\alpha\phi\acute{\theta}\acute{\epsilon}\rho\sigma\omega$, $\eta\epsilon\rho\sigma\alpha$.

153. 3.) In the *Nominative*, the affix -s after *p*, and sometimes after *r*, is transposed as *ε*, and absorbed (118 c) by the preceding vowel: as,

ψ(aps, aep)ᾱp *starling*; πατ(eps, eep)ῆρ, ῥῆτ(ops, oep)ωρ (18); παί(avs, aev)ᾱν *pæan*; λιμ(ers, eev)ῆν, δαίμ(ovs, oev)ων (18). Cf. Lat. fu(rs)r, pate(rs)r, orāto(rs)r; lie(ns)n, dæmo(ns)n.

a. Except in *δδμᾶρ* wife, where σ is simply dropped.

154. 4.) In liquids of Dec. 3, *v* is simply *dropped* before *-σ* in the Dative plural : as,

μελα(νσι)σι (23) ; λιμέ(νσι)σι, δαίμο(νσι)σι, ρι(νσι)σί (18). For the Dat. pl. of syncopated liquids and ἀσθήρ, see 145 a.

155. 5.) In *adjectives* (not participles) in *εις*, *ν* becomes *σ* before *σ* in the feminine, and is simply dropped before *σι* in the Dat. pl. : as, *χαριενσά χαρίεσσα, χαριενσι χαρίσι* (23).

a. So *v* is simply dropped in some derivatives and compounds: as, (σφωρον-συν) σφωροσύνη *discretion*, ἀγαστονος *howling* (fr. στένω and ἀγαν, which also drops *v*, in composition, before *κ* and *μ*, as ἀγακλειτός).

156. 6.) Otherwise, ν before σ is changed into a , which is then *contracted* with the preceding vowel (142, 122): as,

Nom. Sing. Masc. and Fem., and Dat. Pl. μέλ(αντ, αας)ῶς, π(αντς, αντ, 151. 1, αας)ῶς, π(αντα, 233, αασα)ῶσα, π(αντι, ανσι, αασι)ῶσι (23); θ(εντς, ενς, εας)ῶς, θ(ενσα, εασα)ῶσα, θ(εντσι)οῦς, θ(οντα)οῦσα, θ(οντσι)οῦσι, θ(υντς)ῶς, θῦσα, θῦσι (26); ῥ(υντς)ῶς (18) : Verbs in 3d Pers. Pl. ἴσ(αντα, αασι)ῶσι, τιθ(εντα)ῶσι τιθεῖσσι, διδ(οντα)ῶσι διδοῦσσι, δεικν(υσι)ῶσι δεικνύσσι, ἵσ(τι)ῶσι (45) : Fut. σπ(ενδῶς, εασῶ)ῶσα, π(ενθῶ, εασῶ)ῶσιναι.

a. The forms *τιθέᾱσι*, *διδδᾱσι*, and *δεικνᾱσι* were used by the Attics for the most part, and *τᾱσι* uniformly, without contraction.

b. In nouns, if $\nu\theta$ precede σ , the ν is retained: as, ($\epsilon\lambda\mu\nu\theta\sigma$) $\epsilon\lambda\mu\nu\sigma$ *worm*, $\epsilon\lambda\mu\iota(\nu\theta\sigma)\iota\sigma\iota$ (yet others, $\epsilon\lambda\mu\iota\sigma\iota$). It is also retained in some forms in $-\sigma\alpha\iota$ and derivatives in $-\sigma\iota\varsigma$, from verbs in $-\nu\omega$, as $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$ from $\phi\alpha\iota\nu\omega$ (40), $\alpha\delta\rho\nu\nu\sigma\iota\varsigma$ from $\alpha\delta\rho\nu\nu\omega$ to *ripen*. Add the Homeric $\kappa\acute{\epsilon}\nu\sigma\alpha\iota$, Ψ . 33f. For $\acute{\epsilon}\nu$, $\sigma\acute{\upsilon}\nu$, $\pi\acute{\alpha}\lambda\lambda\upsilon$, $\pi\acute{\alpha}\nu$, and $\alpha\upsilon$, see 166.

c. In the rough Argive and Cretan, *v* seems to have been extensively retained before *σ*: as, *ἐνς*, *τιθένς*, for *εἰς*, *τιθεῖς*. Cf. Lat. *mens*, *regens*.

157. 7.) In cases not mentioned above, the combinations $\lambda\sigma$ and $\rho\sigma$ were permitted to stand; except as σ radical after ρ was softened in the later Attic to ρ : as, $\delta\lambda\varsigma$ SALT, *sea*; $\delta\rho\sigma\eta$ *male*, $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ *boldness*, $\kappa\acute{\omicron}\rho\sigma\eta$ *temple, cheek*, New Att. $\delta\rho\rho\eta$, $\theta\acute{\alpha}\rho$

ῥος, κόρρη. The combination *μρ* does not appear in classic Greek.

158. VI. Between two consonants, *σ* inflective is dropped, and *ν* is changed to *α* (102): as,

τετρί(βσθ)φθαι, τέτριφθε, τετρί(γσθ)χθαι (39, 147); ἐφθά(ρντ)ραται (142). This rule applies to cases where the first consonant is not removed by previous rules.

a. So, in composition, δό(σστ)σπονος lamentable, δυστομέω to revile; and some write compounds like προσσχών with only one *σ*.

159. VII. If rough mutes begin two successive syllables, the first is often changed into its cognate smooth, especially (a) in reduplications, or (b) when both letters are radical; but (c) in the second person singular of the Aorist imperative passive, the second rough mute is changed: as,

(a) (φεφ)πεφίληκα (42); (χεχ)κέχρημαι. (θεθ)τέθυκα (44); (θιθ)τίθημι (45); (b) (θριχ)τριχός (17); (θαχ)ταχύς swift, (θρεχ)τρέχω to run, (θρεφ)τρέφω to nourish; (c) λύ(θηθι)θητι (37).

d. So ἀμπτέχω (ἀμφι ἔχω) to cover: and in Aor. pass., ἐτέθην (45), ἐτύθην (44); but here in most words the aspiration remains, as even ἐθρέφθην, ἐθέλχθην, &c.

e. Upon the same principle, ἔχω becomes ἔχω. and whenever *ρ* is reduplicated, the first *ρ* becomes smooth, and, as it then cannot stand at the beginning of a word (93 d), is transposed: as, ῥέριφα ἐρρίφα. Yet we find, by a softening of the second *ρ*, ῥερνυμένα §. 59, ῥερατισμένα Anacr. Fr. 105, ῥερίφθαι Pind. Fr. 281.

f. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth: as, Σαπφώ Sappho, Βάκχος Bacchus, Ἄρθις (147 a); and, upon the same principle, Πύρρος (93 d). See also the Epic κατ φάλαρα, κακχεύαι (136). In the common language, even a middle mute is not doubled. The consonants chiefly doubled are the semivowels, and τ in ττ used for σσ (169 a).

g. Aspiration is sometimes transferred: as, παθσκω πάσχω to suffer. See also 167 b.

h. The tendency of *ρ* to aspiration may even affect a preceding mute: as, θράσσω from τράσσω, to trouble, φροῖμων (πρό, ὄμιος) preface.

i. Some other cases may be added, in which mutes acquire or lose aspiration: as, βρύχω and βρύκω, to gnash, κρύβδα and κρύφα, secretly. See 167.

160. VIII. The semivowels *ν*, *ρ*, and *ς* are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (a) dropped, or (b) changed into one of these, or (c) assumes a vowel: as

σῶμ(ατ)α, ἥπ(ατ)αρ, κέρ(ατ)ας (17); ἐλῶ(ομ)ον, λῶ(ομ)οιμα, ἐλυ(ετ)ε, ἐλυ(οντ)ον, λῶ(οντ)ον, λῶ(εθ)ε (37); τίθ(ημ)ημι, ἐτίθ(ημ)ην, ἐδίδ(ωτ)α, στ(ηθ)ήθη, δ(οθ)ός (45); μέλ(ιτ)ι mel, honey, γάλ(ακτ)α lac, milk; φ(ωτ)ός light; Voc. π(αιδ)αῖ, boy! γύν(αικ)αι, woman! Cf. Lat. co(rd)r.

d. Both the assumption and the change appear in -σι for -τ, and -νσι for -ντ, in the 3d pers. of verbs: as, ἴστ(ητ)ησι, ἴστ(αντ)ᾶσι (45, 143 b, 156). In applying this rule and the note below, ξ and ψ are considered as combinations ending with σ (137 d).

e. A word can end with two consonants, only when the last is σ: as, ἀλσ· γύνψ (γυνψ), αἰξ (αἰγς), κόραξ (17). Hence the *formative* ν of the Accusative is changed into α (142) after a consonant, except in a few cases, in which a lingual mute preceding ν is dropped: as,

γύ(πν)πα, κόρα(κν)κα, πῶ(δν)δα· κλεῖ(δν)ν and -δα, κόρυ(θν)ν and -θα (17).

f. As final μ and τ or θ so extensively pass into ν and σ, they may be considered as having the same corresponding vowels: viz. α corresponding to final μ, and ε to final τ or θ (138).

g. Such cries as ἰδφ δμ Æsch. Sup. 827, and ὦσπ στ Ar. Ran. 208, and such foreign names as Ἀσμάχ, Ὀροτάλ, and Ἀλλιάτ in Hdt., and Θεῦθ and Νηῖθ in Plato, cannot be regarded as exceptions to the laws of Greek words. See also 165 c.

B. IN THE CONNECTION OF WORDS.

161. I. When a *smooth mute* is brought by (a) *crasis* or (b) *elision* before the *rough breathing*, it unites with it to form the cognate *rough*: as,

(a) καὶ ὁ, χῶ· καὶ οἱ, χῶ· τὸ ἱμάτιον, τοῖματιον· τοῦ ἐτέρου, θάτερου· θου ἔρεκα, ὀθοῦνεκα· (b) ἀπὸ οὗ, ἀφ' οὗ· νύκτα δλην, νύχθ' δλην· and in composition, ἀφίημι (ἀπὸ, ἡμι), δεχήμερος (δέκα, ἡμέρα), ἐφθήμερος (ἐπτά, ἡμέρα).

c. So in some compounds, even with an intervening ρ: as, φροῦδος (πρό, δδός), φρουρός (πρό, ὀράω), τέθρακπον (τέτταρες, ἵππος). Cf. 159 h.

162. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

a. Such consonants are termed *movable*; and in grammars and lexicons are often marked thus: εἶπε(ν), or εἶπε(ν). In most cases, these consonants appear not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful. Before the digamma, they were of course not needed to prevent hiatus: δαῖε ροι E. 4; οὐ ρέθεν A. 114.

163. 1.) *Datives plural* in ι, and *verbs of the third person* in ε or simple ι, assume ν at the end of a sentence, or when the next word begins with a vowel: as,

Πᾶσι γὰρ εἶπε τοῦτο· but, Εἶπεν αὐτὸ πᾶσιν.

Πᾶσι λέγουσι τοῦτο· but, Πᾶσιν αὐτὸ λέγουσιν.

a. So, likewise, *adverbs of place* in *-σι* (properly datives plural), the adverb *πέρῃσι*, *last year*, the numeral *εἰκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κέ*, *νύ*, and *νόσφι* : as, *ἡ Πλαταιῶν ἡγεμονία · εἰκοσὺν ἔτη*.

b. So, also, in a few instances, chiefly poetic, the Plup. and Impf. 3d Pers. in *-αι* (contracted from *-ει*) : as, *ἦδεν · ἐν Eur. Ion 1187, 'πεπότεθαι, οὐκ Ar. Nub. 1347, βεβλήκειν ὑπὲρ Ξ. 412 ; προσήεν ; Οὐδέπω Ar. Pl. 696, ἦσκειν εἰρια Γ. 388*. The form with *ν* became the common form in the Impf. 3d Pers. *ἦν*, *was*, and *ἐχρήν* or *χρήν*, *ought*, even before a consonant : as, *ἦν δὲ i. 2. 3, ἐχρήν ταῦτα Cyr. 5. 5. 9*.

c. The *ν* thus assumed is often called *ν παραγωγία* (in Greek, *ν ἐφέλκυστικόν*, *attached*). It is sometimes employed by the poets before a consonant to make a syllable long by position ; and in most kinds of verse, is used at the end of a line. In Ionic prose it is generally neglected ; but in Attic prose it is sometimes found even before a consonant in the middle of a sentence, while, on the other hand, it is sometimes omitted in closely connected discourse, even where we point with a period.

164. 2.) The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant ; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel : as *οὕτω φησὶν · μέχρις οὖ*.

a. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed : as, local adverbs in *-θεν* (poet., chiefly Ep., *-θε*), numeral adverbs in *-κισ* (Ion. *-κι*), *ἀμφίς*, *ἀντικρυς*, *ἀτρέμας*, *αἰθίς*, *ἐμπας*, *πάλιν*, *ἀφνω*(ς), *ἐγώ*(ν), *εὐθύ*(ς), *ἰθύ*(ς), *μεσηγύ*(ς).

C. SPECIAL RULES.

165. a. The preposition *ἐξ*, *out of*, has the form *ἐκ* before any consonant : as, *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελάω*, *ἐκθετος*, *ἐκμάσσω*.

b. So in Hom. the compounds *ἀπέξ*, *διέξ*, *ὀπέξ*, and commonly *παρέξ* : but not *πάρεξ* in Hdt. : as, *ὕπεκ κακοῦ N. 89 ; but παρέξ δέ Hdt. 1. 14 ; παρέξ τήν M. 276*.

c. The adverb *οὖ*, *not*, before a vowel, has the form *οὐκ*, which becomes *οὐχ* before the rough breathing : as, *οὖ φησιν*, *οὐκ ἔνεστιν*, *οὐχ ὕει*, *οὐκέτι* (which is imitated by *μή*, *not*, in *μηκέτι*).

d. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in 160. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*, except as it also takes the form *οὐχι*.

166. In composition, the preposition *ἐν*, *in*, regularly retains its *ν* before *ρ* and *σ* ; *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ* ; but before *σ* followed by a vowel, changes *ν* to *σ* ; while *πάλιν*, *again*, and *πάν*, *all*, vary in their forms : as, *ἐνράπτω*, *ἐνσειώ*, *ἐνρῆμος*, yet also

ἔρρυθμος · σύστημα (for σύνστημα), συζυγία · συσσεύω (for συνσεύω), συσσειτία · παλίνσκιος and παλίσκιος, παλίσσυτος, παλίσσυτος, πάνσοφος and πάνσοφος.

- a. The Epic *án* for *áná* (136) here imitates *én* · *as*, *ánstás*, *ánstetos*.

DIALECTIC VARIATIONS.

167. A. The dialects often *interchange* consonants : chiefly,

1. COGNATE MUTES (137 b) : *as*, Ion. *áθτις*, *δέκομαι*, for *αθτις*, *δέχομαι* · Æol. *ἀμπί* for *ἀμφί*. Compare *ἀμφω* and *ambo*, *δοιή*, *ἀγχω* and *ango*, *to choke*, *κύκνος* and *cygnus*, *σιωπ*, *μισγω* and *misceo*, *to mix*.

a. The Æol. and Ion. were both far less inclined than the Att. to aspiration (cf. 93 c). In the new Ion. the smooth mute remains before the rough breathing (161, 165 c) : *as*, *ἀπ' οὐ*, *δεκήμερος*, *οὐκ βει*. In some compounds, this passed into the Att. : *as*, *ἀπηλιώτης* (*ἀπό*, *ἥλιος*).

b. Aspiration is sometimes *transposed* : *as*, Ion. *κιδών*, *ἐνθαῦτα*, *ἐνθεῦ-τεν*, *Καλχηδών*, for *χιτών*, *ἐνταῦθα*, *ἐντεῦθεν*, *Χαλκηδών*.

c. The dialects also varied in the use of the breathings. In place of the rough, the Æolic seems commonly, and the Epic often, to have used the smooth breathing or the digamma. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way : *as*, *εὐκηλος*, *οὐλος*, *οὐρος*, *ἥλιος*, *ὕμμες*, for *ἐκκηλος*, *δλος*, *δρος*, *ἥλιος*, *ὕμεις*.

168. 2.) CO-ORDINATE MUTES (137 b) : *as*, Ion. *κ* for *π* in *interrogative* and *indefinite pronouns* and *adverbs* : thus, *κοῖος*, *κοῦ*, *κοτέ*, for *ποιός*, *ποῦ*, *ποτέ* · Dor., *κ* for *τ* in *πόκα*, *όκα*, *τόκα*, for *πότε*, *ότε*, *τότε*, and in similar *adverbs of time* ; Æol. *πέμπε* for *πέντε* *quinque*, *five*, *φῆρ* for *θήρ* *fera*, *wild beast* ; Dor. *γλέφαρον* for *βλέφαρον*, *dā* for *γῆ*, *ὀδελός* for *ὀβελός*, *δρνῆχος* for *δρνῆδος*. Compare *λύκος* and *lupus*, *wolf*, *γλυκύς* and *dulcis*, *σιωεέ*, *τίς* and *quis*, *who* ? and Lat. *bis*, *bellum*, *fr. duis*, *duellum*.

3.) LIQUIDS : *as*, Dor. *ἦρθον*, *βέντιστος*, *φίντατος*, for *ἤρθον*, *βέλτιστος*, *φίλτατος* · Ion. and Att. *πλεύμων* for *πνεύμων* *pulmo*, *lung* ; Ion. *μίν*, Dor. *νίν*. Cf. *λεῖριον* *lilium*, *LILY*.

a. The interchange of *λ* with another lingual appears in *Ὀδυσσεύς* *Ulixes*, *δάκρυον* *lacrima*.

169. 4.) σ with other letters. E. g.

a. The Dor., Ion., and Old Att. *σσ* passes, for the most part, in the later Att., into *ττ* : *as*, *τάσσω* *τάττω* (39), *γλώσσα* *γλώττα*, *longue*. So *τ* Att. for initial *σ* in a few words : *as*, *σήμερον* *τήμερον*, *to-day*.

b. Dor. *τ* for *σ* : *as*, *Ποτειδάν*, *ἐκετον*, *εἰκατι*, for *Ποσειδών*, *ἐπeson*, *εἰκοσι*. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs : *as*, *τύ*, *τέ*, for *σύ*, *σέ* (Lat. *tū*, *te*) ; *φατί*, *φαντί*, *φέρonti*, for *φησί*, *φασί*, *φέρουσι* (Lat. *ferunt*). See 160 d.

c. Dor. *σ* for *ν*, and *ν* for *σ* : *as*, *ἐνδος* for *ἐνδον* *intus*, *withín*, *ἐντί* for *ἐστί* *est*, *is* ; and in the verb-ending of 1st pers. pl. *-μες* for *-μεν* (Lat. *-mus*), *as* *λέγομες* for *λέγμεν* (Lat. *legimus*).

d. The Laconic often changes *θ* to *σ*, and final *ς* to *ρ* : *as*, *παλεόρ* Ar. Lys. 988, *σιόρ*, *σέλω*, for *παλαιός*, *θείς*, *θέλω* · *πίρ* for *παῖς* (Lat. *puer*, cf. *Marcipor*). Compare the marked correspondence of *σ* and the Lat. *τ* ; and in Lat., *arbos* and *arbor*, *honos* and *honor*. For Lac. *μῶα*, *πᾶα*, see 141 a.

170. 5.) The DOUBLE CONSONANTS with other letters : as, old ξύν, later and common σύν (in the Lat. *cum* the σ has been omitted instead of the κ) ; Æol. Ψαπφώ for Σαπφώ · Æol. σκένος, σκίφος, for ξένος, ξίφος · Dor. ψέ, ψίν, for σφέ, σφίν · Ion. διξός, τριξός, for δισός, τρισός.

a. For ζ, we find, in the Æol. and Dor., σδ, δδ, and δ : as, υσδος, μελιδω (137 d), παιδδω, μάδδα, Δεύς, for δζος, μελίζω, παίζω, μάζα, Ζεύς.

b. Interchanges of consonants are sometimes poetic rather than dialectic, or simply took place in the progress of the language.

171. B. Consonants are often *doubled, inserted, omitted, and transposed* by the poets, especially the Epic, for the sake of the metre : as,

ἔλλαβον, φράσσομαι, νέκνυσι, δσος, ὅππῳ, ἔδδευσε, for ἔλαβον, &c. ; πότλεμος, πτόλις, διχθά, νώννυμος, ἀπάλαμνος, for πόλεμος, πόλις, διχα, νώνυμος, ἀπάλαμος · ἔρεζον, Ὀδυσσεύς, Ἀχιλεὺς, φάρνγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρνγγος · κραδίη, κάρτιστος, βάρδιστος, ἀταρπός, for καρδία, κράτιστος, βράδιστος, ἀτραπός.

a. Similar changes are also dialectic, or took place in the progress of the language. E. g., the Æolic, instead of lengthening a vowel before a liquid, often made the syllable long by doubling the liquid : as, ἐμμι for εἰμι *to be*, σπέβρω for σπείρω *to sow*, κρίνω for κρίνω *to judge*, ἔστειλα for Aor. ἔστειλα. Not unfrequently, that which is poetic in one dialect is used in the prose of another.

THRESHOLD TO BOOK II. b. "GREEK presents the MOST PERFECT SPECIMEN of an *inflectional*, or *synthetic* language. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an *analytic* language ; and next to the Chinese, which has never attained to synthesis at all, few languages are more analytic than the English. A synthetic language will express in one word what requires many words for its expression in an analytic language : e. g. *πεφίλησμαι*, *I shall have been loved*, Ich werde geliebt worden sein : *ἔχρητο*, *abierat*, *il s'en était allé*.

c. "The advantage of a synthetic language lies in its compactness, precision, and beauty of form ; analytic languages are clumsier, but they possibly admit of greater accuracy of expression, and are less liable to misconception. If they are inferior instruments for the imagination, they better serve the purposes of reason. Splendid efflorescence is followed by ripe fruit. The tendency of all languages, at least in historic times, is from synthesis to analysis, e. g. from case-inflections to the use of prepositions, and from tense-inflections to the use of auxiliaries. This tendency may be seen by comparing any modern language with its ancestor, e. g. Italian with Latin, Modern with Ancient Greek, Bengali with Sanskrit, Persian with Zend, German with Gothic, or English with Anglo-Saxon.

d. "It is most important to observe that *no inflection is arbitrary*. Among all the richly multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. Parsing loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license, but to regular and well understood laws of phonetic corruption." — *Farrar's Greek Syntax* (from § 7 – 14 of Pt. I.).

BOOK II.

ETYMOLOGY.

Ἑκκα πτερύγετα.
Homer.

172. Etymology treats of the INFLECTION and FORMATION OF WORDS: the former including DECLENSION, COMPARISON, and CONJUGATION; and the latter, DERIVATION and COMPOSITION.

a. INFLECTION is variation in the form of a word to distinguish its different offices or relations (inflecto, *to bend to, change*). A word which is inflected has two parts: the one constituting its *essence*, and receiving no change except as euphony or emphasis may require; the other *circumstantial*, and varying according to its different offices and connections. The former is called the *essential part*, or, by a botanical figure, the STEM or ROOT; and the latter, from its producing the various forms of inflection, the *inflective part*.

b. It is now common to limit the term *root* to primitive elements in the formation of words, while the term *stem* is not thus limited. Syllables or letters belonging to the root are termed *radical*; and others, *formative*.

c. Syllables or letters belonging to the stem are called *essential*; and others, *inflective*. Of the latter, those which precede the stem are termed PREFIXES; and those which follow it, AFFIXES. Affixes are of two kinds: *open*, or *vowel affixes*, those which begin with a vowel; and *close*, or *consonant affixes*, those which begin with a consonant.

d. The last letter, or sometimes letters, of the stem, as *marking its character*, are called the STEM-MARK or CHARACTERISTIC; and from this, words and stems are named *mute*, *liquid*, *double-consonant*, *labial*, *pure* (112 a), &c.

e. By the THEME of a word, is meant that form which is first given in grammatical inflection: as commonly, in declension, the Nominative singular, and, if the word has the different genders, the masculine; in comparison, the Positive; in conjugation, the first person singular of the Present indicative active, or, if the verb is deponent, middle (though some prefer the Present infinitive).

CHAPTER I.

PRINCIPLES OF DECLENSION.

173. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

a. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

b. In grammars and lexicons, these distinctions are often marked by the appropriate forms of the article (with the interjection *ὦ* for the Vocative): thus, in *ὦ ταμίας*, or *ταμίας*, *ὦ*, *steward*, the noun is marked as masculine and in the Nom. sing.; while in *ὦ ἡ τροφός*, *nurse*, it is marked as of the common gender, and in *τὰ σῦκα*, *figs*, as neuter.

174. A. GENDER. The Greek has three genders; the MASCULINE, FEMININE, and NEUTER.

a. Nouns which are both masculine and feminine are said to be of the *common gender*. In the case of most animals, it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἐπικου-νος*, *promiscuous*). Thus, *ὁ λύκος* *wolf*, *ἡ ἀλώπηξ* *fox*, whether the male or the female is spoken of.

b. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form: as, *ὁ, ἡ θεός*, *god, goddess*, and *ἡ θεά* or *θέα*, *goddess*. So, likewise, in adjectives.

c. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*: as, *ὁ βασιλεύς* *king*, *ἡ βασίλεια* *queen*; *ὁ σοφός*, *wise*, *ἡ σοφή*, *τὸ σοφόν*.

175. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter, to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are

masculine; and the names of *trees, plants, countries, islands, and cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*: as,

ὁ ἀνεμος *wind*, ὁ βορρᾶς *Boreas*, ὁ ποταμός *river*, ὁ Νεῖλος *the Nile*, ὁ μήν *month*, ὁ Ἑκατομβαιών *June-July*; ἡ συκὴ *fig-tree*, ἡ μηλέα *apple-tree*, ἡ ἀμπelos *vine*, ἡ βύβλος *papyrus*, ἡ χώρα *country*, ἡ Αἴγυπτος *Egypt*, ἡ νῆσος *island*, ἡ Σάμος *Samos*, ἡ πόλις *city*, ἡ Λακεδαίμων *Lacedaemon*; τὸ σῦκον *fig*, τὸ μήλον *apple*, τὸ τέκνον *child*, τὸ ἀνδράποδον *slave*, τὸ γύναιον, *dim. of γυνή woman*, τὸ παιδίον *little boy or girl*.

176. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or stem, according to the following rules:

I. In the FIRST DECLENSION (15), all words in *-ας* and *-ης* are *masculine*; and all in *-α* and *-η*, *feminine*: as, ὁ ταμίας, ὁ ποιητής · ἡ τράπεζα, ἡ τιμή.

II. In the SECOND DECLENSION (16), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*: as, ὁ χορός, ὁ νεός · ἡ νῆσος, ἡ ἑως *dawn*; ὁ, ἡ θεός *god*, ὁ, ἡ ἄρκτος *bear*; τὸ ὠόν, τὸ ἀνώγειον *chamber*.

a. Except when the diminutive form in *-ον* is given to feminine proper names: as, ἡ Λεόντιον, ἡ Γλυκέριον.

177. III. In the THIRD DECLENSION (17 s),

a.) All words in *-ους* are *masculine*; all in *-ω* and *-ους*, *feminine*; and all in *-α*, *-ι*, *-υ*, *-ος*, and *-ορ*, *neuter*: as, ὁ ἰππεύς, ὁ ἀμφορεύς *amphora*; ἡ ἡχώ, ἡ ναῦς · τὸ σῶμα, τὸ μέλι *honey*, τὸ ἄστρον, τὸ γένος, τὸ ἥτορ *heart*.

b.) All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*: as, ἡ γλυκύτης *sweetness*, ἡ δύναμις *power*, ἡ ποίησις *poesy*, ἡ ρίσις, ἡ πόλις.

c.) All *labials* and *palatals*, and all *liquids* (except a few in which *ρ* is the stem-mark) are either *masculine* or *feminine*. Except *palatals*, they are more frequently *masculine*.

d.) Nouns in which the stem ends

1.) in *-ωτ*-, *-αν*-, *-εν*-, or *-ντ*-, are *masculine*: as, ὁ γέλως, *-ωτος*, *laughter*; ὁ παῖς, *-ἄνος*, *præan*; ὁ λιμήν, *-ένος* · ὁ λέων, *-οντος*, ὁ ὀδούς, ὁ γίγας, ὁ ἰμάς, *-άντος*, *thong*. Except τὸ οὖς, *ώτός*, *ear*, τὸ φῶς, *φωτός*, *light* (both contracts), ἡ φρήν, *φρενός*, *mind*, ὁ, ἡ ἀδήν, *-ένος*, *gland*; and a few names of cities (175): as, ἡ Ῥαμνοῦς, *-οῦντος*, *Rhamnus*.

2.) in *-δ*-, *-θ*-, or two *palatals*, *feminine*: as, ἡ λαμπάς, *-άδος*, *torch*, ἡ ἔρις, *-ιδος*, *strife*, ἡ χλαμύς, *-ύδος*, *cloak*; ἡ κόρυς, *-υθος*, *helmet*; ἡ σάλπιγξ, *-ιγγος*, *trumpet*. Except ὁ, ἡ παῖς, *παιδός*, *child*, ὁ πούς, *ποδός*, *foot*; ὁ, ἡ δρυς, *-ῖθος*, *bird*; ὁ λύγξ, *λυγκός*, *lynx*, and a few other double *palatals*.

3.) in *-ατ*-, or *-α*-, *neuter*: as, τὸ ἥπαρ, *-ατος*, τὸ κέρας, *-ατος*, τὸ γέρας, *-ᾶτος*.

178. B. NUMBER. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνθρωπος signifies *man*, the plural ἄνθρωποι, *men* (whether two or more), and the dual ἀνδρώεω, *two men*.

a. The dual is most used in the Attic and Homeric Greek. The Æolic dialect (as the Latin, which it approaches the most nearly of the Greek dialects) and the Hellenistic Greek show scarce a trace of the dual (the New Testament, like the Modern Greek, none), except in δύο, *two*, and ἀμφω, *both* (Lat. *duo*, *ambo*). The fulness of its dual formation is one of the marked features of the Sanskrit.

179. C. CASE. The Greek has five cases: the NOMINATIVE, GENITIVE, DATIVE, ACCUSATIVE, and VOCATIVE.

a. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases. The cases are also distinguished as *subjective*, *objective*, and *residual*. For their general classification, see 10; for equivalent Latin and English forms, see 14; for the particulars of their use, see Syntax.

b. The Nominative and Vocative are also termed *casus recti*, the *right cases*, and the other three, *casus obliqui*, the *oblique cases*.

180. D. METHODS OF DECLENSION. Words are declined, in Greek, by annexing to the stem certain AFFIXES (172 a, c), which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

a. The first of these methods applies only to masculine and feminine words; but the second and third, to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things: 1. its *stem*; 2. the *declension* to which it belongs; and 3. its *gender* (173 b, 174 s).

b. If the theme (172 e) and gender do not determine the stem and declension, these are commonly shown, as in Latin, by adding the Genitive singular, or its ending. *If the Genitive singular ends in -as or -ης, or in -ov from a theme in -as or -ης, the word is of the first declension; if it ends in -ov from a theme in -os or -ov, the word is of the second declension; if it ends in -os, the word is of the third declen-*

sion. The stem is obtained by throwing off the affix of the Genitive ; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίας *steward*, ἡ οἰκία *house*, ἡ γλῶσσα *tongue*, ὁ δῆμος *people*, and ὁ Ἄραψ *Arab*, make in the Gen. ταμίου, οἰκίας, γλώσσης, δήμου, and Ἀραβός. From these genitives we ascertain that ταμίας, οἰκία, and γλῶσσα belong to Dec. 1, δῆμος to Dec. 2, and Ἄραψ to Dec. 3. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the stems ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these stems the affixes in § 11.

181. Each declension observes the following

GENERAL RULES. 1. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter has also the same affixes, except in the *direct cases, singular and plural*.

2. In *neuters*, the three *direct cases* have the same form, and in the plural always end in ᾶ.

3. The dual has but two forms : one for the *direct*, and the other for the *indirect cases*.

4. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* has the same form with the *Nominative*.

182. a. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives or epithets, are sufficiently employed in address to require a separate form for this purpose. Hence a distinct Voc. is scarce found in the *participle, pronoun, article, or numeral*. In respect to other words, the following may be added :

b. *Masculines* of Dec. 1 are commonly names or epithets of persons, and therefore form the Voc. sing.

c. In Dec. 2, the distinct form of the Voc. is commonly used, except for euphony or rhythm : as, ὦ φίλος, ὦ φίλος, *my friend ! my friend !* Ar. Nub. 1167. Φίλος ὦ Μενέλαε Δ. 189. Ἡέλιός τε Γ. 277. To avoid the double ε, θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc. ; yet Θεέ St. Mat. 27. 46.

d. In Dec. 3, few words, except proper names and personal appellatives and epithets, have a distinct Voc. ; and even in those which have, the Nom. is sometimes employed in its stead, especially by Att. writers : thus, ὦ πάσα πόλις Ar. Ach. 971 ; but ὦ πόλις Soph. Phil. 1213. Αἶαν Soph. Aj. 89 ; but ὦ φίλ' Αἶας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the stem as scarcely to leave it intelligible (160).

183. The Table (12) exhibits the affixes as resolved into their two classes of ELEMENTS : I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender ; and II. CONNECTING VOWELS, which are chiefly *euphonic* in their origin, and serve to unite the flexible endings with the stem.

a. These elements, when there is no danger of mistake, may be more briefly called *Flexives* and *Connectives*. The affixes are termed *euphonic*, when they have connecting vowels, and *nude* (*nudus*, *naked*), when they want them. Where the connectives were followed by other vowels, contraction took place in one or another of its forms, though not always according to the common laws. See 7, 13.

b. From the softening use or harsher want of connecting vowels, Dec. 1 and 2 are sometimes distinguished as *Euphonic*, *Weak*, or *Vowel Declensions* (Dec. 1, the *A-Declension*; and Dec. 2, the *O-Declension*); and Dec. 3, as the *Nude*, *Strong*, or *Consonant Declension* (the flexive here being often attached to a consonant).

184. The tables (11–13) show, that, in regular declension,

a.) The flexive of the Nom. sing. masc. and (except in Dec. 1) fem. is always *s*.

b.) The Dat. has always *ι*: in the sing., ending with this vowel; in the plur., joining it with *σ*, and in the dual, with *ν*.

c.) The Acc. sing. (except in neuters of Dec. 3) always ends in *ν*, or its corresponding vowel *α* (138); and the Acc. pl. masc. and fem. is always formed by adding *s* to the Acc. sing. (122, 156).

d.) The Gen. pl. and dual always ends in *ν*; which, in the plur., is preceded by *ω*, and in the dual by an *ι* diphthong.

e.) In Dec. 1 and 2, the affixes are all *open* (172 c) and constitute a distinct syllable. In Dec. 3, three of the affixes, *σ*, *ν*, and *στ*, are *close*, and of these the two first, having no vowel, must unite with the last syllable of the stem.

f.) In the singular of Dec. 3, the direct cases neut., and the Voc. masc. and fem., have no affixes.

g.) Words of Dec. 1 and 2 are *parisyllabic* (*par*, *equal*), that is, have the same number of syllables in all their cases; but words of Dec. 3 are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

185. The three Greek and first three Latin declensions correspond. The fourth and fifth declensions in Latin are contract varieties of the third.

The resemblance of Latin to Greek declension is striking, both in its general rules and in many of its special methods. We observe, in examining the comparative table (13),

a.) That final *ν* in Greek corresponds to *m* in Lat., since *μ* could not end a Greek word (160).

b.) That the Lat. Dat., where it differs from the Ablative (the old Indirect Case, 186 f), is only a later form, *e* having passed into the closer *i* by precession.

c.) The euphonic insertion of *r* and *b* in Latin declension, as also greatly in Latin conjugation, to prevent hiatus (100 b).

d.) The correspondence of the Greek *ο* or *ω* and the Latin *u*, in forms where *ο* appears in the earlier Latin itself: as, *avos*, *servom*; later *avus*, *servum*. See 116.

HISTORY OF GREEK DECLENSION.

186. a. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases. We might add, of Latin declension also; for the declension-system of the two languages is so essentially identical, that it must have been mainly developed before the geographical separation of the two races. See 13, 185.

b. Greek declension was progressive. At first, the simple stem was used, as in some languages even at the present day, without any change to denote number or case: thus, *ἰχθύς fish*, *γύψ vulture*, whether one or more were spoken of. Then the plural number was marked, by affixing to the stem *ς* (the equivalent of our plural sign *s*, 138), the simple root, of course, now becoming singular, as each new formation limits the use of prior forms: thus,

Sing. *ἰχθύς fish*, *γύψ vulture*; Plur. *ἰχθύες fishes*, *γύπες vultures*.

c. The next step was to make a separate form to express the indirect, as distinguished from the direct relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case: thus,

	Singular.	Plural.
Direct Case,	<i>ἰχθύς, γύψ</i> ·	<i>ἰχθύες, γύπες</i> .
Indirect Case,	<i>ἰχθύϊ, γύψι</i> ·	<i>ἰχθύϊν, γύπιν</i> .

d. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the masculine and feminine genders, two new cases, the one to express the subject, and the other the direct object, of an action, i. e. the *Nominative* and *Accusative* cases.

The *Nominative* was formed by adding *ς*, as the sign of the subject, to the old Direct forms: thus, Sing. *ἰχθύς, γύψ* · Plur. *ἰχθύες, γύπες*.

The *Accusative* was formed by adding to the stem, as the sign of the direct object, *ν*, which in the plural took one of the common signs of the plural, *ς*: thus, Sing. *ἰχθύν, γύπν* · Plur. *ἰχθύς, γύπες* · or, by the euphonic change of *ν* into its corresponding vowel (138, 160 e), Sing. *γύπᾱ, Plur. ἰχθύας, γύπας*.

e. (B.) From the Indirect Case was separated a new case to express the subjective, as distinguished from the objective relations, i. e. the *Genitive*. This was formed by affixing *θ*, or commonly, with a euphonic vowel, *οθ*. At least, the different forms of the Genitive which later occur point to this as a common origin. In the plural, this took the plural affix *ν*: thus, *οθν*. But by the laws of euphony which afterwards prevailed, neither *θ* nor *θν* could end a word (160). Therefore, *θ* either was changed to *ς*, or was dropped, or assumed the vowel *ε* (commonly written, with *ν* paragogic, *εν*, 164 a); and *οθν* became *ων* by the absorption of the *θ* (as if *ε*, cf. 160 f). Thus *οθ* became *ος*, *ο*, or *οθεν*; and *οθν*, *ων*.

f. The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (c.) to the Nominative plural.

In Latin, the old Indirect Case (the Ablative) retained no small share of its subjective offices; and in the singular, the Dative became extensively

distinct in form, through the precession of the final vowel: as, Abl. *lyra, sue, re*; Dat. *lyræ, sut, rei*. In the plural, the old Indirect Case remained, without distinction of form, as both Ablative and Dative.

g. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The old Direct Case singular, which had the simple form of the stem, was likewise retained as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural, the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus:

S. Nom. -s	ἰχθύς	γῆρας (γῆψ)	P. N. V. -ες	ἰχθύες	γῆρες
Gen. -ος	ἰχθύος	γυπός	Gen. -ων	ἰχθύων	γυπῶν
Dat. -ι	ἰχθύϊ	γυπὶ	Dat. -εσι	ἰχθύεσι	γύπεσι
Acc. -ν, -α	ἰχθύν	γῆπα		(ἰχθύσι)	(γυψί)
Voc. *	ἰχθύ		Acc. -ας	ἰχθύας	γῆπας
D. Dir. -ε	ἰχθύε	γῆπε	Indir. -ω	ἰχθύῳ (ἰχθύου)	γυπῷ (γυπῶν)

h. For the sake of completeness, we have added in the table above two later modifications: viz., the common shorter Dat. pl., formed by dropping *ε* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *σ*, a sign so extensively employed in our own and other languages); and the Indirect Case dual prolonged by inserting *ο*, after the analogy of the Gen. sing. and pl.

i. In the Latin, the dual disappeared except in *duo* and *ambo* (178 a).

187. a. We have exhibited above the primitive nude declension, now called the *third*, but entitled to be called the *first*. Subsequently two other modes of declension sprang up, more euphonic in their character, having connecting vowels, which united the flexible endings to the root; the one having *ο*, now called the *second* declension; and the other, *α*, now called the *first* (189). These declensions chose rather to drop than to change the final *θ* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. pl., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place (183 a); and in the Dat. pl. a shorter form became the more common one, made either by dropping *ι* from the longer form, or by adding the plural sign *ς* to the Dat. sing. For *ε* in the Voc., instead of *ο*, see 114 c. We give as an example of Dec. 2, *ὁ λόγος, word*, and of Dec. 1, *ὁ ταμίας, steward*.

S. N. λόγ(ο-ς)ος	ταμ(α-ς)ας	P. N. λόγ(ο-ε)οι	ταμ(α-ε)αι
G. λόγ(ο-ο)ου	ταμ(α-ο)ου	G. λόγ(ο-ων)ων	ταμ(α-ων)ων
D. λόγ(ο-ι)ι	ταμ(α-ι)ι	D. λόγ(ο-εσι, οισι)οις	ταμ(α-εσι, αισι)αις
A. λόγ(ο-ν)ον	ταμ(α-ν)αν	A. λόγ(ο-ας)ους	ταμ(α-ας)ας
V. λόγ(ο)ε	ταμ(α)α	V. as Nom.	
D. N. A. V. λόγ(ο-ε)ω	ταμ(α-ε)α	G. D. λόγ(ο-ν)οιν	ταμ(α-ν)αιν.

b. In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *ς* or *ν* appended, was sometimes retained : as, Nom. *Θέσπᾱ*, *ἱππῶτᾱ* (197 b), *ὁ* · Acc. *νεώ*, *ἔω*, *ἄθω* (199). So the neuters *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *δ* (199) ; unless these came from old forms ending, like the Lat. *id*, *illud*, *istud*, *quid*, *quod*, and *aliud*, in a lingual mute, which later laws of euphony forbade.

c. The Lat. Dec. 1 and 2 have Gen. sing. forms, both with and without a final *s* : as, *familias*, *aulas*, *mensæ* ; *illius*, *ejus*, *totius*, *servi*.

188. We have thus far treated specially of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. 3 was the simple stem, and in the singular of Dec. 2 had the Acc. form, which suited the *objective* character of the gender. In the plural, it took the same form in both declensions, simply appending, instead of the old *ς*, *α* (which, as the corresponding vowel of *ν*, is more *objective* in its character, 138) ; and without a connecting vowel, which was not here needed. The striking analogy of the Latin throughout will be here observed. We give, as examples, *τὸ δάκρυ* (poet.) *tear*, of Dec. 3, and *τὸ σῦκον* *fig*, of Dec. 2.

S. N. A. V.	δάκρυ	σῦκ-ον	P. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δάκρυ-ος	σῦκ-ου	Gen.	δακρύ-ων	σῦκ-ων
Dat.	δάκρυ-ι	σῦκ-ω	Dat.	δάκρυ-σι	σῦκ-οις
D. N. A. V.	δάκρυ-ε	σῦκ-ω	D. G. D.	δακρύ-οιν	σῦκ-οιν

189. a. The declension which is *first* in name was probably *last* in development, and appears to have arisen in the effort to obtain a distinct form for the feminine. This may have taken place somewhat thus. A distinction was made in the theme by appending, instead of the strong flexive *ς*, the softer and more objective *ν*. As this could not remain after a consonant, it passed, as in the Acc. of Dec. 3, into the corresponding *α*, to which again in the Acc. *ν* was affixed as the sign of case. The *α* became thus a connecting vowel, and was so adopted throughout. With this view of it, the theme has no flexible ending. The *α* united with all the open flexives, forming long vowels or diphthongs. Through analogy, or to render the distinctive sign of this declension more prominent, *α* was also lengthened, in many words, in the remaining forms : viz., those of the direct cases singular. For distinction from the theme, the form *ος* was preferred in the Gen. sing. Thus, *ἡ οἰκία*, *house* :

N. V. Sing.	οἰκί(α) ᾱ	Pl.	οἰκίαι	Du.	οἰκῖᾱ
Gen.	οἰκί(α-ος) ᾱς		οἰκίῶν		οἰκίῶν
Dat.	οἰκί(α-ι) ᾱ		οἰκίαις		οἰκίῶν
Acc.	οἰκί(α-ν) ᾱν		οἰκίας		οἰκῖᾱ

b. As, however, this declension, containing no neuters, was more distinctively a personal declension than either of the others, it afterwards received many masculine derivatives referring to persons, and thus became less peculiarly a feminine declension than the Lat. Dec. 1. An example of these masculines, *ταῦτας*, has been anticipated for comparison with Dec. 2. These were distinguished from the feminines by the use of the strong flexive *ς* in the theme, and the consequent omission of the final

consonant in the Gen. sing. (187 a). For the precession which so prevailed in the sing. of this declension, see 195.

190. The prevention of hiatus by the insertion of aspirate consonants (the successors of the digamma or used like it), and by different modes of contraction (100), has given an especial variety of form, in the *first* and *second declensions*, to the *Dative singular*, which, as the primitive Indirect Case (186 c), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, a natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and in Dec. 2 even as plural, is evidently of great antiquity. It does not occur in names of persons, and is chiefly used where local relations are spoken of. E. g.

Dec. 1. ἐξ ἐνῆφι, *from the bed*, γ. 405; ἀπὸ νευρήφιν (163 a) Θ. 300; ἥφι βλήφι πύθσας, *trusting to his strength*, X. 107; κεφαλῆφιν ἐπεὶ λάβεν II. 762; ὡς φρήτρη φρήτρηφιν ἀρήγη B. 363; χερσίν τε βλήφι τε μ. 246; ἀμ' ἰοὶ φαυνομένηφιν I. 618, 682; κρατερῆφι βλήφιν Φ. 501; ἐτέρρηφι II. 734; θύρηφιν ι. 238.

Dec. 2. Ἰλιόφι κλυτὰ τεύχεα, *the famed walls of (or at) Troy*, Φ. 295; δακρυόφι πλησθεν, *were filled with tears*, P. 696; ἀπὸ πασσαλόφι, Ω. 268; ἐκ ποττόφιν ω. 83; ἀπὸ πλατέος πτυόφιν N. 588; ἐπὶ δεξιόφιν N. 308; παρ' αὐτόφι μ. 302; ἀμφ' ὀστέόφιν μ. 45; θεόφιν μήστωρ ἀτάλαντος H. 366. So ἐσχαρόφιν ε. 59, and κοτυληδονόφιν ε. 433, as of Dec. 2, while the themes in use are ἐσχάρη of Dec. 1, and κοτυληδών of Dec. 3.

a. The *φ* is likewise inserted in the *Dative plural* of a few words of Dec. 3, chiefly neuters in -ος; and here serves to lengthen the preceding syllable. These forms were also used as both Gen. and Dat., and sometimes with the force of the singular: as, κατ' ὄρεσφι, *down the mountains*, Δ. 452; ἀπὸ στήθεσφι, *from the breast*, Ξ. 214; πρόσθ' ἱπποῦ καὶ ὄχεσφι E. 107; σὺν ὄχεσφι II. 811; ὄρεσφι Δ. 474 (cf. Δ. 479); ὑπὸ κράτεσφι, *under the head*, K. 156; Ἑρέβεσφι (probably the correct form for Ἑρέβουσφι I. 572, &c.); ἀπὸ ναύφι (σ here dropped), *from the ships*, II. 246.

b. Compare with these forms in -φι, the Lat. Datives *tibi, sibi, nobis, vobis, deabus, civibus, rebus*, and the Latin adverbs of place in -bi: as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in -ηφι when used as Datives are often written incorrectly with an *ι* subscript (-ηφι, 109 a), as though *φι* had been added to the complete Dat. form.

191. 2.) The *ι* appended with the insertion of *θ*. This form became adverbial (chiefly poetic), denoting the *place where*: as, οἰκοθι *at home*, ἄλλοθι *elsewhere*, αὐτόθι, ὅθι, Κορυθόθι. It was mostly confined to Dec. 2; and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer: thus, Gen. Ἰλιόθι πρό, *before Troy*, Θ. 561, οὐρανόθι πρό Γ. 3, ἡώθι πρό ζ. 36; Dat. κηρόθι I. 300, ο. 370.

3.) The *ι* appended with the insertion of *χ*. This appears in the Epic ἧχι (less properly written ῥχι, cf. 190 b), for the adverbial Dative ἧ, *where*, A. 607.

4.) The *ι* contracted with the preceding vowel into *αι* or *οι* (119). This simpler mode of contraction now scarcely appears except in adverbial Datives: as, χαμαὶ humi, *on the ground*, οἶκοι *at home* (but οἶκω *to a house*; cf. Lat. *domi* and *domus*), πέδοι, Ἰσθμοῖ, οἶ, ὄποι. Yet ἐν Ἰσθμοῖ Simon. Fr. 209; ἐν Πριανσιῷ Insc. Cret.; τοῖ δάμοι Insc. Beot.

5.) The common form, in which the *ι* is absorbed by the preceding vowel : as, λύρ(α-ι)φ, οἰκ(ο-ι)φ, Ἰσθμῷ, τῷ δήμῳ.

192. The forms of the Genitive in -οθεν or -θεν (186 e) remained in the common language only as adverbs, denoting the *place whence* : as, οἰκοθεν *from home*, ἀλλοθεν, αὐτόθεν, Ἀθήνηθεν. As examples of their use as decided Genitives, may be cited ἀπ' οὐρανόθεν, *from heaven*, Θ. 365, ἐξ Αἰσχύμηθεν Θ. 304, ἐξ ἀλόθεν Φ. 335, Διόθεν O. 489 ; and the pronominal forms ἐμέθεν, σέθεν, ἐθεν (27), which even occur in Attic poets.

CHAPTER II.

DECLENSION OF NOUNS.

193. The declension of adjectives is also here treated, so far as it corresponds with the declension of nouns. See 229.

I. THE FIRST DECLENSION.

(For the affixes and paradigms, see 11–15, 20; for the gender, 176.)

194. The original affixes of Dec. 1 all had *α* as a connecting vowel (187, 189). In most of these, the *α*, if not contracted with a vowel following (183 a), was itself made long. Short *α*, however, remained in the *singular*,

1.) In the *direct cases* of *feminines* whose stem ended in *σ*, a double consonant, λλ, or αυ : as, μούσᾱ, μούσᾱν, τράπεζᾱ (15), γλῶσσᾱ (or γλῶττᾱ, 169 a) *tongue*, δίψᾱ *thirst*, δόξᾱ *opinion*, δμιλᾱ *contest*, λέανᾱ *lioness*.

a. Add a few others in -λα and -να ; as, παυλᾱ *rest*, ἐχιδνᾱ *viper*, μέμνᾱ *care*, δέσποινᾱ *mistress* : and a very few in which *μ* or a mute precedes *α* ; as, τόλμᾱ *courage*, ἀκανθᾱ *thorn*, δλαιτᾱ *mode of life*.

b. Add many *feminines* in -α pure and -ρα, mostly having a diphthong in the penult, and easily recognized by the accent. The principal classes are, (α) Polysyllables in -αα and -οια, except abstracts in -εια from verbs in -εω ; as, ἀλήθειᾱ *truth*, εὖνοια *good-will*, βασιλειᾱ *queen*, but βασιλειᾱ *reign*, from βασιλεύω. (β) Female designations in -τρια ; as, ψάλτριᾱ *female musician* : (γ) Dissyllables and some polysyllabic names of places in -αα ; as, μαῖα *good mother*, Ἰστιαῖα. (δ) Words in -ια ; as, πύγᾱ *fly* : (ε) Most words in -ρα, whose penult is lengthened by a diphthong (except αυ), by υ, or by ρρ ; as, μάχαιρᾱ *sword*, γέφυρᾱ *bridge*, Πύρρᾱ.

c. The accent commonly shows the quantity of final *α* in the theme. Thus, in all *proparoxytones* and *properispomes* it must be *short* by the general laws of accent ; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in -α, Gen. -ας, except the proper names Κίρρᾱ, Πύρρᾱ, and the numeral μιᾱ *one*.

2.) In the *Vocative* of nouns in *-ης*, and of *gentiles* and *compound verbals* in *-ης*: as, *ναυτης* (14), *Πέρσης Persian*, *μυροπώλης* (*μύρον perfume*, *πωλέω to sell*) *perfumer*; *Voc.* *ναῦτᾶ*, *Πέρσᾶ* (but *Πέρσης Perses*, a man's name, *Voc.* *Πέρση*), *μυροπώλᾶ*.

195. In the singular, long *α* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (115 a): as, *ναῦτης*, *ναῦτῃ*, *Ἀτρείδῃ*, *μούσης*, *μούσῃ*, *φῶδῃ*, *φῶδῃν* · but *ταμιάς*, *ταμιά*, *θεᾶ*, *θεᾶς*, *λύρᾶ*, *λύρᾶν* (14, 15), *ιδέα* *idea*, *χρεῖα* *need*, *χρῶα* *color*.

a. Long *α* likewise remains in the pures, *πόα grass*, *στοά porch*, *γούα field*, *σικιά gourd*, *καρύα walnut-tree*, *ἐλάα olive-tree*, *Ναυσικᾶ*; in *ἀλαᾶ war-cry*, *ἐπίβδᾶ*, *σκανδάλα*, *γεννάδᾶς*; and in some proper names, particularly those which are Doric or foreign, as, *Ληδᾶ*, *Φιλομήλα*, *Λεωνιδᾶς*, *Σύλλα*; and it became *η* after *ρ* or *ρο* in the words *δέρη neck*, *κόρη maid-en*, *κόρη* (Ion. and Old Att. *κόρη*, 157) *cheek*, *ἀθάρη rap*, *αἶθρη clear sky*, *ροή stream*; in some proper names, as *Τήρης*; and in compounds of *μετρέω*, as *γεωμέτρης land-measurer*, *geometer*. In some words, usage fluctuates between long or short *α* and *η*: as, *Ἀράσπᾶς* Cyr. 6. 1. 81, *Ἀράσπης* Ib. 5. 1. 4, *πεία* and *πείη*, *hunger*, *πρύμᾶ* and *πρύμῃ*, *stern*.

196. CONTRACTS. A few nouns, in which the stem ends in *α* or *ε*, and feminine adjectives in *-εα* and *-ση*, are contracted: as, *μνᾶ* *μνᾶ*, *Ἑρμῆας* *Ἑρμῆς*, *βορέας* *βορῆας* (*ρ* doubled), *συκέα* *συκῇ*, *fig-tree*; *χρυσέα* *χρυσῇ*, *διπλόη* *διπλῇ*. See 15, 23, 120 e.

DIALECTIC FORMS.

197. a. In the affixes of this declension, the *Doric* dialect retains throughout the original *α*; while, in the singular, the *Ionic* has *η* in most of those words in which the *Attic* and *Common* dialects have long *α*, and even in some in which they have short *α*, particularly derivatives in *-αᾶ* and *-οῖα* (130): as, Dor. *φῶα*, *φῶας*, *φῶᾶ*, *φῶάν* · Ion. *λύρη*, *λύρης*, *λύρῃ*, *λύρην*, *ταμῆς* (yet Hom. has *θεᾶ*) · Ep. *ἀληθείη*, *εὐπλοῖη*, New Ion. *ἀληθῆη*, *μῆη*, for *ἀλήθειᾶ*, *εὐπλοῖᾶ*, *μῖᾶ*.

b. In words in *-ης*, the *primitive Direct Case* in *-ᾶ* is sometimes retained by Hom. and some of the other poets as Nom. (187 b), for the sake of the metre or euphony: as, *ὁ αἶθε Θυέστᾶ* B. 107; *ἱππότης Νέστωρ* B. 336; *εὐρύοπα Ζεὺς* β. 146; *βαθυμήτρα Χείρων* Pind. N. 3. 92. Compare Lat. *navita*, *scriba*. So in feminines in *-η*, the poets sometimes retain the old short *α* in the *Voc.*: as, *νύμφᾶ φίλῃ* Γ. 130; *ὦ Δικᾶ*, Sapph. 66 [44]. On the other hand, *Αἰήτη* Ap. Rh. 3. 386, for *Αἰήτᾶ*, *Voc.* of *Αἰήτης*.

c. The old Gen. affixes, *-ᾶο* and *ᾶων*, which often occur in the Epic writers, were contracted as follows: (1) In the Ion., they were regularly contracted into *-ω* and *-ων*, with the insertion of *ε* after a consonant, but commonly in the poets with synizesis (120 i, 117 b): as, *Ἀτρεῖδ(ᾶο, ω)εω*, *Ἀτρεῖδ(ᾶων, ὦν)έων* · *Βορέᾶο* *Βορέω*, *Ἑρμείω* O. 214, *ἔμμελιω* Δ. 47. (2) In the Dor., *ᾶ* absorbed the following vowel, and the affixes became *ᾶ* and *ᾶν* (131 a): as, *Ἀτρεῖδ(αο)ᾶ*, *Ἀτρεῖδ(ᾶων)ᾶν*. (3) In the Att., *ᾶο* and *ᾶων* were contracted into *ου* (by precession from *ω*, 115) and *ῶν*: as, *Ἀτρεῖδ(αο, ω)ου*, *Ἀτρεῖδ(ᾶων)ῶν*.

d. In some *masculines*, chiefly proper names, the later Ion. has *εἰ* in the Acc. for *ην* : as *Λεωνίδα* Hdt. 8. 15 (-*ην* Id. 7. 206), *δεσπότεα* Id. 1. 11 (so, in some editions, Acc. pl. -*εἰς* for -*εἰς* : as, *δεσπότεα* Ib. 111).

198. a. The Dat. pl. in Hom. commonly ends in -*ησι* or -*ης* before a vowel (which may be referred to apostrophe) : as *θεῶν* A. 638, *θεῶς εἰς* T. 158. In a few instances, -*ης* precedes a consonant : as, *σῆς καὶ* A. 179, *πέτρης πρὸς* η. 279. We even find *θεαῖς* ε. 119, *ἀκταῖς* M. 284, and *πάσαις* χ. 471 ; where some would change -*αις* to -*ης*.

b. Antique, Ion., and Dor. forms are sometimes found in Att. writers ; particularly,

1.) The Dor. Gen. in -*ε*, from some nouns in -*αις*, mostly proper names : as, *ὀρνιθοθήρας*, *φωλερ*, *Γωβρύας*, *Καλλίας* · G. *ὀρνιθοθήρα*, *Γωβρύα* Cyt. 5. 2. 14 (*Γωβρύου* Ib. 2), *Καλλία* Ages. 8. 3 (*Καλλίου* Symp. 3. 3). So all contracts in -*αις* : as, *βορῆας*, G. *βορῆα*.

2.) The Ion. Gen. in -*ω*, from a few proper names in -*ης* : as *Τήρης*, *Καμβύσης* · G. *Τήρω* Th. 2. 29, *Καμβύσεω* Cyt. 1. 2. 1 (*Καμβύσου* Ib. 8. 5. 27).

3.) The old Dat. pl. in -*αισι*, which is frequent in the poets. So, in Plato, *τέχναισι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

c. For Epic forms in -*φι*, -*χι*, and -*θιν*, see 190 - 192 ; for Dor. and Æol. forms of the Acc. pl., 131 d.

II. THE SECOND DECLENSION.

(For the affixes and paradigms, see 11 - 14, 16, 20 ; for the gender, 176.)

199. The flexible endings of the Nominative and Accusative singular are wanting (187 b),

1.) In the *theme* of the *article* : thus, *δ* for *δε*. Compare Lat. *ille*, *ipse*, *iste*, *qui*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς* · thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὃ*, for *τόν*, *ἄλλον*, &c.

a. In crasis with the *article* (125), and in composition with the definitives *τοῖος*, *τόσος*, *τηλίκος*, and *τόννος*, the neuter *αὐτό* more frequently becomes *αὐτόν* · thus, *ταύτόν* and *ταὐτό*, for *τὸ αὐτό* · *τοιούτον* and *τοιούτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (200), particularly in *ἡ ἔως δαῦν*, *ἡ ἄλως threshing-floor*, *ὁ λάγως hare*, *ἡ Κῆως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως* · thus, Acc. *ἔω* (only), *λάγων* and *λάγω*, *Ἄθω*. So, in the adjectives *ἀγῆρως* (22), *ἀνάπλεως full*, *ἀξιόχρεως competent*.

200. CONTRACTS. If the stem-mark (172 d) is *α*, *ε*, or *ο*, it may be contracted with the affix. See *ἀγήραος* (22), *δοτέον*, *νόος* (16) ; and also 120 c, e, i, 121. The contract declension in -*ως* and -*ων*, from -*αος* and -*αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (87 b).

a. If the stem-mark is long *α*, *ε* is inserted after the contraction (120 i): as, *πᾶς* (*pas*) *πῶς* (16), *παῦ* (*pw*) *πῶς*, *παῖ* (*pw*) *πῶς*, *παῖν* (*pwv*) *πῶς* · Pl. *παῖν* (*pw*) *πῶς*, &c. For the accent, see Prosody, 772 d.

b. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs only with some change. Thus *εὔγεως*, *fertile*, is the contract form of *εὐγαῖος* (fr. (*γαα*)*γῆ*, poet. *γαῖα*, *earth*), in place of which we find the protracted *εὐγαῖος* and *εὐγείος*.

DIALECTIC FORMS.

201. a. The affix of the Gen. sing. *-ο-ο* (13), which was commonly contracted to *-ου*, or, in the *Æol.* and stricter *Dor.*, to *-ω* (130 c), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *-οιο* (called the *Thessalian* form, and not receiving elision): thus, *πάντων Ἰκαρίοιο* B. 145; *δῶμον ὑψηλοῖο α.* 126; *οἶο δῶμοιο α.* 330; *θεοῦ* Pind. O. 2. 37; *θεοῖο* Ib. 6. 60; *μεγάλω Δίος* Alc. 1 [20]; *ἐρχομένοιο* Id. 37 [28]; *ποταμοῖο . . . Ἀνδῶ* Theoc. 1. 68; *μαλακῷ χόρτοιο* Id. 4. 18.

b. A single contraction, with the insertion of *ε* (120 i), gives the Epic genitives *Περ(άο)εω* Δ. 327, *Περ(ε)λ(αο)εω* (v. l. *-έοιο*) *Ξ.* 489. The poetic doubling of *ε* gives the Epic *dual* form in *-οῖν* (so always in Hom.).

c. The new Ion. has Gen. forms with *ε* inserted: as, *πυρέων* Hdt. 2. 36, *Σουσέων* Id. 5. 35. In some proper names in *-ος*, these imitate Dec. 1: as, *Κροῖσος*, *Κροῖσῶ* Hdt. 8. 122 (*Κροῖσου* l. 6); *Βάττω*, *Κλεομβρότῶ*, Id. 4. 160; 5. 32.

d. The old Dat. pl. in *-οισι* is common in the poets of all classes, and in Ion. prose. So, even in Plato, *θεοῖσι* Leg. 955 e.

e. For Epic or old forms in *-όφι*, *-όθι*, *-οι*, and *-οθεν*, see 190 s; for the *Dor.* and *Æol.* Acc. pl., 131 d.

f. Contracts in *-ους* from *-οος* occur in Hom. and Hdt., though rarely: as, *νοῦς κ.* 240 (here only in Hom.), *εἶνον* Hdt. 6. 105. In words in *-εος*, *-εον*, Hom. sometimes protracts the *ε* to *α* (134 a), and sometimes employs synizesis (117 b).

III. THE THIRD DECLENSION.

(For the affixes and paradigms, see 11–14, 17–21; for the gender, 177.)

202. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the stem in its simple distinct form. This form must therefore be learned from the Genitive, or from some case which has an open affix (172 c).

a. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is, in the Nom. and Voc. sing., in the Acc. sing. in *-ν* (where the stem receives the same changes as in the theme), and in the Dat. pl.

b. The change of *ν*, the original flexive of the Acc. sing., into *α*, was so extensively required in this declension by the rule (160 e), that *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary.

Words of Dec. 3 are divided, according to the stem-mark, or characteristic, into MUTES, LIQUIDS, and PURES (172 d).

A. MUTES (17).

203. LABIALS AND PALATALS. These are all masculine or feminine (177 c). Except in the irregular *γυνή*, the theme ends in ψ or ξ (151), and the Voc. has no distinct form (182 d).

a. *Γυνή*, woman, wife, which has its theme after the form of Dec. 1, and is accented as if dissyllabic throughout, is thus declined : S. N. *γυνή*, G. *γυναικός* (accented as if pronounced *γναικός*), D. *γυναικί*, A. *γυναικα*, V. *γύναι* · P. N. *γυναικες*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας* · D. N. *γυναικε*, G. *γυναικοῖν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναι*, A. *γυνάς*, according to Dec. 1.

b. In the stem *θηρ*, θ becomes τ, except where χ is changed (159 b). In *ἡ δλώπηξ*, -εκος, fox, the ε of the stem is lengthened in the theme.

204. LINGUALS. In these, the characteristic lingual cannot remain in any case which has either a *close affix* or *no affix* (202 a) ; and if another consonant is thus brought before σ or to the end of a word, further change may be required : as,

ἐλπί(δς)s, *κόρυ(θς)s*, *παί(δσι)ς*, *κλεί(δν)ν*, (*παῖδ)παῖ*, *σῶμ(ατ)α*, *λέο(ντ)ν* (17) ; *ἐλμ(νθς)νs* (156 b) ; *φῶ(τ)s*, *ῥπα(τ)ρ* (17) : *ἀνα(κτς, κς)ξ*, *ἀν(ακτ)α*, *δάμα(ρτς)ρ*, *λέ(οντς, ονς, οεν)ων*, *λέ(οντσι)ουσι* (17). Cf. Lat. *seta(ts)s*, *frau(ds)s*, *par(ts)s*.

a. *Barytones* in -s and -νs form the Acc. sing. both in -ν and less frequently in -α : as, *ἔρις*, *κόρυς* (17), *ὁ, ἡ ὄρνις bird*, *ἡ χάρις grace* ; Acc. *ἔριν*, *ὄρνιν* (160 e), and poet. *ἐρίδα*, *ὄρνιθα*, commonly *Χάριτα* as the name of a goddess, but otherwise *χάριν*. So *κλείς* (17), *ὁ γέλως laughter*, and the compounds of *πούς foot*, have both forms : *κλείν* and *κλείδα*, *γέλωτα* and *γέλων* ; see *Οἰδίπους*, *δίπους* (21, 22). Add *ὁ ἔρως love*, and *παῖς* (poet. for *παῖς*, 105) : in later poets, *ἔρων*, *παῖν*. In oxytones, the accent served to prevent the lingual from falling away, and thus to forbid the form in -ν.

b. If a distinct Voc. is needed, linguals obtain this by dropping the stem-mark (160 a) : as, *παῖ*, *λέον* (17) ; *Ἄρτεμις Diana*, *νέανις girl*, *τυραννίς sovereignty*, V. *Ἄρτεμι*, *νέανι*, *τυραννί* Soph. O. T. 380. A few proper names in -ās, -αντος, then change ν as in the theme : as, *Ἀτλᾶς*, *Πολυδάμας*, V. *Ἀτλ(αντ, αν, αα)ᾶ*, *Πολυδάμᾶ* Hel. 6. 1. 5. The Voc. form *ἀνα* is used only in addressing a god, as *Ζεῦ ἀνα* Γ. 351, Soph. O. C. 1485 ; otherwise, *ὦ ἀναξ* or *ὦναξ* (126 γ).

205. STEMS IN -ντ. When, by the dropping of τ, ν is brought before s in the theme, the s is changed, if an O vowel precedes ; but otherwise the ν : as, *λέ(οντς, ονς, οεν)ων*, *γίγ(αντς, ανς, αας)ᾶς* (17, 153, 156) ; *λύ(οντς)ων*, *θ(εντς)εῖς*, *λύσας*, *δύς* (26).

a. Except *ὁδοῦς* (17), and participles from verbs in -ομι : as, *δίδους*, *δοῦς*, fr. *διδῶν* (45). Yet Ion. *δδῶν* Hdt. 6. 107.

b. Some Latin names received into the Greek have -ης in the theme, instead of -εις : as, *Κλήμης*, -εντος, Clemens, *Οὔδλης*, -εντος, Valens.

c. The host of words whose stems end -ντ- may conveniently be made into a separate class (*Liquid-Mutes*), by taking ντ as the stem-mark.

206. NEUTER LINGUALS. In these the stem-mark is always τ , which, in the theme, is commonly dropped after $\mu\alpha$, but otherwise gives place to s or ρ (160): $\alpha\varsigma$, $\sigma\acute{\omega}\mu(\alpha\tau)\alpha$, $\phi(\omega\tau)\acute{\omega}\varsigma$, $\kappa\acute{\epsilon}\rho(\alpha\tau)\alpha\varsigma$, $\eta\pi(\alpha\tau)\alpha\rho$ (17); $\epsilon\iota\delta(\sigma\tau)\acute{\omicron}\varsigma$ (26); $\acute{\alpha}\lambda\epsilon\upsilon\phi(\alpha\tau)\alpha\rho$ and $-\alpha$, *unguent*. Cf. Lat. $\rho\omicron\epsilon\mu(at)\alpha$, $co(rd)r$.

a. The τ is also omitted in $\mu\acute{\epsilon}\lambda(\alpha\tau)\iota$ *mel, honey*; in $\gamma\acute{\alpha}\lambda(\alpha\kappa\tau)\alpha$ *lac, milk*, which also drops κ ; and in $\gamma\acute{\omicron}\nu(\alpha\tau)\upsilon$ *genu, knee*, and $\delta\acute{\omicron}\rho(\alpha\tau)\upsilon$ *spear*, which have also υ in place of α (cf. 224 c). In the poet. $\eta\mu(\alpha\tau)\alpha\rho$ *day*, ρ takes the place of τ after $\mu\alpha$; and in $\upsilon\delta(\alpha\tau)\alpha\rho$ *water*, $\sigma\kappa(\alpha\tau)\acute{\alpha}\rho$ *fillth*, $\alpha\rho$ takes the place of $\alpha\tau$.

207. CONTRACT LINGUALS. a. A few linguals drop the stem-mark (140 a) before some or all of the open affixes, and are then contracted: $\alpha\varsigma$, $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$ ($\kappa\lambda\epsilon\iota\alpha\varsigma$) $\kappa\lambda\epsilon\iota\varsigma$ · $\kappa\acute{\epsilon}\rho(\acute{\alpha}\tau\omicron\varsigma, \alpha\omicron\varsigma)\omega\varsigma$ (17); $\tau\acute{\omicron}$ $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*, P. N. $\tau\acute{\epsilon}\rho\alpha\tau\alpha$ $\tau\acute{\epsilon}\rho\alpha$, G. $\tau\acute{\epsilon}\rho\alpha\tau\omega\upsilon\alpha\tau\omega\varsigma$ $\tau\acute{\epsilon}\rho\omega\upsilon$ · δ $\chi\rho\acute{\omega}\varsigma$, *skin*, S. D. $\chi\rho(\omega\tau\iota, \omega\iota)\acute{\phi}$ (in the phrase $\acute{\epsilon}\nu$ $\chi\rho\acute{\phi}$). So, in Hom., from δ $\iota\delta\rho\acute{\omega}\varsigma$ *sudor, sweat*, δ $\gamma\acute{\epsilon}\lambda\omega\varsigma$ *laughtier*, δ $\acute{\epsilon}\rho\omega\varsigma$ *love*, S. D. $\iota\delta\rho(\acute{\omega}\tau\iota)\acute{\phi}$, $\gamma\acute{\epsilon}\lambda\omega$, $\acute{\epsilon}\rho\omega$ · A. $\iota\delta\rho(\acute{\omega}\tau\alpha, \omega\alpha)\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$.

b. These neuters are contracted in the stem: $\omicron\delta\varsigma$, $\acute{\omega}\tau\acute{\omicron}\varsigma$, *ear*, fr. the old $\omicron\delta\alpha\varsigma$, $\omicron\delta\alpha\tau\omicron\varsigma$ (17); $\sigma\tau\acute{\epsilon}\alpha\rho$ $\sigma\tau\acute{\eta}\rho$, *tailow*, G. $\sigma\tau\acute{\epsilon}\acute{\alpha}\tau\omicron\varsigma$ $\sigma\tau\eta\tau\acute{\omicron}\varsigma$ · $\phi\acute{\rho}\epsilon\alpha\rho$ *well*, G. $\phi\acute{\rho}\epsilon\alpha\tau\omicron\varsigma$ ($\acute{\alpha}$) $\phi\eta\eta\tau\acute{\omicron}\varsigma$. See 120 b, c.

c. So, usually, nouns and adjectives in $-\alpha\varsigma$, $-\epsilon\alpha\tau\omicron\varsigma$, preceded by \omicron or η : $\alpha\varsigma$, $\omicron\pi(\omicron\epsilon\alpha\tau\omicron\varsigma, \epsilon\iota\varsigma)\omicron\delta\varsigma$, $-(\delta\epsilon)\omicron\delta\alpha\tau\omicron\varsigma$ (17), δ $\pi\lambda\alpha\kappa(\epsilon\iota\varsigma)\omicron\delta\varsigma$ *cake*; $\tau\iota\mu(\eta\epsilon\iota\varsigma)\eta\varsigma$ or $\eta\varsigma$ (109 a), $\tau\iota\mu(\eta\epsilon)\eta\sigma\sigma\alpha$, $\tau\iota\mu(\eta\epsilon\upsilon)\eta\upsilon$, *honored*. Add some in $-\alpha\varsigma$, $-\acute{\iota}\delta\omicron\varsigma$: $\alpha\varsigma$, η $\delta\alpha\tau\iota$ $\delta\acute{\epsilon}\varsigma$ *torch*, $\pi\alpha\rho\eta\varsigma$ $\pi\alpha\rho\eta\varsigma$ *cheek*, $\phi\omega\beta\iota\varsigma$ $\phi\acute{\iota}\varsigma$ *blister*.

B. LIQUIDS (18).

208. MASCULINE AND FEMININE LIQUIDS. In these the stem always ends in ν or ρ , except in $\acute{\delta}\lambda\alpha\varsigma$ (δ *sal, salt*, η *sea*), of which the singular is rare in Attic prose. For the euphonic changes in the theme and Dat. pl., see 153, 154, 156, 145 a. In $-\nu\varsigma$ of the theme, (a) the s is changed *after an E or O vowel*; (b) the ν , *after i or u*; and (c) *after a*, in nouns the s , but in adjectives the ν : $\alpha\varsigma$,

(a) $\lambda\iota\mu(\epsilon\upsilon\varsigma, \epsilon\epsilon\nu)\eta\upsilon$, $\delta\alpha\lambda\mu(\alpha\upsilon\varsigma)\omega\upsilon$ (18); δ $\alpha\lambda(\alpha\upsilon\varsigma)\acute{\alpha}\nu$ *ænum, age*, δ $\mu(\eta\upsilon\varsigma)\eta\upsilon$ *mensis, MONTH*; (b) $\rho(\iota\upsilon\varsigma, \iota\alpha\varsigma)\eta\varsigma$ (18), δ $\Phi\acute{\omicron}\rho\kappa(\acute{\upsilon}\varsigma)\eta\varsigma$ *Phorcys*; (c) $\pi\alpha\iota(\alpha\upsilon\varsigma)\acute{\alpha}\nu$ (18), $\mu\acute{\epsilon}\lambda(\alpha\upsilon\varsigma)\acute{\alpha}\varsigma$ (23).

d. Except δ $\kappa\tau\epsilon\iota\varsigma$, $\kappa\tau\epsilon\acute{\omicron}\varsigma$, *comb*; $\epsilon\iota\varsigma$, $\acute{\epsilon}\rho\acute{\omicron}\varsigma$, *one* (25); the Ion. δ $\mu\epsilon\iota\varsigma$ (as fr. a. $\mu\epsilon\upsilon$ -, yet G. $\mu\omicron\pi\eta\theta\iota\varsigma$ for $\mu\eta\tau\eta$ *month*, Hdt. 2. 82; and δ $\mu\acute{\omicron}\delta\alpha\sigma\sigma\upsilon$, $-\acute{\upsilon}\rho\omicron\varsigma$, *wooden tower*. In the pronoun $\tau\acute{\iota}\varsigma$ (28), ν is simply omitted in the theme.

e. Most words in $-\alpha\varsigma$ and $-\nu\varsigma$ have a second, but less classic form, in $-\iota\nu$ and $-\upsilon\nu$: $\alpha\varsigma$, $\beta\iota\varsigma$ and $\beta\iota\nu$, $\Phi\acute{\omicron}\rho\kappa\upsilon\varsigma$ and $\Phi\acute{\omicron}\rho\kappa\upsilon\nu$, δ $\delta\epsilon\lambda\phi\iota\varsigma$ and $\delta\epsilon\lambda\phi\iota\nu$ *dolphin, DOLPHIN*.

f. In the Voc. of 'Απόλλων , $-\omega\upsilon\omicron\varsigma$, *Apollo*, Ποσειδών , $-\acute{\omega}\nu\omicron\varsigma$, *Neptune*, δ $\sigma\omega\tau\eta\rho$, $-\eta\eta\omicron\varsigma$, *sanior*, $\delta\acute{\alpha}\delta\eta\rho$, $-\acute{\epsilon}\rho\omicron\varsigma$, *brother-in-law*, and of the personal words in 210, the natural tone of address has thrown back the accent as far as possible, and shortened the last syllable of the stem if long: 'Απολ-λ-ων , Πόσειδ-ον , $\sigma\acute{\omega}\tau\epsilon\rho$, $\delta\acute{\alpha}\delta\epsilon\rho$, $\acute{\alpha}\nu\epsilon\rho$, $\pi\acute{\alpha}\tau\epsilon\rho$, $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho$, $\Delta\acute{\eta}\mu\eta\tau\epsilon\rho$. If the accent is not thrown back, oxytone nouns retaining ν or ρ in the theme have no distinct Voc.: $\alpha\varsigma$, $\lambda\iota\mu\eta\rho$, δ , η $\alpha\iota\theta\eta\rho$, $-\acute{\epsilon}\rho\omicron\varsigma$, *ETHER*.

209. NEUTER LIQUIDS. A few nouns in which the stem ends in *p* are neuter. They are, for the most part, confined to the singular; and require, in their declension, no euphonic changes of letters. E. g. *πῦρ*, *πῦρός* (14; *v* lengthened in the monosyllabic stem), *νέκταρ*, *-ἄρος*, *nectar*.

a. In *ἔαρ* (*Feap*) *ver*, *spring*, and the poetic *κῆαρ* *cor*, *heart*, contraction takes place in the stem: N. *ἔαρ*, poet. *ἦρ*, G. and D. *ἔαρος*, *ἔαρι*, oftener *ῆρος*, *ῆρι*. N. *κῆαρ*, in Hom. always *κῆρ*, D. *κῆρι*.

210. SYNCOPATED LIQUIDS. I. In a few familiar liquids, a short vowel is syncopated before the stem-mark: viz.,

a. In these three, the syncope takes place *before all the open affixes*: *ἀνῆρ* (s. *ἀνερ*-, sync. *ἀνρ*-, *ἀνδρ*-, 146 b) *man*; *κύων* (s. *κυον*-, sync. *κυν*-) *canis*, *dog*, also syncopated in Dat. pl.; *ἀρνός* (s. *ἀρην*-, sync. *ἀρν*-) *lamb's*, of which the Nom. sing. is not used, but in its place, *ἀμνός* *agnus*, of Dec. 2. See 18.

b. These five are syncopated *in the Gen. and Dat. sing.*: *πατήρ* (18; s. *πατερ*-, *πατρ*-) *FATHER*; *μήτηρ* *MOTHER*, G. *μητέρος* *μητρός*, D. *μητέρι* *μητρὶ*; *θυγάτηρ* *DAUGHTER*, *θυγα(τέρος)τρός*, *θυγα(τέρι)τρί*. *ἡ γαστήρ* *stomach*, *γασ(τέρος)τρός*, *γασ(τέρι)τρί*. *ἡ Δημήτηρ* *Ceres*, *Δήμη(τερος)τρος*, *Δήμη(τερι)τρι*, also Acc. *Δήμη(τερα)τρα*.

c. In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified. For the Dat. pl., see 145 a. *Γαστήρ* has not only *γαστράσι* (Dio C. 54. 22), but also in Hipp. *γαστήρσι*.

d. Compare Lat. *pāter*, *pa(ter)tris*; *māter*, *ma(ter)tris*; *caro*, *carnis*.

211. Comparatives in -ων often drop the *v* before *a* and *e* in the sing. and pl., and are then contracted (140 b): as,

μειζῶνα *μειζ(οα)ω*, *μειζῶνες* *μειζ(οες)ους*, *μειζῶνας* *μειζους* (22). Both forms are freely used, and even together: as, *ἀμεινῶνας καὶ κρείττους* i. 7. 3.

a. A like contraction occurs in a few other words, particularly in the Acc. of *Ἀπόλλων* and *Ποσειδῶν* (itself contr. fr. *Ποσειδῶν*, 131 a): *Ἀπόλλωνα* *Ἀπόλλ(ωα)ω* (iii. 1. 6), *Ποσειδῶνα* *Ποσειδῶ*. See for both forms, of which the shorter is especially used with the article, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, *ὁ κυκεῶν mixed drink*, Acc. *κυκεῶνα*, and poet. *κυκεῶ* (κ. 316, *κυκειῶ* A. 624); *ἡ γλήχων pennyroyal*, A. *γλήχωνα*, *γλήχω* (Ar. Ach. 874); and by a like syncope of *p*, *ὁ ἰχώρ ichor*; A. *ἰχώρα* and (only E. 416) *ἰχώ*.

C. PURES (19).

212. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the stem, either before the affixes -s and -v, or at the end of a word. Hence,*

213. A.) Before the affixes ς and ν , ϵ becomes η , ι , υ , or $\epsilon\upsilon$; and \omicron becomes ω or $\omicron\upsilon$; as follows:

1.) a. In *masculine nouns*, ϵ becomes $\epsilon\upsilon$ in *simple*, and η in *compound words*: as,

Simple, δ *ἱππεύς*, $-\acute{\epsilon}\omega\varsigma$ (19; stem *ἱππε-*), βασιλεύς *king*, Θησεύς *Theseus*; *compound*, Σωκράτης, $-\epsilon\omicron\varsigma$ (19; fr. *σῶς* *entire*, and *κράτος* *strength*), Ἀριστοτέλης, Δημοσθένης (observe the difference in accentuation).

EXCEPT the simples Ἄρης, $-\epsilon\omicron\varsigma$, *Mars*, δ σῆς, *σεός*, *moth*; and the following, in which ϵ becomes υ or ι , δ πῆχυσ, $-\epsilon\omega\varsigma$, A. πῆχυν (19), δ πέλεκυς *axe*, δ πρέσβυς *elder* (properly an adj.); δ ἔχης, $-\epsilon\omega\varsigma$, *viper*, δ ὄφης *serpent*, πρόταυς *president*, and also κόπης, κόρις, μάρις, and ὄρχης.

b. In *feminine and common nouns*, ϵ becomes ϵ : as, ἡ πόλις, $-\epsilon\omega\varsigma$, A. πόλιν (19), ἡ δύναμις *power*; δ , ἡ μάντις *prophet*.

c. In *adjectives*, ϵ becomes υ in *simple*, and η in *compound words*: as,

Simple, ἡδύς, $-\acute{\epsilon}\omicron\varsigma$, A. ἡδύν (23), γλυκύς *sweet*, δξύς *sharp*; *compound*, ἀκρατής, $\acute{\epsilon}\omicron\varsigma$ ($\acute{\alpha}$ *not*, *κράτος* *strength*), *weak*, ἀληθής *true*, εὐτελής *cheap*, τριήρης *having three banks of oars*, or, as a substantive ναῦς, *vessel*, being understood), *trireme*.

EXCEPT a few simple adjectives, in which ϵ becomes η : as, σαφής, $-\acute{\epsilon}\omicron\varsigma$ (22), πλήρης *full*, ὑγιής *healthy*, ψευδής *false*.

d. If the last element of a compound ends in $-\epsilon\upsilon\varsigma$, $-\iota\varsigma$, or $-\upsilon\varsigma$, its form is commonly retained: as in ἀρχιερεὺς *high-priest*, φιλόπολις (Gen. $-\epsilon\omega\varsigma$, $-\acute{\iota}\omicron\varsigma$, or $-\acute{\upsilon}\omicron\varsigma$, 218) *patriotic*, διπῆχυς *two cubits long* (yet contracted in neut. pl., as if formed in $-\eta\varsigma$, 219: διπῆχ(εα) η iv. 2. 28).

214. 2.) In *monosyllables*, \omicron becomes $\omicron\upsilon$; otherwise ω : as, βούς, βοός, A. βοῦν (19), δ χούς, χοός, *heap of earth*; but ἡ αἰδώς, $-\acute{\omicron}\omicron\varsigma$, *shame*.

a. This rule applies also to *linguals* in which \omicron precedes the stem-mark: as, πούς, ποδός (17), and its compounds Οἰδίπους, δίπους (21, 22); but εἰδώς, $-\acute{\omicron}\omicron\varsigma$ (26).

b. In *feminine nouns* of more than one syllable, in which the stem ends in \omicron , the affix ς is absorbed, as if ϵ (142 a). Thus from the stem ἤχο- is formed the theme ἤχ(ος, ος)ά (19). So ἡ πειθώ, $-\acute{\omicron}\omicron\varsigma$, *persuasion*, ἡ Λητώ, $-\acute{\omicron}\omicron\varsigma$, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἥως *dawn*. In these words in $-\acute{\omicron}$ and $-\acute{\omicron}\omicron\varsigma$, the plural and dual are very rare, and only formed according to Dec. 2: as, λεχώ, N. pl. λεχαί Orph. H. 2. 10; εἰκούς, (224 a).

215. B.) In cases which have *no affix*, ϵ *characteristic* becomes ι , υ , or $\epsilon\upsilon$, or else assumes a *eu-phonic* ς ; and \omicron *characteristic* becomes $\omicron\iota$ or $\omicron\upsilon$; as follows:

a.) If the theme ends in $-\eta\varsigma$, ϵ becomes $\epsilon\varsigma$; but, otherwise, is changed as in the theme: thus, Nom. neut. and Voc. σαφές (22), ἡδύ (23); Voc. Σώκρατες, πόλι, πῆχυν, ἱππεῦ (19).

b.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (114 b): as, *το γένος, -εος* (19), *τὸ τεῖχος, -εος, wall*, *τὸ ἔθνος nation*, *τὸ ὄρος mountain*.

EXCEPT *τὸ δασυ, -εος, town* (19), the Epic *τὸ πῶϋ, -εος, flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πέπερι, -εως, piper, PEPPER*.

c.) In the *Vocative*, *ο* becomes *οἶ*, if the theme ends in *-ώ* or *-ώς*; but *ου*, if it ends in *-ους*: as, *ἡχοῖ* (19), *αἰδοῖ* (fr. *αἰδώς*, 214); *βοῦ* (19); and in like manner, *Οἰδίπου* (21, 214 a).

216. a. After the analogy of *ε* and *ο*, a characteristic becomes *αυ* in *ἡ ναῦς* (s. *να-*) *ship*, *ἡ γράυς, γράός, old woman*; and assumes *ς* in the theme of *neuters*: as, *τὸ γέρας, -αος* (19), *τὸ γῆρας, -αος, old age*.

For the declension of *ναῦς*, see 19, 21, 222 f. That of *γραῦς* agrees with the Dor. forms of *ναῦς*, as first given, while, in the Acc. pl., it contracts *γράας* into *γραῦς* (122 a).

b. In the *Accusative singular* of *purēs*, the inflective *ν* becomes *α* (202 b), except when the theme ends in *-ας, -ις, -υς, -αυς*, or *-ους*: as, *ἥρωα, ἡρόα, ἱππία* (19); *σαφεία* (22); but from *ὁ λᾶς, stone*, *κίς, οἷς* (contracted from *δῖς*), *πόλις, ἰχθύς, πῆχυς, ναῦς, βούς, ἡδύς*, Acc. *λᾶν*; *κίν, οῖν, πόλιν, ἰχθύν, πῆχυν, ναῦν, βούν* (19); *ἡδύν* (23).

c. Proper names in *-ης, -εος*, for the most part, admit both forms of the Acc.: as, *Σωκράτης* (19), *Α. Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *ὁ Ἄρης, Mars*, *Α. Ἄρη* and *Ἄρην* (*Ἄρεα* Soph. O. T. 190). So *ἦρωας*, *Α. ἦρων* Hdt. 1. 167 (*ἥρωα* 2. 143).

d. When the stem-mark is changed to a *diphthong* before *-ς* in the theme, the same change is made before *-σι* in the *Dative plural*: as, *ἱππεῦσι, βουσί, ναυσί* (19).

217. These changes appear to have chiefly resulted from the earlier mode of preventing hiatus in declension, viz., by attaching consonant elements to the stem (100, 190).

Of these, the most prominent seem to have been, for masculines and neuters, *F* and *Σ*; and for feminines, the softer *Δ*, which in many words acquired a permanent place (see f below). With this exception, these inserted consonants, in the refining of the language, were (a) *simply dropped between two vowels* (140; hence, except as above, 216 d, in the Dat. pl., originally ending in *-εσι*, 186 f); and *Δ throughout*. If not between two vowels, the *F* became *υ* (142), which (b) *formed a diphthong* with an open vowel preceding, but (c) *was absorbed* by a close one; while the *Σ* (d) *remained* where there was *no affix* (139), but (e) *before the affixes -ς and -ν* was absorbed, as if *ε*, by the preceding vowel (142). Before the *Δ*, (f) *α* could remain, but there was a tendency in *ε* before a lingual to pass by precession into *ι* (114 d), so remarkable that in this whole declension there is scarce an instance of *ε* before a characteristic lingual mute. Feminines in *-ε*, on losing the inserted *Δ*, took two forms as below (g, h). Thus,

(a) βοῖος βοός bovis, ἰχθ(υ)φος ὕψος, ἰκκ(ε)φες ἔες · γέν(ε)σος εος (fr. γένος; cf. Lat. *gēnus, genēris*, 139), γέρ(α)σος αος (19); Διῖφος Διός (21; cf. Lat. *dīvus* and *dīvus*, and *boum* for *bonum*), ἡδ(ε)φος ἔος (23); σαφ(ε)σος ἔος (22).

(b) βοῖς βοῦς, βοῖν βοῦν, βοῖ βοῦ, ἰκκ(ε)φές, ἰκκ(ε)φῆ, ἰκκ(ε)φῆσι, ναῖς ναῖς navis, ναῖσι (19). In adjectives, and in a few masculine and neuter nouns, short *υ* takes the place of *ε*: as, ἡδεῖς ἡδύς, ἡδ(ε)φῆ ὕς (23); πῆχ(ε)φῆς, πῆχυν, πῆχῦ, δστ(ε)φῦ (19).

(c) ἰχθυῖς ἰχθῆς, ἰχθ(υ)φῆ, but Dat. pl. ἰχθῦσι; κίς (or κίς, Kühn.) κίς (19).

(d) Nom. neut. σαφεῖς σαφές (22), γέν(ε)σος (ε passing into a kindred vowel, 114 b), γέρ(α)σος (19); Voc. Σώκρατ(ε)ς (19). The peculiar form of the Voc. of ἡχώ and αἰδώς (215 c) may have arisen from the change of *ς* to its corresponding *ε*, and then contraction with precession (142, 118 b); thus, ἡχ(ο)ς, αἰδ(ο)ς (cf. 214 b).

(e) σαφεῖς σαφής (22), Σωκράτ(ε)ς (19), αἰδ(ο)σος αἰς (214), δ μυς μῦς mūs, mouse, G. μυσός μῦς mūrīs (a). For ἡχώ, see 214 b; cf. ἡχοί (d).

(f) Ἑλλάς, -ἄδος, Greece, Μεγαρίς, -ἰδος, Megaris. Μεγαρε-, Megarian, had two forms, Μεγαρεῖ- masc., and with precession ΜεγαριΔ- fem.; from the former we have Μεγαρεῦς, -έως, Megarian man, and from the latter (δ retained and becoming the stem-mark), Μεγαρίς, -ἰδος, Megarian woman or land. This became the prevalent mode of declining feminines in -ις, if we except the large class of abstract nouns in -σις. Especially many feminine adjectives, or words which are properly such, are thus declined.

(g) The Nom., Acc., and Voc. sing. took the vowel of precession *ι*, while *ε* remained in the other cases: as, πόλ(ε)δος, πόλ(ε)δος εως, πόλει, πόλῳ, πόλι · πόλεις, &c. (19). This became the usual form of feminine pures in -ις, in the Attic and Common Greek.

(h) Precession took place throughout. This became the regular form of feminine pures in -ις in the Ionic (130): thus, Ion. N. -ίς, G. -ίος, D. -ί, commonly contracted into -ί, A. -ῖν, V. -ί; Pl. N. -ίς, sometimes contr. into -ίς, G. -ίω, D. -ίσι, A. -ίαι, commonly contr. into -ίς: as, πόλις, πόλιος, πόλι, πόλῳ · πόλιες, -ίω, πόλῃσι, πόλῃαι, -ίς. The *ι* was also the prevalent vowel in the Doric: thus, Dor. πόλις, πόλιος, πόλι and πόλει, πόλῳ · πόλιες, πολίῳ, πολίεσσι and πόλεσι, πόλιας.

i. From the classes of words in which they were used, F appears to have been earlier in its prevalence than Δ; and this than Σ. See 213, 214.

218. As might have been expected, the three last forms (f, g, h) are far from being kept entirely separate; and are not wholly restricted to feminines (213 a, b, 215 b). Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric, which were less averse than the Attic to hiatus (131 a): as, ἡ τρόπις keel, G. τρόπῃς, τρόπιος, and τρόπιδος · particularly proper names, as Ἰσις, G. -ιδος, -ιος Hdt. 2. 41, D. -ιδι, Ἰσι Ib. 59; Θέρις, G. Θέριδος Θ. 370, D. Θέρι Σ. 407. Compare 207, 211.

2.) In some pures in -ις, the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms: as, ἡ τύρσις turris, tower, G. τύρσιος vii. 8. 12, but Pl. N. τύρσει vi. 4. 2, τύρσειων Hel. 4. 7. 6, τύρσει Cyr. 7. 5. 10; δ πόσις psouse, G. -ιος, D. -ει · ἡ μάγαδις, -ιος, a kind of harp, D. μαγάδι vii. 3. 32; δ ἡ τίγρις tigris, tiger, G. τίγριος, and in later writers τίγριδος, Pl. N. τίγρεις, G. τίγρειων · some proper names, as δ Συέννεσις, G. -ιος, i. 2. 12, δ Ἰρις, G. -ιος vi. 2. 1; and the adjectives ἰσχυρῆς intelligent, νηστῆς abstemious. In like manner, ἡ ἐγγελλυς (217 b) anguilla, eel, G. ἐγγέλλος, Pl. N. ἐγγέλλεις, G. ἐγγέλλων · τὸ πέπερι (215 b), G. -έως and -ιος.

219. II. CONTRACTION. Most pures in *-as, -ης, -ος, and -ω* are contracted in *all* the cases that have *open affixes*; but others, for the most part, only in the *Nom. and Acc. pl.* and *Dat. sing.*; and some, if at all, only in the *Acc. pl.*

a. See 19, and also *σαφής* (which *ἡ τριήρης* and like words, properly adjectives, follow, 213 c), *ὕγις*, and *ἡδύς* (22, 23). The common contractions are given in the tables; and also some in brackets which are rare or doubtful. The contractions there shown are sometimes omitted, and others sometimes occur; especially in the poets. For the general laws, see 118 s.

b. Of nouns in *-ω*, the uncontracted form scarcely occurs, even in the poets and dialects. So, in *αἰδώς* and *ἡώς* (214 b): G. *-(oos)ούς*, D. *-οῖ*, A. *-ῶ*, V. *-οῖ*. Cf., in Lat., *Didō*, G. *-dūs* (92 b), D. A. V. *-dō*.

c. In proper names in *-κλής*, cont. *-κλῆς* (fr. *κλέος renouni*), the *Dat.* and sometimes *Acc. sing.* are *doubly* contracted. See *Ἡρακλῆς* (19); and for its Attic forms, Mem. 2. 1. 21–26. For the later Voc. *Ἡρακλες*, used in exclamations, cf. 208 f.

d. For the earlier contraction of the *Nom. pl.* of nouns in *-eus* into *ῆς*, see 121 e. The uncontracted *Θησέες* occurs (with *Ἡρακλέες* after the Ion. form, 222 d) Pl. Theat. 169 b.

e. It is not as often that we wish to pass rapidly over a noun which is the *subject* of a sentence, as over one which is a mere *object*. Hence, as we observe from the tables, the *Nominative plural* is less frequently contracted than the *Accusative*.

f. Compare the contracts in *-us, -uos*, with the Lat. Dec. 4:

ἀρκῦς, *net*, *-ῦος*, *-υῖ*, *-ῦν*. Pl. *-(ues)ῦς*, *-uων*, *-υσι*, *-(uas)ῦς*.
arcūs, *bow*, *-(ūis)ūs*, *-uī*, *-ūm*; Pl. *-(ues)ūs*, *-uunt*, *-ubus*, *-(uea)ūs*.

g. Of Latin contracts in the nude declension, the three great classes are those with *i*-characteristic, corresponding to the Greek *ε*- (the earlier *e* showing itself in the neut. sing., and often in the fem. theme), as *avis*, *rupes*, *mare*, *mīlis*; those with *u*-, corresponding to the Greek *υ*-, as *fructus*, *cornu* (Dec. 4); and those with *e*-, as *res* (Dec. 5, a declension of mixed analogies).

220. In the Attic and Common Greek, the endings *-eos*, *-ea*, and *-eas*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the *Gen. sing.* of nouns in *-is, -us* and *-eus*, and sometimes of nouns in *-i* and *-u*: as, *πόλις*, G. *πόλεος πόλεως, πῆχυς, -εως, ἱππεύς, -έως, ἄστυ, -εος* and *-εως* (19); *πέπερι, -εως* (215 b). Also *δ Ἄρης* (213 a), G. *Ἄρεος* and *Ἄρεως* (as if from a second theme *Ἄρευς*, cited by grammarians from Alcæus).

b.) In the *Acc. sing.* and *pl.* of nouns in *-eus*: as, *ἱππεύς*, *Acc. sing. ἱππεῖ ἱππεῖα, pl. ἱππεῦς ἱππεῖα*.

c. This change appears to be simply a less perfect, and, from the words in which it occurs (those which had dropped F or Δ, 217 i), an earlier mode of contraction. From the accentuation of such words as *πόλεως*, it

is evident that the *ε* (as in *Μενέλεως*, 120 i) has not the full force of a distinct syllable; while the use of the poets shows that it has not wholly lost its syllabic power. We may infer that it commonly united as a species of semivowel (like our *y* or *w*, 117 b) with the vowel following, and thus lengthened it.

d. The poets sometimes complete the contraction by synizesis: as, *βασιλέως* Eur. Alc. 240, *Ἀχιλλέα* Id. Iph. A. 1341. Instances also occur, in the Attic poets, of the unchanged Gen. in *-εος*, of the Acc. in *-εᾶ* and *-εᾷς*, and of the Acc. sing. regularly contracted into *ῆ*: as, *Νηρέος* Eur. Ion 1082, *πόλεος* Id. Hec. 866; *φονεᾶ* Ib. 882; *ἐγγραφῆ* Ar. Ach. 1150, *Ὀδυσσῆ* Eur. Rh. 708, and even *ιερχῆ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ας*, instead of *-εᾷς*, is sometimes found in Attic writers, and became in the later Greek the common form: *βασιλείς* Mem. 3. 9. 10.

e. If another vowel precedes, the *ε* is commonly absorbed by the *-ως*, *-ᾶ*, and *-ᾷς*: as, *Πειραιεύς* Piræus, G. *Πειραιέως* *αιῶς*, A. *Πειραιέα* *αιᾶ* · *χοᾷς* (224 f).

f. Grammarians give the name *Attic Genitive* to the form in *-εως*; and also to the Gen. pl. in *-εων* when accented upon the antepenult, the accent then showing a like use of *ε*; as, *πόλεων* (19). The regularly contracted *πηχῶν* occurs iv. 7. 16.

g. The Gen. in *-εως* is also found in a few adjectives in *-ις* (213 d); in *ἡμισυς*, *half* (G. *-εος*; later *-εως* and *-ους*, and also Neut. pl. *-(εα)η*); and, in later writers, in other adjectives in *-ις* (thus, *βραχέως* Plut.).

DIALECTIC FORMS.

221. (A.) Dialectic changes affecting the AFFIX.

a. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-ᾶ*, in words in which it has commonly *-ν*; as, *εὔρεᾶ* Z. 291, *νῆα* or *νέα*, *πόλῆα*, for *εὐρύν*, *ναῦν*, *πόλιν* · *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ion. often forms the Acc. of nouns in *-ᾶ* or *-ᾷς*, *-όος*, in *-οῦν* (in the Æol. and stricter Dor. *-ων*, 130 c): as, *Ἰώ* *Ιο*, *Λητώ* *Λατονα*, *ῥῶς* *δαίονα*, A. *Ἰοῦν* Hdt. 1. 1, *Λητοῦν*, *ῥοῦν* (*Δατώων* Insc. Cret., *Ἑρων* Sapph. 75, 91).

b. In the Gen. pl., the Ion. sometimes changes *-ων* to *-εων* (135 a, cf. 201 c); and perhaps the Dor., to *-αν*: as, *χητέων* Hdt. 2. 45, *μυριαδέων*, *ἀνδρέων*, for *χητῶν*, *μυριάδων*, *ἀνδρῶν* · *αἰγᾶν* for *αἰγῶν* (?) Theoc. 8. 49.

c. In the Dat. pl., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-εσι*, *-εσσι*, and *-σσι* (186 f, h, 171). Hom. uses the four forms, though *-εσι* rarely. The forms *-εσσι* and *-εσι* are also common in Dor. and Æol. prose; and *-εσι* is used in Ion. prose after the stem-mark *ν*. Thus, *χερσίν* A. 14, *χεῖρесси* Γ. 271, *χεῖρеси* T. 468; *ποσὶ* E. 745, *ποσσί* B. 44, *πόδεσσιν* Γ. 407; *ἔπεσιν* B. 73, *ἔπεσσι* δ. 597, *ἐπέεσσιν* B. 75; *δαιτυμόνεσι* Hdt. 6. 57. So, *ρ* dropped between two vowels (217 a), *βόεσσι* B. 481, *νέεσσι* Pind. P. 4. 98, *ἀριστῆεσσι* A. 227.

d. In the Dual, the Epic prolongs *-οιν* (as in Dec. 2, 201 b) to *-οῖν*: thus, *ποδοῖν* Ξ. 228, *Σειρήνοιν* μ. 52.

222. (B.) Dialectic changes affecting the STEM, either simply or in connection with the affix.

a. Many changes result from dialectic preferences of vowels (130 s): as, Ion. *θώρηξ*, *νηῦς*, *γρηῦς*, for *θώραξ*, &c.: Dor. *ποιμᾶν*, *ώκτᾶς*, *νᾶες*, for

ποιμήν, &c. ; χήρ for χεῖρ ; ὦν, βῶν, ἀχῶν, for οὖν, βοῦν, ἡχοῦν ; for κλέϊς *key*, Dor. (κλάεις klāvis) κλαῖς, Ion. κληῖς, Old Att. κλήη.

b. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction (131). The Epic has here especial license. In the poets, contractions are often made by synizesis (117 b), which are not written. In respect to the usage of Homer, we remark as follows : (1) In the Gen. sing., contraction is commonly omitted, except in nouns in -ῶ and -ῷς, G. -ῶος. In a few instances, -ῶος is contracted into -ῶνς (131 b), or synizesis occurs : as, Ἐρέβους Θ. 368, θέρεως η. 118 ; Πηλεὺς A. 489, πόλιος B. 811. (2) In the Dat. sing., both the contracted and uncontracted forms are freely used in most words : as, γήραι and γήραι or γήρα (119), τελεῖ and τελεῖται, ἡρώϊ and ἡρῳ H. 453. See 21. The endings -αι, -υι, and -οι are almost always contracted : as, κηστὶ A. 640, νέκυι II. 526, ῥοῖ I. 618. (3) The endings -ῶα, -ῶον, and -ῶας are commonly uncontracted, except by synizesis : as, θεοειδέα Γ. 27, ἀλγεᾶ Ω. 7, νέα ι. 283 ; στήθεων K. 95 ; πολέας A. 559. So πόλιος θ. 560 ; but Τυδῆ Δ. 384, Ὀδυσῆ τ. 136 (21 ; so βασιλῆ Oracle in Hdt. 7. 220). (4) The ending -ῶες is used both with and, oftener, without contraction : as, πρωτοπαγεῖς νεοτευχές E. 194. (5) The neut. plur. ending -ῶα, with scarce an exception, is contracted or drops one α (cf. d) : as, κέρα, δέπα, γέρα B. 237. The form with the single short α sometimes occurs in the Attic poets : as, κρέα Ar. Pax 192. (6) For the Homeric forms of οἷς, see 21. Those of οὖς (17) and γράυς (§ 216 a) are, N. οὖν, G. οὐατος · P. N. οὐατα, D. οὐασι, ὥσι · N. γρηῖς, γρηῖν, D. γρηῖ, V. γρηῖ, γρηῖν (the Gen. and Acc. supplied by γραιῖς and γραιῖαν of Dec. 1).

c. In common nouns in -εύς, the characteristic εῖ before a vowel regularly becomes η, in the Epic : as, ἱππῆος, ἱππῆς (21 ; ἱππῆς A. 151, and βασιλεῖς Hes. Op. 246, are doubtful). Doubtful examples of this change appear in Hdt. (βασιλῆος, βασιλῆα, 7. 137, &c.) ; while the regular inflection of these nouns in Ion. prose, and in the Dor., is in -ῶος, &c. In proper names in -εύς, the Epic has much freedom in using the long or short vowel according to the metre. So in Ἄρης and πόλις (21). These Ep. and Ion. forms are not wholly unknown to Att. poetry, or even prose (85 c, d) : as, βασιλῆας Eur. Ph. 829, contr. βασιλῆς Aesch. Aj. 390.

d. In words whose root ends in ε-, the Epic often unites these vowels into η (as regularly in proper names in -κλέης), or into α ; but sometimes protracts the first ε into α or η. In many instances, the root is shortened by the poets, or in dialectic prose, by dropping one ε. E. g., forms of κλέος, *fame*, and of its compounds in -της, κλεῖα Hes. Th. 100, κλέα I. 189, εὐκλείας K. 281, εὐκλέας Pind. O. 2. 163, ἀκλῆϊς M. 318, ἀγακλῆος II. 738, δυσκλεῖα B. 115 (so εὐρβείος Z. 508, ὑπερδέα P. 330, but ἐπιδέες Hdt. 4. 130 ; see σπέος and Πάτροκλος, 21) ; Ἡρακλῆς Hes. Th. 318, Hdt. 2. 43 (Ἡρακλῆς Ib. 145), Pind. O. 6. 115 ; G. Ἡρακλῆος E. 266, Ἡρακλέος Hdt. 2. 43, Pind. O. 3. 20 ; D. Ἡρακλῆι θ. 224, Pind. I. 5. 47, Ἡρακλεῖ Hdt. 2. 145, Ἡρακλεῖ Pind. P. 9. 151 ; A. Ἡρακλῆα E. 324, Ἡρακλεῖα Hdt. 2. 43, Pind. O. 10. 20, Ἡρακλέην Theoc. 13. 73.

e. In κέρας and τέρας (207), the τ is commonly omitted in dialectic Greek ; and then in these, as in other neuters in -ας, -αος, the later Ionic often changes α into ε (130 b), except in the theme : as, κέρεος, κέρει, κέρεια, κερῶν, τέρεος, γέρεια, Hdt. For the Ion. and Dor. forms of words in -ας, -ῶος, and -ις, -ιδος, see 217, 218.

f. In ναῦς (ναῦς, nāvis, 217 b, 19, 21), the original α remains throughout in the Dor. ; but in the Ion. passes by precession either into η, or with short quantity, especially in the later Ion., into ε. The Att. retains the α in the diphthong αῦ, but has otherwise η or ε (the latter having appar-

d.) With and without *a*-final : *ὁ κάλας*, *cable*, (s. *καλα*-, Att. Dec. 2), G. *κάλω* · Ion. *κάλος*, -ου, *c.* 260 and Hdt.; in later Ep., Pl. *κάλωες*, &c., Ap. Rh. 2. 725 : *ὁ λαγός*, *hare* (s. *λαγα*-, Att. Dec. 2), G. *λαγῶ* · Ion. *λαγός*, -οῦ, Hdt., also Pl. N. *λαγοί* Soph. Fr. 113, A. Dor. (131 d) *λαγός* Hes. So. 302; Ep. *λαγῶες*, -οῦ, K. 361 : *ὁ ὀρφῶς* and *ὀρφός*, a sea-fish, G. *ὀρφῶ* and *ὀρφοῦ*.

e. Lingual and Pure : *ὁ, ἡ ὀρνίς*, *bird*, G. *ὀρνίθος* (Dor. *ὀρνίχος*, 168), D. *ὀρνίθα*, A. *ὀρνῖν* and *ὀρνίθα* · Pl. *ὀρνίθες*, &c.; (s. *ὀρνε*-) N. *ὀρνίς*, A. *ὀρνῖν*, Pl. N. *ὀρνεις*, G. *ὀρνεων*, A. *ὀρνεις* and *ὀρνίς* (218); also τὸ ὀρνεον, -ου : *ὁ σῆς*, *moth*, G. *σεός* and later *σητός* : *ὁ φθός*, contr. *φθοίς*, *cake*, G. *φθούς* · Pl. N. *φθόεις*, A. *φθόεις* and *φθοίς* Ar. Pl. 677; also ἡ φθοίς, -ίδος : *ὁ χροῖς*, *skin, surface*, -ωτός, -ωτί (*χρῶς* 207 a), &c.; Ion. and poet. G. *χροός*, D. *χροῖς*, A. *χρόα*.

f.) Various Double : *δορυξ(ός)ος* and *-ξός* Ar. Pax 447, -οῦ, *spear-maker* : *Ζεύς* (s. *Ζεϛ*-, *Διϛ*-, *Ζαν*-); see 21, and cf. Lat. Jupiter (*Ζεῦ πάτερ* Pl. 276), Jovis, divus : *ὁ θεράπων*, -οντος, *attendant*; poet. A. *θέραπα*, N. pl. *θέραπες* Eur. Ion 94 : *ὁ, ἡ μάρτυς* (Æol. and late *μάρτυρ*), -ῦρος, *witness*; A. *μάρτυρα*, rarer *μαρτῦν*, D. pl. *μάρτυσι* · Ep. *ὁ μάρτυρος*, -ου, π. 423 : *ὁ Σαρπηδών*, -δνος and -οντος, V. *Σαρπηδων* E. 633 : *ἡ σιμῶδα*, -γγος, *weal*, Ep., B. 267, Ψ. 716 : τὸ φῶς, -εος -ους Cyt. 4. 2. 26, *light*, poet.; contr. *φῶς*, *φωτός* : *ὁ, ἡ φάργξ*, -γγος, poet. -ῦγος ι. 373, *throat* : *ὁ Φόρκυς*, -ῦος and -ῦρος, *Phorceys* : *ἡ χεῖρ*, *hand*, G. *χειρός* and *χερός*, &c. (for the common forms, see 18; for the rest, the poets and Ion. prose) : *ὁ χούς*, a measure, G. *χοός*, &c., like *βοῦς* (19); from s. *χοε*-, the better Att. G. *χοέως* *χοῶς*, A. *χοῆα* *χοῶ*, Pl. D. *χοεύσι*, A. *χοῆας* *χοῶς* (120 f) : τὸ χρέος (Ep. *χρεῖος*), -εους, *debt*; fr. s. *χραε*-, N. (*χράος*, *χρῶς*) *χρέως*, G. (*χράεος*, *χράους*, *χρῶς*) *χρέως* (120 i).

g. *ὁ Θέμις*, *Themis*, as a common noun, *right, law*, G. *Θέμιδος*, Ep. *Θέμιστος* β. 68, Ion. *Θέμιος* Hdt. 2. 50, Dor. *Θέμιτος* Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, *θέμις* occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun : thus, *θέμις ἐστί*, *it is lawful*; *φασι . . . θέμις εἶναι*, *they say that it is lawful*, Pl. Gorg. 505 d; τὸ μὴ θέμις, *that which is not lawful*, Æsch. Sup. 335.

h. *ὁ πνύξ* (s. *πυκν*-, as in adj. *πυκνός*, *crowded*; by met., from the difficulty of appending *s* in the theme, *πνυκ*-), G. *πυκνός* and later *πνυκός*.

i. Poetic, mostly Epic, forms (with the themes to which they are referred or allied, in parentheses) : A. pl. *Αἰθιοπίας* A. 423 (*ὁ Αἰθιοψ*, -οπος, *Ethiopian*); *ὁ δῶς* Hes. Op. 354 (*δόσις* *gift*); G. *λιβός* Æsch. Ch. 292, A. *λιβα* Id. Fr. 49 (*ἡ λιβάς* *libation*); *ὁ λῆς* O. 275, A. *λῆν* A. 480 (*λέων* *lion*); D. *μάστι* Ψ. 500, A. *μάστιν* o. 182 (*ἡ μάστιξ* *scourge*); al *στάγες* Ap. Rh. 4. 626 (*σταγών* *drop*); τὸ ὕδωρ, D. *ὕδει* Hes. Op. 61 (*ὕδωρ* *water*).

j. Many prolonged forms are used in poetry or dialectic prose : as, *Ἀθηναία*, *σεληναία*, *ἀναγκαῖη*, *Περσεφόνηα*, *Πηνελόπεια*, for *Ἀθηνα* *Minerva*, *σελήνη* *moon*, *ἀνάγκη* *necessity*, *Περσεφόνη* *Proserpina*, *Πηνελόπη*.

225. 2. HETEROCLITES.

a. Of the FIRST and SECOND DECLENSIONS. Some *personal nouns* have forms both in -ος and in -ης or -ας, particularly compounds of *ἀρχω* (where the form in -ος is usually more Att.) : as, *ὁ γυμνασιάρχος* and *ἀρχης*, *gymnasiarch*; *ὁ ἀδολέσχης* and -ος, *prater*.

b. Of the FIRST and THIRD DECLENSIONS : δ *Ἄιδης*, -ου, poet. *Ἄιδης*, *Hades*; Dec. 3, Ep. G. *Ἄϊδος*, D. *Ἀΐδι* : also poet. *Ἀΐδιωνεύς*, -έως, Ion. -ῆος : ἡ *γυνή* (203 a) : δ *Ἄϊας*, contr. *ἰᾶς*, lapis, stone, G. *ἰᾶος* M. 462, and *ἰᾶου* Soph. O. C. 196, D. *ἰᾶϊ*, A. *ἰᾶαν*, *ἰᾶν*, and *ἰᾶα* Call. Fr. 104, Pl. N. *ἰᾶες*, &c. : δ *μύκης*, *mushroom*, G. *μύκητος* and *μύκου* : *Οἰδί(τ)ους* (21) : ἡ *πτύχή*, -ῆς, and mostly Ep. *πτύξ*, -υχός, *fold* : ἡ *φρίκη*, -ης, poet. *φρίξ*, -ικός, *shudder*, *ripple*.

c. Some personal derivatives have double forms in -της, -του, and in -τήρ, -τήρος, or -τωρ, -τορος : as, *οἰκητής*, *οἰκητήρ*, and *οἰκήτωρ*, *dweller*; *θηράτης* or *θηρευτής*, -ήρ, or -ωρ, *hunter*.

d. Add some proper names, mostly in -ης, of which a part admit a double formation throughout, as *Θαλής*, *Thales* (198. 2; late -ού) and *Θάλητος* : but others only in part : as, *Τισσαφέρης*, -ους, but ὁ *Τισσαφέρης* ii. 5. 3; *Στρεψιάδης*, -ου, but ὁ *Στρεψιάδης* Ar. Nub. 1206; *Δημήτηρ*, A. -τρα (210 b) and -τραν Pl. Crat. 404 b. Some refer to this head the double Acc. in 216 c.

e. Add, also, the Epic D. pl. *ἀγκαλίδεσσι* Σ. 555 (ἡ *ἀγκάλῃ* arm); D. *ἀλκι* (always in the phrase *ἀλκι πεποιθώς*) E. 299 (*ἀλκή* might); ἡ *ἄρπαξ* Hes. Op. 354 (*ἄρπαγῇ* robbery); G. *δαίτης*, &c., γ. 44, also *δαίτους* X. 496 (ἡ *δαίς*, -τός, *feast*); A. *ἰώκα* A. 601 (ἡ *ἰωκή* battle-din); Acc. *κρόκα* Hes. Op. 536 (ἡ *κρόκη* woof); G. *νησάων* Call. Del. 66 (ἡ *νήσος* island); D. *τυμνί* Θ. 56 (*ὕσμνῃ* battle); A. *φύγα* (only in *φύγαδε*, to flight) Θ. 157 (ἡ *φυγῇ* flight).

f. Of the SECOND and THIRD DECLENSIONS : τὸ *δάκρυον* and poet. *δάκρυ* (14), *lacrima* (168 a), *tear*, G. *δακρύου*, D. *δακρύω* · Pl. N. *δάκρυα*, G. *δακρύων*, D. *δακρύοις* and *δάκρυσι* Th. 7. 75 : τὸ *δένδρον*, -ου, and Ion. *δένδρεον*, *tree*; Dec. 3, D. *δένδρει*, A. *δένδρος* Hdt. 6. 79; Pl. N. *δένδρη*, D. more Attic form *δένδρεσι* iv. 8. 2, Th. 2. 75, but *δένδροις* iv. 7. 9 : δ *ἱκτίνος*, -ου, *hawk*; Dec. 3, rarer A. *ἱκτίνα* Ar. Fr. 525, N. pl. *ἱκτίνες* Paus. 5. 14 : δ *κλάδος*, -ου, *twig*; Dec. 3, poet. D. *κλαδί*, A. *κλάδα*, Pl. D. *κλάδεσι* Ar. Av. 239, A. *κλάδας* : δ *κοινωνός*, -ου, *sharer*; Dec. 3, Pl. N. *κοινῶνες* Cyr. 8. 1. 25, A. *κοινῶνας* Ib. 7. 5. 35 (*κοινωνούς* 36) : τὸ *κρίνον*, -ου, *lily*; Dec. 3, Pl. N. *κρίνεα* Hdt. 2. 92, D. *κρίνεσι* Ar. Nub. 911 : δ *μόσσυν*, -ῆνος, *wooden tower*, D. *μόσσυνι* v. 4. 26; Dec. 2, D. pl. *μοσσύνοις* Ib. : δ *ὄνειρος* and τὸ *ὄνειρον*, *dream* (fr. *ὄναρ*, 228 a), G. *ὄνειρου* and *ὄνειρατος* · Pl. *ὄνειρατα* and sometimes *ὄνειρα* : Πάτροκλος (21) : τὸ *πῦρ*, *πυρός* (14), *fire*; Dec. 2, Pl. N. *πῦρά*, *watch-fires*, D. *πῦροις* vii. 2. 18 : δ *στίχης*, -ου, *row*; Dec. 3, poet. fem. G. *στιχός* II. 173, Pl. N. *στίχες*, A. *στίχας* Ar. Eq. 163 : δ *νῆος* (21) : δ, ἡ *φύλαξ*, -ακος, poet. and Ion. δ *φύλακος*, -ου, *guard* : δ *ψάρ*, *ψάρος*, and later *ψᾶρος*, -ου, *starling*.

g. Some contracts in -ους of Dec. 2 have also forms, mostly late, like those of *βούς* (19) : as, δ *νοῦς* mind, δ *πλοῦς* voyage, G. *νοός*, 1 Cor. 14. 19, *πλοός* Acts 27. 9, D. *νοί* Rom. 7. 25; ἡ *πρόχους* ewer, D. pl. *πρόχουσι* Ar. Nub. 272.

h. Some verbals have double forms in -ος, -ου, and -εύς, -έως, or -τήρ, -τήρος : as, δ *πομπός* and *πομπεύς*, *guide*, δ *τροφός* and *τροφεύς*, *nourisher*, δ *ἰατρός* and poet. *ἰατήρ*, *healer*.

i. Add the poetic D. pl. *ἀνδραπόδεσσι* H. 475 (τὸ *ἀνδράποδον* slave); δ *δμῶς* Hes. Op. 428 (*δμῶς*, -ωός, *servant*); δ *ἔρος* Σ. 315, A. *ἔρον* I. 92 (*ἔρως*, -ωτος, *love*); G. pl. *μηλάτων* Lyc. 106 (τὸ *μήλον* sheep); A. *οἶκα*, only in *οἶκαδε*, *homeward*, Hom., and even in Att. prose, vii. 7. 57 (δ *οἶκος* house); τὰ *προσάπατα* σ. 192, D. *προσώπαι* H. 212 (*πρόσωπον*, face).

j. Of the ATTIC SECOND and THIRD DECLENSIONS : ἡ ἄλως *threshing-floor*, G. ἄλω, ἄλωνος, and poet. ἄλωος · also Ep. ἡ ἄλω· ὁ ἀρχιερεὺς, -έως, and ἀρχιερεὺς or -ιερεως, -ω, Hdt. 2. 37, *high-priest*; ἡ δαῶν δαῶν (s. ἄ-), G. ἔω, D. ἔω, A. ἔω (199); Dor. ἄως (s. ἄο-), G. ἀ(δο)σῶς · Ion. ἡώς, G. ἡοῦς, D. ἡός, A. ἡώ and ἡοῦν (221 a); ὁ μήτρως, -ως and rarely -ω, *maternal uncle*, Pl. μήτρως · ὁ Μίνως, -ω and -ωος, *Minos*; ὁ πατρως, -ως and -ω, *patruus, paternal uncle*, Pl. πατρως · ὁ ταῶς (pron. by the Athenians ταῶς, Athen. ix. 397 e; see 93 e), -ῶ and -ῶνος, *peacock*, Pl. N. ταῶ, ταοί, and ταῶνες · ὁ τυφῶς and τυφῶν, -ῶ and -ῶνος, *whirlwind*.

226. 3. HETEROGENEOUS NOUNS.

The names of things without life naturally vary in gender, according to the conceptions formed by the mind (175). Hence there are many words in which two genders are associated, either throughout or in part; chiefly the neuter, as the natural gender of things without life, with the masculine or feminine, the genders of personification. E. g.

a. Of DEC. I. ἡ τιᾶρα or ὁ τιᾶρας Hdt. 1. 132, *tiāra* or *tiāras*, *turban*.

b. Of DEC. II. ὁ δεσμός *band*, Pl. τὰ δεσμά, οἱ δεσμοί, and poet. τὰ δεσμάτα · τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά · ὁ θεσμός (Dor. τεθμός) *institute*, Pl. οἱ θεσμοί and τὰ θεσμά · ὁ λύχνος *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι · τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα · ὁ σίτος *corn*, Pl. τὰ σίτα · τὸ στάδιον *stadium*, Pl. τὰ στάδια and οἱ στάδιοι · ὁ σταθμός *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά *stations*, τὰ σταθμά *balances* · ὁ Τάρταρος (ἡ Pind. P. 1. 29), Pl. τὰ Τάρταρα, *Tartarus, Tartara*.

c. Things, when viewed *collectively*, seem least akin to persons; and other masculines and feminines occur with which a neuter pl. is associated (chiefly in the poets and dialects): ὁ δρυμός *thicket*, ὁ ἐπανῶς *stall*, ὁ ὦς *arrow*, ἡ κέλευθος *way*, ὁ κύκλος *circle*, ὁ ῥύπος *filth*, and others.

d. Of DEC. III. τὸ ἄορ, ἄορος, poet., *sword*; A. pl. ἄορας? ρ. 222: τὸ πλῆθος, -εος, and less common ἡ πλῆθός, -ύος, *fulness*: τὸ κᾶρᾶ and (Soph. Ph. 1457) κᾶρα, *head*, poet., G. κᾶρός (τῆς, Eur. El. 140), D. κᾶτί and κᾶρα Soph. El. 445, A. like N. and also masc. κᾶρα Soph. Ph. 1207, pl. κᾶρας Eur. Ph. 1149. The following forms are found in Homer (while some non-Att. poets have even forms fr. κάρη or κᾶρα as a fem. of Dec. 1, as κάρη Theog. 1018; so κᾶραν Æsop. 94):

S. N. A. κᾶρη, κάρη II. 392,

G. κᾶρητος κᾶρητος κᾶρός κᾶῤος κᾶρθεν λ. 588 κᾶρητον

D. κᾶρηι O. 75 κᾶρητι κᾶτι μ. 99 κᾶῤτι χ. 218 Mar. 12

P. N. A. κᾶρᾶ Cer. 12 κᾶρηῖα κᾶρα θ. 92 κᾶῤα T. 93 κᾶρηνα

G. P. 437 κᾶρων χ. 309 κᾶρῶν κᾶρῶν

D. κᾶσι, κᾶτεσφι, K. 152, 156 A. 44

e. Of DEC. I. and II. τὸ δρέπανον and ἡ δρεπάνη, *sickle*; ἡ ἑσπέρα, Ep. ὁ ἑσπερος, *vespera* and *vesper, evening* (also τὰ ἑσπερα ρ. 191): ἡ πλάνη and ὁ πλάνος, *error*; ἡ πλευρά and τὸ πλευρόν, *rib*; ὁ φθογγός and ἡ φθογγή, *voice*; ἡ χώρα and ὁ χώρος, *space*.

f. Of DEC. I. and III. ἡ βλάβη and τὸ βλάβος, -εος, *injury*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη and τὸ νάπος, *dell*; τὸ πάθος and ἡ πάθη, *suffering*; ἡ σκάφη and τὸ σκάφος, *scapha, SKIFF*; ἡ στέγη and τὸ στέγος, *roof*.

g. Of DEC. II. and III. ὁ ἀστήρ, -ερος, and τὸ ἀστρον, *astrum, STAR*; ὁ δχος (Dor. δκχος), -ου, τὸ δχος, -εος, and τὸ δχημα, -ατος, *carriage*; ὁ and τὸ σκότος (also ἡ σκοτία), *darkness*; ὁ and τὸ σκύφος, *cup*.

b. Of the FIRST and THIRD DECLENSIONS : δ Ἄιδης, -ου, poet. Ἄϊδης, *Hades* ; Dec. 3, Ep. G. Ἄϊδος, D. Ἄϊδι : also poet. Ἀϊδωνεύς, -έως, Ion. -ῆος : ἡ γυνή (203 a) : ὁ λάας, contr. λās, lapis, *stone*, G. λᾶος M. 462, and λάου Soph. O. C. 196, D. λᾶϊ, A. λᾶαν, λᾶν, and λᾶα Call. Fr. 104, Pl. N. λᾶες, &c. : ὁ μύκης, *mushroom*, G. μύκης and μύκου : Οἰδίπους (21) : ἡ πτυχή, -ῆς, and mostly Ep. πτύξ, -υχός, *fold* : ἡ φρίκη, -ης, poet. φρίξ, -ῖκος, *shudder, ripple*.

c. Some *personal derivatives* have double forms in -της, -του, and in -τήρ, -τήρος, or -τωρ, -τορος : as, οἰκητής, οἰκητήρ, and οἰκίτωρ, *dweller* ; θηράτης or θηρευτής, -ῆρ, or -ωρ, *hunter*.

d. Add some *proper names*, mostly in -ης, of which a part admit a double formation throughout, as Θαλής, Θάλεω (198. 2 ; late -ού) and Θάλητος : but others only in part : as, Τισσαφέρης, -ους, but ὦ Τισσαφέρη ii. 5. 3 ; Στρεψιάδης, -ου, but ὦ Στρεψιάδης Ar. Nub. 1206 ; Δημήτηρ, A. -τρα (210 b) and -τραν Pl. Crat. 404 b. Some refer to this head the double Acc. in 216 c.

e. Add, also, the Epic D. pl. ἀγκαλίσσονται Σ. 555 (ἡ ἀγκάλῃ *arm*) ; D. ἀλάλ (always in the phrase ἀλάλ πεποιθώς) E. 299 (ἀλκή *might*) ; ἡ ἀρπαξ Hes. Op. 354 (ἀρπαγή *robbery*) ; G. δαίτης, &c., γ. 44, also δαυτός X. 496 (ἡ δαίς, -τός, *feast*) ; A. ἰώκα A. 601 (ἡ ἰωκή *battle-din*) ; Acc. κρόκα Hes. Op. 536 (ἡ κρόκη *woof*) ; G. νησάων Call. Del. 66 (ἡ νήσος *island*) ; D. ὁσμίνι Θ. 56 (ὁσμίνη *battle*) ; A. φύγα (only in φύγαδε, *to flight*) Θ. 157 (ἡ φυγή *flight*).

f. Of the SECOND and THIRD DECLENSIONS : τὸ δάκρυον and poet. δάκρυ (14), lacrima (168 a), *tear*, G. δακρύνω, D. δακρύνω Pl. N. δάκρυα, G. δακρύνω, D. δακρύους and δακρυσί Th. 7. 75 : τὸ δένδρον, -ου, and Ion. δένδρεον, *tree* ; Dec. 3, D. δένδρει, A. δένδρος Hdt. 6. 79 ; Pl. N. δένδρη, D. more Attic form δένδρεσι iv. 8. 2, Th. 2. 75, but δένδροις iv. 7. 9 : ὁ ἱκτίνας, -ου, *hawk* ; Dec. 3, rarer A. ἱκτίνα Ar. Fr. 525, N. pl. ἱκτίνας Paus. 5. 14 : ὁ κλάδος, -ου, *twig* ; Dec. 3, poet. D. κλαδί, A. κλάδα, Pl. D. κλάδεσι Ar. Av. 239, A. κλάδας : ὁ κοινωνός, -ου, *sharer* ; Dec. 3, Pl. N. κοινωνῶν Cyr. 8. 1. 25, A. κοινωνῶν Ib. 7. 5. 35 (κοινωνούς 36) : τὸ κρίνον, -ου, *lily* ; Dec. 3, Pl. N. κρίνεα Hdt. 2. 92, D. κρίνεσι Ar. Nub. 911 : ὁ μόσσην, -ῶνος, *wooden tower*, D. μόσσην v. 4. 26 ; Dec. 2, D. pl. μοσσύνους Ib. : ὁ ὄνειρος and τὸ ὄνειρον, *dream* (fr. ὄναρ, 228 a), G. ὄνειρον and ὄνειρατος : Pl. ὄνειρατα and sometimes ὄνειρα : Πάτροκλος (21) : τὸ πῦρ, πυρός (14), *fire* ; Dec. 2, Pl. N. πῦρά, *watch-fires*, D. πῦροῖς vii. 2. 18 : ὁ στίχης, -ου, *row* ; Dec. 3, poet. fem. G. στιχός II. 173, Pl. N. στίχης, A. στίχας Ar. Eq. 163 : ὁ νῖός (21) : ὁ, ἡ φύλαξ, -ακος, poet. and Ion. ὁ φύλακος, -ου, *guard* : ὁ ψάρ, ψᾶρός, and later ψᾶρος, -ου, *starling*.

g. Some *contracts in -ους* of Dec. 2 have also forms, mostly late, like those of βούς (19) : as, ὁ νοῦς *mind*, ὁ πλοῦς *voyage*, G. νοός, 1 Cor. 14. 19, πλοός Acts 27. 9, D. νοί Rom. 7. 25 ; ἡ πρόχους *eiver*, D. pl. πρόχουσι Ar. Nub. 272.

h. Some *verbals* have double forms in -ος, -ου, and -εύς, -έως, or -τήρ, -τήρος : as, ὁ πομπός and πομπεύς, *guide*, ὁ τροφός and τροφεύς, *nourisher*, ὁ ἰατρός and poet. ἰατήρ, *healer*.

i. Add the poetic D. pl. ἀνδραπόδεςσι H. 475 (τὸ ἀνδράποδον *slave*) ; ὁ δμῶς Hes. Op. 428 (δμῶς, -ῶς, *servant*) ; ὁ ἔρος Ξ. 315, A. ἔρον I. 92 (ἔρωι, -ῶτος, *love*) ; G. pl. μηλάτων Lyc. 106 (τὸ μῆλον *sheep*) ; A. οἶκα, only in οἶκαδε, *homeward*, Hom., and even in Att. prose, vii. 7. 57 (ὁ οἶκος *house*) ; τὰ πρόσωπα σ. 192, D. πρόσωπαις H. 212 (πρόσωπον, *face*).

j. Of the ATTIC SECOND and THIRD DECLENSIONS : ἡ ἄλως *threshing-floor*, G. ἄλω, ἄλωνος, and poet. ἄλως ; also Ep. ἡ ἀλωή · ὁ ἀρχιερεύς, -έως, and ἀρχιερεύς or -ιεύς, -ω, Hdt. 2. 37, *high-priest* ; ἡ ἕως *dawn* (s. ἄ-), G. ἕω, D. ἕω, A. ἕω (199) ; Dor. ἄως (s. ἄο-), G. ἀ(δος)ός · Ion. ἡώς, G. ἡούς, D. ἡός, A. ἡώ and ἡούν (221 a) ; ὁ μήτρως, -ως and rarely -ω, *maternal uncle*, Pl. μήτρως · ὁ Μίνως, -ω and -ως, *Minos* ; ὁ πάτρως, -ως and -ω, *patruus, paternal uncle*, Pl. πάτρως · ὁ ταῶς (pron. by the Athenians ταῶς, Athen. ix. 397 e ; see 93 e), -ῶ and -ῶνος, *peacock*, Pl. N. ταῶ, ταοί, and ταῶνες · ὁ τυφῶς and τυφῶν, -ῶ and -ῶνος, *whirlwind*.

226. 3. HETEROGENEOUS NOUNS.

The names of things without life naturally vary in gender, according to the conceptions formed by the mind (175). Hence there are many words in which two genders are associated, either throughout or in part ; chiefly the neuter, as the natural gender of things without life, with the masculine or feminine, the genders of personification. E. g.

a. Of DEC. I. ἡ τιάρα or ὁ τιάρης Hdt. 1. 132, *tiara or tiaras, turban*.

b. Of DEC. II. ὁ δεσμός *band*, Pl. τὰ δεσμά, οἱ δεσμοί, and poet. τὰ δέσματα · τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά · ὁ θεσμός (Dor. τεθμός) *institute*, Pl. οἱ θεσμοί and τὰ θεσμά · ὁ λύχνος *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι · τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα · ὁ σίτος *corn*, Pl. τὰ σίτα · τὸ στάδιον *stadium*, Pl. τὰ στάδια and οἱ στάδιοι · ὁ σταθμός *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά *stations, τὰ σταθμά balances* : ὁ Τάρταρος (ἡ Pind. P. 1. 29), Pl. τὰ Τάρταρα, *Tartarus, Tartara*.

c. Things, when viewed *collectively*, seem least akin to persons ; and other masculines and feminines occur with which a neuter pl. is associated (chiefly in the poets and dialects) : ὁ δρυμός *thicket*, ὁ ἐπαυλός *stall*, ὁ ἴος *arrow*, ἡ κέλευθος *way*, ὁ κύκλος *circle*, ὁ ῥόπος *filth*, and others.

d. Of DEC. III. τὸ ἄορ, ἄορος, poet., *sword* ; A. pl. ἄορας ? ρ. 222 : τὸ πλῆθος, -εος, and less common ἡ πληθύς, -ύος, *fulness* : τὸ κάρᾱ and (Soph. Ph. 1457) κῤᾶτα, *head*, poet., G. κῤᾶτός (τῆς, Eur. El. 140), D. κῤᾶτί and κῤᾶρα Soph. El. 445, A. like N. and also masc. κῤᾶτα Soph. Ph. 1207, pl. κῤᾶτας Eur. Ph. 1149. The following forms are found in Homer (while some non-Att. poets have even forms fr. κάρη or κῤᾶρα as a fem. of Dec. 1, as κάρη Theog. 1018 ; so κῤᾶραν Æsop. 94) :

S. N. A. κῤᾶρη, κῤᾶρ II. 392,

G. κῤᾶρητος κῤᾶρήατος κῤᾶτός κῤᾶατος κῤᾶθεν λ. 588 κῤᾶρήνου

D. κῤᾶρητι O. 75 κῤᾶρήατι κῤᾶτί μ. 99 κῤᾶάτι χ. 218 Mar. 12

P. N. A. κῤᾶρ Cer. 12 κῤᾶρήατα κῤᾶτα θ. 92 κῤᾶάτα T. 93 κῤᾶρηνα

G. P. 437 κῤᾶτων χ. 309 κῤᾶρήων κῤᾶρήων

D. κῤᾶσί, κῤᾶτεσφι, K. 152, 156 A. 44

e. Of DEC. I. and II. τὸ δρέπανον and ἡ δρεπάνη, *sickle* ; ἡ ἑσπέρα, Ep. ὁ ἑσπερος, *vespera* and *vesper, evening* (also τὰ ἑσπερα ρ. 191) : ἡ πλάνη and ὁ πλάνος, *error* ; ἡ πλευρά and τὸ πλευρόν, *rib* ; ὁ φθογγός and ἡ φθογγή, *voice* ; ἡ χώρα and ὁ χώρος, *space*.

f. Of DEC. I. and III. ἡ βλάβη and τὸ βλάβος, -εος, *injury* ; ἡ δίψα and τὸ δίψος, *thirst* ; ἡ νάπη and τὸ νάπος, *dell* ; τὸ πάθος and ἡ πάθη, *suffering* ; ἡ σκάφη and τὸ σκάφος, *scapha, skiff* ; ἡ στέγη and τὸ στέγος, *roof*.

g. Of DEC. II. and III. ὁ ἄστήρ, -ερος, and τὸ ἄστρον, *astrum, star* ; ὁ ὄχος (Dor. ὄκχος), -ου, τὸ ὄχος, -εος, and τὸ ὄχημα, -ατος, *carriage* ; ὁ and τὸ σκότος (also ἡ σκοτία), *darkness* ; ὁ and τὸ σκύφος, *cup*.

B. DEFECT OF DECLENSION.

227. a. Some nouns receive *no declension*, as the names of the letters, some foreign proper names, and a few other words, chiefly foreign : thus, τὸ, τοῦ, τῷ ἀλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

b. A few shortened or foreign proper names, whose stem ends with a vowel, receive *s* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension : as,

Γιῶνς (21) ii. 1. 3 ; ὁ Διονῦς (fr. Διώνυσος, *Bacchus*), A. Διονῦν, G. D. V. Διονυῖ · ὁ Μηνᾶς (fr. Μηρόδωρος) Th. 5. 19, D. Μηνᾶ, A. Μηνᾶν, G. V. Μηνᾶ · ὁ Μάσκα, D. Μάσκα, A. Μάσκαν, G. V. Μάσκα, i. 5. 4 ; ὁ Ἰαννῆς 2 Tim. 3. 8, D. Ἰαννῆ, A. Ἰαννῆν, G. V. Ἰαννῆ · ὁ Ἰησοῦς, *Jesus*, A. Ἰησοῦν, G. D. V. Ἰησοῦ.

c. Many nouns are defective in *number*. Thus,

1. Many nouns, from their signification, want the *plural* : as, ὁ ἄλθῆρ, *æther*, τὸ ἐλαιον *oleum*, οἶλ, ἡ ταχυτής, *swiftness*. Proper and abstract nouns do not require a plural, except when employed as common nouns.

2. The names of *festivals*, some names of *cities*, and a few other words want the *singular* : as, τὰ Διονῦσια *the feast of Bacchus*, αἱ Ἀθῆναι *Athênæ*, *Athens*, οἱ Δελφοί *Delphi*, οἱ ἐτήσια *the trade-winds*.

228. Some nouns are employed only in particular *cases*, and these, it may be, occurring only in certain forms of expression : as,

a. Neut. Nom. and Acc. : ὕπας *sleep, dream*, ὕπας *waking, reality* ; ὄφελος *advantage* ; τέκμαρ and Ep. τέκμαρ, *mark* : Poet., δέμας *instar, body, form* ; ἡδὸς *pleasure* ; δῶ (s. δωμ-, 160) A. 426 (τὸ δῶμα *domus, house*), pl. Hes. Th. 933 ; κριθ (s. κριθ-, cf. βρέ, βρέ, 238 b) Θ. 564 (ἡ κριθή *barley*) ; ἄλφι (s. ἀλφιτ-) Hom. Cer. 208 (ἀλφιτον *barley-meal*) ; γλάφυ *hollow*, Hes. Op. 531 ; ἔρι Philet. (τὸ ἔριον *wool*).

b. Neut. ἅπτα *with oil*, indecl., chiefly as Dat. ζ. 227 ; Du. N. and A. ὄσσε *eyes*, poet., M. 466, Pl. ὄσσω, ὄσσοις, Eur. Hec. 915, 1105.

c. Fem. G. μάλης (μασχάλη, ala, axilla, *arm-pit*), in the phrase ὑπὸ μάλης, *under the arm, secretly*, Hel. 2. 3. 23 (also ὑπὸ μάλην late) ; D. δατ (ῖ) *battle*, Ep., N. 286 (kindred A. δάτω Call. Fr. 243) ; A. ἐπικλην (ἐπικλησις, -εως, *surname*) Pl. Tim. 38 c ; A. νίφα *nivem, snow*, Hes. Op. 533 (whence ἡ νιφάς, -άδος, *snow-flake*).

d. Dat. λινί, Ep., Σ. 352, A. sing. or pl. λινά Θ. 441 (τὸ λινον *linum, LINEN*) ; Voc. masc. and fem. ὦ μέλε, *my friend*, in familiar address, Ar. Lys. 157 ; Voc. ὦ τάν or τάν (also written ὦ ταν or ὦταν), *my good sir* (ὁ ἐτης, -ου, *comrade*), Attic, Pl. Apol. 25 c.

e. A word which is only employed in a *single case*, is termed a *monoptote* (μόνος *single*, πτώσις *case*) ; in *two cases*, a *diptote* ; in *three*, a *triptote* ; in *four*, a *tetraptole*.

CHAPTER III.

DECLENSION OF ADJECTIVES.

(For paradigms, see 22 – 26, 28.)

229. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (173 s). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

a. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the stem, theme, and declension of the masculine, as the general stem, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, *ἄδικος*, -ον · *σαφής*, -ές · *μῶρος*, -ᾶ, -ον · *ὁ*, *ἡ* *δίκου*, -οδος, τὸ *δίκουν*.

230. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are chiefly confined to the masculine and feminine genders, or even to one of these. E. g.

Dec. 1, *ὁ γεννάδας*, -ον, *noble*, *ὁ μονίας*, -ον, *solitary*, *ὁ ἐθελοντής*, -οῦ, *voluntary*: Dec. 3, *ὁ γυμνής*, -ήτος, *light-armed*; *ἡ μανίας*, -άδος, *frantic*, *ἡ πατρίς*, -ίδος, *native*, *ἡ Τρωάς*, -άδος, *Trojan*; *ὁ*, *ἡ* *ἀγνώς*, -ῶτος, *unknown*, *ὁ*, *ἡ* *ἄπαις*, -αίδος, *childless*, *ὁ*, *ἡ* *δρομάς*, -άδος, *running*, *ὁ*, *ἡ* *ἥλιξ*, -ικος, *of the same age*, *ὁ*, *ἡ* *ἡμῆνης*, -ήτος, *half dead*.

a. In indirect cases of Dec. 3, where all the genders have the same form, such adjectives are sometimes employed in poetry (rarely in prose) as neuter: as, *μανίδσιν λυσσήμασιν*, *with frantic ravings*, Eur. Or. 270; *δρομάδι κώλῳ*, *with swift limb*, Id. Hel. 1301; *ἀκμήτι τῷ σώματι* Paus. 6. 15. 3. A neuter is sometimes supplied from a kindred or derived root: as, *ὁ*, *ἡ* *ἄρπαξ*, -αγος, *rapacious*, τὸ *ἄρπακτικόν*.

231. II. In ADJECTIVES OF TWO TERMINATIONS (22), the *masculine* and *feminine* agree, but the *neuter* differs in those cases which have special neuter affixes.

a. It is only in Dec. 2 and 3 that adjectives can have a neuter (176 s); and in Dec. 3, labials and palatals do not form it, on account of the maiming of the stem which this would require (160).

b. The neuter must have *two distinct forms*, and can have only two, one for the direct cases sing., and the other for the direct cases pl. (181). Hence, every complete adjective must have two terminations. A neut. pl. is sometimes given, though rarely, to adjectives which do not form the neut. sing.: as, *τέκεα πατρός ἀπάτορα*, 'fatherless,' Eur. Herc. 114.

c. In *δίπους* (22), and similar compounds of *πούς*, *foot*, the neut. sing., on account of the difficulty of forming it from the stem, is formed from the theme, after the analogy of contracts of Dec. 2 (23): thus, *ὁ, ἡ τρίπους*, -οδος, *three-footed*, τὸ τρίπουν. Some of these compounds have secondary, chiefly poetic, forms in Dec. 2: as, *τρίπους* X. 164, *Ἴρις ἀελλόπους*, 'storm-footed,' Θ. 409, *πολύπου* Ar. Fr. 235.

232. III. ADJECTIVES OF THREE TERMINATIONS (23 s) differ from those of two in having a distinct form for the *feminine*. It is only in Dec. 1 that the feminine has a separate form. These adjectives, therefore, are of two declensions, adding the *feminine* forms of the *first* to the *masculine* and *neuter* of the *second* or *third*; as follows:

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple stem*.

a. If the stem ends in *ε, ι, ρ, or ρο*, the feminine is declined like *θεά*: otherwise, like *ψιδή* (15): as, *μῶρᾱ, μωρᾱς* σοφή, σοφῆς· χρυσέα, διπλοή (23); *φίλιος, -ᾱ, -ον, friendly*, ἀθρόος, -ᾱ, -ον, *dense*; καλός, -ή, -όν, *beautiful*; *δῖος* dīvus, *divine*, F. *διά*, Ep. and Lyr. *διά* a. 14.

b. The first example is accented in 23, as in the older Attic: *μῶρος*. In the later Attic and Common Greek, it became an oxytone: *μωρός*.

233. **RULE II.** If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *stem modified by the consonant I*; as follows:

a. After *ε* or a liquid, *I* became *ι*, which was contracted, either directly or through transposition, with the preceding vowel (142 a): as, *ἡδε- (ἡδεΙ-) ἡδεία, μελαν- (μελανΙ-) μέλαινα* (23); *πιερ- (πιερΙ-) πίειρα fat*.

b. The *I* united with a preceding *τ* to form *σ* (143 b): as, *παντ- (παντΙ- πανσ-) πᾶσα, χαριεντ- (χαριεντΙ- χαριενσ-) χαρίεσσα* (23, 155, 156); *λυοντ- (λυονσ-) λύουσα, θεντ- (θενσ-) θέϊσα, δυντ- (δυνσ-) δῦσα* (26).

c. In *perfect participles*, this *σ* united, as *ε*, with a preceding *ο*, to form *υι*: as, *εἶδοτ- (εἶδοτΙ- εἶδοσ- εἶδοε-, 142) εἶδυία* (26).

a. The *σ* remained, if the *ο* had already been contracted with another vowel: as, *έσταστ- έστωτ- έστῶσα* (26). Here the neuter has not only the contracted *έστ(αός)ως*, but also the syncopated *έστός*.

β. Before the ending -*ᾱ* of Dec. 1, the nice Greek ear preferred a *diphthong* to *σ* preceded by a short vowel (194. 1, b). But this diphthong must not be *ου*, as the concurrence of open sounds thus produced seems also to have been displeasing. Hence the contraction, in this case, of *οε* into the closer diphthong *υι*.

d. If the stem, after these changes, ends in *ι* or *ρ*, the feminine is declined like *μῦια* · but, if it ends in *σ* or *ν*, like *μῦσα* or *τράπεζα* : *ας, ἡδεῖα, ἡδεῖας · πᾶσα, πάσης · μέλαινα, μελαίνης* (23); *πίειρα, πειρίας*. See 15, 194.

e. For the fem. termination *-εῖα*, the shorter *-εῖ* (*α* added to the simple stem) is commonly used in Ion. prose, and sometimes in Ep. and other poetry (sometimes Ion. *-ειη*, especially in Hipp.) : *ας, βαθεία, εὐρέα* Hdt. 1. 178, *βαθέην* Ib. 75, *βαθείης* E. 147 (but *βαθείης* B. 92), *ώκεια* B. 786, *ἀδέα* Theoc. 3. 20, *ταχέων* Theoc. 715. So, very rarely, even in Attic prose, as some think. On the other hand, the poets, in a few instances, prolong *-εα* of the neut. pl. to *-εῖα* for the sake of the metre (134 a) : *ας, ὀφεία* Hes. Sc. 348, *ἀδέα* Soph. Tr. 122 (so *σκιέειν* for *σκιόεν*, Ap. Rh. 2. 404, *δακρυόειν* Id. 4. 1291).

234. Of those words which belong to the general class of ADJECTIVES (173), the following have three terminations :

1.) All *participles* : *ας, λύων, θεῖς, λύσας, εἰδώς* (26).

a. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *stem*, *affix*, *connecting vowel*, and *flexible ending* of conjugation, and those of *declension* : thus, in Gen. *λύοντος*, the stem of conjugation is *λυ-*, and the affix *-οντος* · while the stem of declension is *λυοντ-*, and the affix *-ος*.

2.) All *comparatives and superlatives* in *-ος* : *ας, σοφώτερος, -ᾱ, -ον, wiser ; σοφώτατος, -η, -ον, wisest*.

3.) All *numerals*, except cardinals from 2 to 100 inclusive : *ας, διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4.) The *article and adjective pronouns* (28), except *τις* (*τις*).

5.) Of *adjectives* commonly so called, *simples* in *-ος, -εις, and -υς*, with some others : *ας, μῶρος, σοφός, χαρίεις, ἡδύς, πᾶς, μέλας* (23) ; *έκών, -ούσα, -όν, willing ; τάλas, -υια, -αν, wretched ; τέρην, -εῖνα, -εν, tender* (23 d).

b. For the most part, *simples* in *-ος* have *three* terminations, and *compounds*, but *two*. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιός, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-ικός, -τός, and -τέος*, have more commonly three terminations. A distinct fem. is most found in oxytones, and least in proparoxytones. In many words, usage is variable (d, e, f).

c. Adjectives in *-ιος*, of the Attic Dec. 2, have but two terminations : *ας, ἀγέριος* (22), *ὁ, ἡ εὐγεῖος, τὸ εὐγεῖων, fertile*. For *πλέως*, see 236.

d. In words in which the fem. has commonly a distinct form, the form of the masc. is sometimes employed in its stead : *ας, Adjectives in -ος* (particularly in Att. writers, 174 b), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. 6. 21, *ἀναγκαῖον* Th. 1. 2, *κλυτός* B. 742 ; Adjectives in *-υς* and *-εις* (chiefly in the poets), *ἡδύς* μ. 369, *ἀδέα* Theoc. 20. 8, *θηλύς* T. 97, *πουλόν* K. 27, *γενεάν* θηλόν, *female sex*, Eur. Med. 1083, *ἀνεμοέντων αἰγίδων* Æsch. Ch. 592 ; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, e), *ἀπορώτερος* Th. 5. 110, *δυσεμβολώτατος* Id. 3. 101, *ὀλοώτατος* δ. 442, *τιθέντες* Æsch. Ag. 560, *τηλικούτος* Soph. El. 614, O. C. 751.

e. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important: as, τῷ χεῖρει, *the two hands*, vi. 1. 8 (the fem. form τᾷ is especially rare, Soph. Ant. 769); τούτῳ τῷ ἡμέρᾳ, *these two days*, Cyr. 1. 2. 11; τούτῳ δὲ τοῦν κνησέῳ Pl. Leg. 898 a; δύο τινέ ἐστων ἰδέα ἀρχοντε καὶ ἀγωντε, ὅν ἐπόμεθα . . . τούτῳ Pl. Phædr. 237 d; ἰδόντε καὶ παθοῦσα Soph. O. C. 1676; πληγέντε Θ. 455.

f. On the other hand, a distinct form is sometimes given to the fem. in words in which it is commonly the same with the masc.: as, ἀθανάτῃ K. 404, Isocr. 192 b, αὐτόμαται iv. 3. 8, διαδόχῃ Dem. 1206. 10, θροφόνῃ Theog. 11, πολυξενᾷ Pind. N. 3. 3, πολυμητῇ Ar. Pax 978, for the common ἡ ἀθάνατος, &c. This use is especially Epic and Lyric.

235. To some adjectives, feminine forms are supplied from a kindred or derived stem. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (174 b). The feminines thus supplied most frequently end in -is, G. -idos (217 f), but also in -as, G. -ados, in -eia, -eira, &c. Thus,

a. Masculines in -ης of Dec. 1, and in -εύς of Dec. 3, have often corresponding feminines in -is, -idos. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ πολίτης, -ου, *belonging to a city* (θεοὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολίτις, -ιδος· ὁ ἰκέτης, ἡ ἰκέτις, *suppliant*; ὁ Σκύθης, ἡ Σκύθις, *Scythian*; ὁ Μεγαρεύς, -έως, ἡ Μεγαρίς, *Megarian*.

b. The compounds of ἔτος year (in -ης, -ες of Dec. 3, but sometimes in -ης, G. -ου of Dec. 1), have often a special fem. in -is, -idos: as, ὁ, ἡ ἐπitéτης, τὸ ἐπitéτες, *seven years old*, and ἡ ἐπitéτις, -ιδος· τὸν ἐξέτη καὶ τὴν ἐξέτη Pl. Leg. 794 c; τὰς τριακοντούτεϊς σπονδάς Th. 1. 23, but τριακοντούριδων σπονδῶν Ib. 87.

c. Some compounds in -ης, -ες have a poetic (particularly Epic) fem. in -eia: as, ἡριγενής, -ές, *early-born*, ἡ ἡριγένεια A. 477; ἡδνέπεια, Hes. Th. 965, θεσπιέπεια Soph. O. T. 463, μουνόγενεια, Ap. Rh. 3. 847.

d. Add ὁ, ἡ πίων, and ἡ πείρα, τὸ πῖον, *fat*; ὁ πρέσβυς, *old, venerable*, fem., chiefly poet., πρέσβᾶ, πρέσβειρα, and πρεσβῆτις· ὁ, ἡ μάκαρ, and ἡ μάκαιρα, *blessed*, poet.; ὁ, ἡ πρόφρων, and Ep. ἡ πρόφρασσα K. 290, *kind*; ὁ, ἡ εὐπάτωρ, ἡ εὐπάτειρα and εὐπατέρεια, Z. 292, *of noble sire*; and some others.

236. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following:

a. μέγας *great*, and πολὺς *much* (24). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the stems μεγα- and πολε-, according to Dec. 3. The other cases are formed from the stems μεγαλ- and πολλ-, according to Dec. 1 and 2. The Voc. μεγάλε occurs once, Æsch. Th. 822. From its signification, πολὺς has no dual. In Hdt., the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms (24 g) sometimes occur in the Attic poets.

b. ὁ πλέως, ἡ πλέᾶ, τὸ πλέων, *full*. The masc. and neut. are formed from s. πλα-, according to the Attic Dec. 2 (200); the fem. is formed from s. πλε- (with Nom. pl. πλέῃ in imitation of masc., according to some)

editors, Soph. El. 1405). Ion. πλέος plenus, Ep. πλείος, -η, -ον. So, likewise, in Att. writers, the neut. pl. πλέα Cyr. 7. 4. 6, and the pl. compounds ἐμπλεοί, ἐκπλεα Cyr. 6. 2. 7, περίπλεα Ib. 83 (but ἐκπλεω Ib. 1. 6. 7). In like manner ἔλεα Pl. Phædo 95 a, N. pl. from ἔλεως, -ων, contr. from ἔλαος, -ον.

c. ὁ πῤῥῶος (24); by some written πῤῥῶος, 109 a), *mild*, borrows fem. and plur. forms from πῤῥῶς, which occurs Pind. Py. 3. 125, while the Ion. neut. πῤῥῶ is found Hom. Mar. 10.

d. ὁ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from s. σα- are blended with forms from s. σω- (contr. from σαο-), belonging partly to Dec. 2, and partly to Dec. 3. Thus,

S. N. (σαος)σῶς	Ar. σῶος iii. 1. 32	σῶα Hel.	{ τὸ (σαον)σῶν vii. 6.
A. (σαον)σῶν	Th. σῶον Lys. 109. 3	σῶαν Dem.	{ σῶον Hdt. [32.
P. N. ii. 2. 21	σῶοι, (σῶες) σῶς Dem.	σῶαι Hdt.	{ (σαα)σῶ Eur.
A.	Luc. σῶους, (σῶας) σῶς Dem.	93. 24.	{ σῶα Hel. 1. 1. 24.

In Hom., forms from σῶος prevail, τ. 300. With the above may be compared the Homeric (ἵαος) ζῶς E. 87, Acc. ζῶν II. 445, = ζῶς, ζῶν, *living* (iii. 4. 5).

237. a. Some adjectives vary in the mode of declension from the same stem: as,

Dec. 1 and 3, κελαινῶπαν Soph. Aj. 954, and κελαινῶπεςσι Pind. P. 4. 377, *dark*; Dec. 2 and 3, ἀλαστόω *accursed*, ἀλαστόροιςιν Soph. Ant. 974; εὐτρίχου Eur. Herc. 933, εὐτρίχες Ven. 4. 6, *well-haired*; εὐώπης Eur. Or. 918, A. sing. εὐώπα Soph. Ant. 530 (also ἡ εὐώπης Id. Tr. 523), *beautiful*; μονάμπυκον Eur. Hel. 1567, μονάμπυκας Id. Alc. 428, *unmated*. See below, and 236 d.

b. In compounds of γέλος *laughter*, and κέρας *horn*, we find both the Att. Dec. 2 and Dec. 3: as, φιλόγελως, -ων, G. -ω and -ωτος, *laughter-loving*, βούκερω παρθένου, 'heifer-horned,' Æsch. Pr. 588. Shorter forms also occur, according to the common Dec. 2: as, νήκεροι *hornless*, Hes. Op. 527.

c. Adjectives in -ις vary in declension like substantives (118).

d. Among other examples of *varied inflection*, we notice the Homeric ὁ εὖς B. 819, and ἥδς II. 464, *good, brave*, τὸ εὖ, εἶ, and ἥδ, G. εἶος A. 393 (cf. 222 c), A. εὖν and ἥδν, G. pl. neuter ἐδάω Ω. 528; ὁ ἐρίηρος Δ. 266, *trusty*, Pl. ἐρίηρος, ἐρίηρας, Γ. 47, 378; ὁ πολυῤῥήννος λ. 257, *rich in sheep*, Pl. πολυῤῥήνης I. 154 (cf. πολύαρνι, 238 d); αἰπύς θλεθρος N. 773, Ἴλιον αἰπύ O. 71, Ἴλιος αἰπεινή N. 773, πόδων αἰπὴν N. 625, αἰπὰ βέεθρα Θ. 369, Πήδασον αἰπήσσαν Φ. 87; ἀργῆτι Γ. 419, ἀργέτι A. 818, ἀργῆτα and ἀργέτα; ἀργύφον Σ. 50, ἀργυφον Ω. 621; πόδων... εὐτέλχεον A. 129, πόδων εὐτέλχεα II. 57; Τροίην ἐριβώλακα Γ. 74, Τροίην ἐριβώλων I. 329; πολύτλας ε. 171, πολυτλήμων σ. 319, πολυτλήτοι λ. 38.

e. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied. Cf., in Lat., hilaris and hilarus, *cheerful*, iniquus and -ētus, *restless*, opulens and -entus, *opulent*, præcox, -coquis, and -coquus, *precocious*.

238. Among DEFECTIVE ADJECTIVES, we notice,

a.) The following, chiefly poetic: ὁ, ἡ ἀδακρυς, τὸ ἀδακρυ, *tearless*, Acc. ἀδακρυ (the other cases supplied by ἀδάκρυτος, -ων); so πολυδακρυς *tearful*; ὁ πρέσβυς (for fem. see 235 d) *old*, as subst. *elder, ambassador* (in the last sense G. πρέσβεις Ar. Ach. 93), A. πρέσβυν, V. πρέσβυ Pl. πρέσβεις, πρεσβῆτες Hes. Sc. 245, *elders, ambassadors*, G. πρέσβειων, D.

πρέσβεσι, πρεσβεῶν Lyc. 1056, A. πρέσβεις, Du. πρέσβη Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by ὁ πρεσβύτης, *old man*, and ὁ πρεσβεύτης, *ambassador*); φρούδος, -η, -ον, *gone*, which, with the Nom. throughout, has the Gen. φρούδου Soph. Aj. 264.

b.) Poetic *feminines* and *neuters*, which have no corresponding masc.: as, ἡ πότνια A. 357 (sometimes πότνᾶ v. 61) *revered*, τὴν πότνιαν, αἱ πότνιαι (yet πότνιε Orph. H. 10. 20); ἡ θάλασσα rich, H. 475; ἀνδρολέτεια *man-destroying*, Æsch. Th. 314; κυδιάνερα *ennobling*, Δ. 225; εὐρύαγνα *wide-streets*, Δ. 52; εὐρυοδείης λ. 52; ἱπποδάσεια *crested*, P. 295; ἀμφιδάσειαν O. 309; ἡ λῆς and λισσῆ, μ. 79, γ. 293 (akin to λείος *smooth*); τὸ βρετ (s. βριθ-) Hes. ap. Strab. 364 (βριθὺς *heavy*); τὸ ῥά (s. ῥαδ-) Soph. Fr. 932 (ῥάδιος *easy*; cf. δῶ, κρῶ, 228 a); τὰ ἥρα and ἐπιήρα, *pleasing*, γ. 164, A. 572.

c.) Poetic *plurals* which have no corresponding sing.: as, οἱ θαμέες K. 264, and ταρφέες A. 387 (yet ταρφύς Æsch. Th. 535), -εῖαι, -έα, *thick, frequent*; ἐρυσάρματες . . . ἱπποὶ II. 370; οἱ πλέες A. 395, τοὺς πλέας B. 129 = πλέονες, πλέονας, *more*.

d.) Poetic *oblique cases* which have no corresponding Nom.: as, τοῦ δυσδάρματος *unhappily wedded*, Æsch. Ag. 1319; καλλιγύναικος *having beautiful women*, Sapph. (135), Ἑλλάδα καλλιγύναικα B. 683; πολυάρνη Θυέστη B. 106; πολυδένδρεσσιν Eur. Bac. 560; ὑψικέρατα πέτραι Ar. Nub. 597; χέρητι, χέρηα, also Pl. χέρητες, χέρηα or χέρεια, A. 80, Δ. 400, &c. (as fr. χερ- *hand*, 224 f; *under the hand of, subject*), *inferior, worse*.

CHAPTER IV.

NUMERALS.

239. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1) the CARDINAL, answering the question, πόσοι; *how many*? (2) the ORDINAL, answering the question, πόστος; *which in order*? or, *one of how many*? (3) the TEMPORAL, answering the question, ποσταῖος; *on what day*? or, *in how many days*? (4) the MULTIPLE (multiplex, *having many folds*), showing to what extent anything is *complicated*; and (5) the PROPORTIONAL, showing the *proportion* which one thing bears to another.

a. See 52 for the most common numerals, with some of the interrogatives, indefinites, diminutives, &c., which correspond to them.

240. 1. CARDINAL. The first four cardinals (25), and those above 100 are declined; the latter as adjectives of Dec. 2 and 1. The rest are indeclinable. Cf. the Lat. cardinals.

a. Εἷς, from its signification, is used only in the sing.; δύο, only in the dual and pl.; and the other cardinals only in the pl., except with collective nouns in such expressions as ἄσπις μυρία καὶ τετρακοσία, 10,400 *infantry*, i. 7. 10, ἱππων ὀκτακισχιλίη, 8,000 *horse*, Hdt. 7. 85.

b. *Εἰς* has two stems, *ἐν-* and *μν-*. Its compounds *οὐδεῖς* and *μηδεῖς* (written, with more strength, *οὐδέ εἰς*, *μηδέ εἰς*) have a plur. of the masc. or comm. gender.

c. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*. The Dat. pl. *δυσί*, found in late writers and Hipp., also occurs (?) Th. 8. 101. Both *δύο* (*δύω*) and *ἀμφω*, both (which is placed in 25, as partaking of the nature of a *numeral*, with that of an emphatic pronoun), are sometimes indecl. (in Hom. never otherwise): as, *δύο πλέθρων* i. 2. 23, *ναυσὶ δύο* Th. 5. 4 (so rarely in Att. poets or with a dual noun, and oftener in the Gen. than in the Dat.); *δύο μοιράων* K. 253, *δύω κανόνεσσι* N. 407, *χερσὶν ἀμ' ἀμφω* Hom. Cer. 15.

d. In the derivatives from *ἐνέα*, *ἐννα-*, for *ένα-*, is a less classic form.

e. In *τεσσαρεσκαίδεκα*, and the later *δεκατέσσαρες*, *δεκατρεῖς*, the *τρεῖς* and *τέσσαρες* are declined: *δεκατρεῖς*, *δεκατρία*, *δεκατριῶν*· τοῖς τεσσαρεσκαίδεκα. Yet we sometimes find *τεσσαρεσκαίδεκα*, and later even *τεσσαρακαίδεκα* used as indeclinable; as in Hdt. 1. 86, Mem. 2. 7. 2. The compounds from 13 to 19, both cardinal and ordinal, are often written separately: as, *τρεῖς καὶ δέκα* i. 5. 5, *τρία καὶ δέκα* Hdt. 1. 119, *τέσσαρες καὶ δέκα*· τρίτον καὶ δέκατον Th. 5. 56, *τέταρτον καὶ δέκατον*, Ib. 81, *πέντε ἢ ἑκατάκι* Cyr. 1. 4. 16, *πέμπτῃ ἢ ἑκτῇ καὶ δεκάτῃ* Hel. 4. 6. 6; also *ἐν καὶ εἰκοστών* Th. 8. 109.

f. The cardinals become *collective* or *distributive* by composition with *σύν*· as, *σύνδυο* bini, *two together*, or *two at a time*, vi. 3. 2, *σύντρεις* terni, i. 429, *συνδῶδεκα* duodeni, Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπὶ*· as, *ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, 6 *companies*, *each* 100 men, iii. 4. 21; *κατὰ τετρακισχιλούς*, 4,000 *at a time*, iii. 5. 8; *εἰς ἑκατόν*, 100 *deep*, Cyr. 6. 3. 23; *ἐπὶ τεττάρων*, 4 *deep*, i. 2. 15.

g. The numeral *μύριοι*, 10,000, is distinguished from *μυριοι*, pl. of *μυρίος* *vast*, *countless*, with which it was originally one, by the accent.

2. The ORDINAL NUMBERS are all derived from the cardinal, except *πρῶτος*, and are all of Dec. 2 and 1. They all end in *-τος* (Eng. *-th*), except *δεύτερος*, *ἑβδομος*, and *ὄγδοος*· and those from 20, upwards, all end in *-οστός* (Lat. *-esimus*). Cf. the formation of ordinals in Lat. and Eng.

3. The TEMPORAL NUMBERS are formed from the ordinals by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ων*: as, *τρίτος* *τριταῖος*, v. 3. 2, *πέμπτος* *πεμπταῖος*, vi. 4. 9. From *πρῶτος*, no temporal number is formed. Its place is supplied by *αὐθημερος*, *-ον*.

4. The MULTIPLE NUMBERS end in *-πλόος*, contracted *-πλοῦς* (Lat. *-plex*), and are declined like *διπλόος*, *διπλοῦς* (23).

5. The PROPORTIONAL NUMBERS have double forms, in *-πλάσιος*, *-ᾶ*, *-ων* (Lat. *-plus*), and, more rarely, *-πασίων*, *-ον*, G. *-ονος*. Thus the ratio of 2 to 1 is expressed by *διπλάσιος* *duplus*, or *διπλάσιων* (but *δις τοσαύτῃ* Th. 6. 37); and that of 10 to 1, by *δεκαπλάσιος* or *δεκαπλάσιων*. The ratio of 1 to 1, or of equality, is expressed by *ἴσος* (Ep. *ἴσος*), *-ῃ*, *-ον*.

241. II. NUMERAL ADVERBS. a. The numeral adverbs which reply to the interrogative *ποσάκις*; *how many times?* all end in *-άκις* (Lat. *-ies*), except the three first: as, *δεκάκις* *decies*, *ten times*, *ἐννεακαεικοσικαίεπτακοσιοπλασιάκις* 729 times, Pl. Rep. 578 e.

b. These adverbs are employed in the formation of the higher cardinal and ordinal numbers: as, *δισχίλιοι* bis mille, 2,000, *πεντακισχiliόστος* 5,000th; also written separately, as *τετράκις γὰρ χίλιοι* Th. 6. 31.

c. Other numeral adverbs relate to *division, order, place, manner*, &c.: as, *δίχα* or *διχῇ*, poet. *διχθά*, in two divisions, *τρίχα*, -*χῇ*, or -*χθά*, in 3 divisions; *δεύτερον* secondly, *τρίτον* thirdly; *τριχοῦ* in 3 places, *πενταχοῦ* in 5 places; *πενταχῶς* in 5 ways, *ἐξαχῶς* in 6 ways; *διχόθεν* from 2 sides, *τριχόθεν* from 3 sides.

III. NUMERAL SUBSTANTIVES. These, for the most part, end in -*άς*, -*άδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers: as, *δέκα μυριάδες*, ten myriads = 100,000, i. 7. 10; *ἐκατὼν μυριάδες*, a million.

242. a. When numerals are combined, the less commonly precedes with *καί* but often the greater with or without *καί*: as,

πέντε καὶ ἐικοσιν, five and twenty, i. 4. 2; *τριάκοντα καὶ πέντε*, thirty and five, Ib.; *τετταράκοντα πέντε*, forty-five, v. 5. 5; *σταθμοὶ τρεῖς καὶ ἐνένηκοντα*, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι, ii. 2. 6; *σταθμοὶ διακόσιοι δεκαπέντε*, παρασάγγαι χίλιοι ἑκατὼν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντα, vii. 8. 26. See v. 5. 4, and § 240 e.

b. From the division of the Greek month into *decades*, the days were often designated as follows; *μὲνός βοηδρομιῶνος ἑκτη ἐπὶ δέκα*, upon the [6th after 10] 16th of the month *Boëdromion*, Dem. 261. 12; *ἀνθεστηριῶνος ἑκτη ἐπὶ δεκάτῃ*, Id. 279. 17; *βοηδρομιῶνος ἑκτη μετ' ἐκτάδα*, 'the 26th,' Id. 265. 5. This mode of combining numbers by a preposition was extended by the poets and later writers: as, *τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς*, Æsch. Pr. 773.

c. Instead of adding eight or nine, *subtraction* is often employed: as, *νῆες . . . μίᾱς δέουσai τεσσαράκοντα*, forty ships wanting one [40 - 1 = 39], Th. 8. 7; *ναυὶ δυοῖν δεούσαις πενήκοντα* [50 - 2 = 48] Ib. 25; *ἐνὸς δέον εἰκοστὸν ἔτος* Th. 8. 6 (cf. *δγθοον καὶ δέκατον ἔτος* 7. 18); later, *ἐξήκοντα ἐνὸς δέοντος . . . ἔτη*, sixty years, one wanting, Plut. Pomp. 79. In like manner, *τριακοσίων ἀποδέοντα μύρια* Th. 2. 13.

d. In fractions, the denominator may be expressed; or, if it is only greater by one than the numerator, it may be understood: as, *τῶν πέντε τὰς δύο μοίρας*, $\frac{2}{5}$, Th. 1. 10, *τῶν δύο μερῶν*, of $\frac{2}{3}$, Ib. 104, *τὰ πέντε μέρη*, $\frac{5}{8}$.

e. The combinations of *fractions* with whole numbers are variously expressed: thus, (α) *τρία ἡμιδαρεικά*, three half-darics, i. e. $1\frac{1}{2}$ darics, i. 3. 21; (β) Particularly in Herodotus, *τρίτον ἡμιτάλαντον*, the third talent a half one, i. e. $2\frac{1}{2}$ talents (so Germ. *dritthalb*), Hdt. 1. 50; *ἑβδομον ἡμιτάλαντον* + *τέταρτον ἡμιτάλαντον* = *τάλαντα δέκα*, $6\frac{1}{2} + 3\frac{1}{2} = 10$, Ib. (cf. Lat. *sestertius*, fr. *semis-tertius*): (γ) Less classic, *δύο καὶ ἡμισίαν μνᾶν*, δύο καὶ ἡμισιν δραχμαί, Poll. 9. 56, 62; (δ) *ἐπίτρίτον*, a third in addition, i. e. $1\frac{1}{3}$, Vect. 3. 9; *ἐπίτεμπτον*, $1\frac{1}{2}$, Ib.: (ε) *ἡμιόλιον*, half as much again, i. e. $1\frac{1}{2}$, i. 3. 21.

CHAPTER V.

PRONOUNS.

I. SUBSTANTIVE (27).

243. 1. PERSONAL, *ἐγώ, σύ, οὐ*. These pronouns have special laws of declension.

a. The analysis of these pronouns (27 e) shows that the numbers vary in the *stem*; that the connective is *ε* in the sing. and pl., and *ο* in the dual; that the Acc. sing. has no flexive (the primitive Direct Case remaining as Acc., while the Nom., in the 1st and 2d Persons, has the peculiar forms *ἐγώ* and *σύ*, and in the 3d, from its reflexive use, early disappeared; compare the Latin); that the Dat. pl. has the flexive of the old Indirect Case (186 c), except in the form *σφίσι*, where the connective *ε*, in imitation of other forms of this case, becomes *ι*; and that, in the contraction of the connectives and flexives, *ε* passes into its kindred *ο* in the Dat. sing. (114 b). The dual of the 3d Pers. was distinguished from that of the 2d, by the accent (pointing, as it were, to a more distant object), and by remaining uncontracted.

b. The pronoun *οὐ* is used both as a simple personal pronoun, and as a reflexive; but in the common language not greatly in either sense. See Syntax. To complete its inflection, the Ep. *σφωέ* and *σφωὼν*, and the Ion. *σφέα* are added in 27 a.

244. 2. REFLEXIVE, *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*. These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by joining the personal pronouns with *αὐτός*.

a. In the plur. of the 1st and 2d Persons, and often of the 3d, the two elements remain distinct: *ἡμῶν αὐτῶν*. Otherwise, the old Direct Case of the personal pronoun unites with the forms of *αὐτός*; while, in the 1st Pers., and often in the other two, contraction takes place: (*ἐμε-αυτοῦ*) *ἐμαυτοῦ, σε-αυτοῦ σεαυτοῦ, ἐ-αυτοῦ ἑαυτοῦ*.

3. RECIPROCAL. This pronoun is formed by doubling *ἄλλος*, *other*: *ἀλλήλων*, for *ἀλλάλλων*. From its nature, it wants the Nom. and the sing., and is not common in the dual.

245. 4. INDEFINITE, *ὁ δέῖνα*. This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*.

a. It is used to designate a particular person or thing, which the speaker either cannot, or does not care to name; in the language of Matthiae, it "indefinitely expresses a definite person or thing": *Τὸν δέῖνα γιγνώσκεις; Do you know Mr. So and So?* Ar. Th. 620. *Ὁ δέῖνα τοῦ δέῖνος τὸν δέῖνα εἰσαγγέλλει, A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the sing. this pronoun is of the three genders; in the plur. it is masc. only, and wants the Dat. It is sometimes indeclinable: *as, τοῦ δέῖνα* Ar. Th. 622.

b. The article is an essential part of this pronoun ; and it were better written as a single word, ὁδεῖνα. It appears to be simply an extension of the demonstrative ὅδε, by adding -iv- or -iva, which gives to it an indefinite force (cf. 253 b), making it a *demonstrative indefinite*. When -iv- was appended, it received a double declension ; when -iva, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

246. HISTORY. a. The distinction of *person*, like those of *case* and *number* (186 b, c), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d Persons, but also in the dual forms of the verb common to these persons.

b. The most natural way of designating one's self by gesture is to *bring home the hand* ; of designating another, to *stretch it out* towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally *keep the voice at home* as much as is consistent with enunciation ; while we denote another by a *forcible emission* of it, a *pointing*, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns : *μή*, Lat. and languages derived from it, Saxon, &c., *me*, Germ. *mich*, Sans. *mā*, Zend *mām* ; verb-endings -*μι*, -*μαι*, Lat. -*m*, -*mus*, -*mur*, Sans. -*mi*, -*mas*, &c. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a *sibilant*, a *lingual*, or a *strong breathing*. Hence we find all these as roots of the 2d and 3d personal pronouns : *σέ*, *ξ*, *ρέ* · Art. *ὁ*, *τό* · verb-endings, -*ς*, -*τ*, -*τε*, -*τον*, -*σαι*, -*ται*, -*θε* · Lat. *te*, *se*, *vos*, *hic*, -*s*, -*t*, -*tis*, -*tur* ; Sans. *tvā*, *sa*, *tat*, -*si*, -*ti*, -*tha*, -*se*, -*tē* ; Eng. *thou*, *he*, *she*, *thc*, -*eth*, -*s*, &c. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

c. The *μ*- of the 1st Pers. passed in the old plur. (which afterwards became the dual, 186 g) into the kindred *ν*- (cf. Lat. *nos*) ; and in the sing., when pronounced with emphasis, assumed an initial *α* (cf. *Æol.* *δοφ*, *δοφε*), which passed by precession into *ε*. In the new plur., the idea of plurality was conveyed by doubling the *μ* (*ἄμμ*-, in the Ep. and *Æol.* *ἄμμες*, *ἄμμή*, &c.) ; or more commonly by doubling the *α* to *η* (115 a), pronounced with the rough breathing (*ἥμ*-, in *ἡμεῖς*, &c.), or, in the Dor., to *ᾠ* (*ᾠμ*-, in *ᾠμεῖς*, &c.).

d. From this the new plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (*ὑμμ*-, in the Ep. and *Æol.* *ὑμμες*, &c. ; and *ῥμ*-, in *ῥμεῖς*, &c.). With the exception of this imitative plural, the plur. and dual of the 2d and 3d Persons have the same root, in which plurality is expressed by joining two of the signs of these persons (*σφ* = *σ* + *φ*, the latter remaining in the Lat. *vos*). In the separation of the two persons, the sign *σ*- became appropriated to the pronoun of the 2d Pers. (but in the Dor., *τ*-, as in the Lat., and also in the verb-endings -*τε*, -*τον*, -*tis*) ; and the rough breathing to that of the 3d Pers. (in an early state of the language, this was *φ*, 247 a ; in Lat. it became *s*- ; while in the article we find both the rough breathing and *τ*-, and in verb-endings of the 3d Pers. both *σ*, and more frequently *τ*).

a. In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the μ , thus, $\epsilon\gamma\sigma\mu$ (the γ being inserted simply to prevent hiatus), or, as μ cannot end a word, $\epsilon\gamma\sigma\nu$, which would pass, by the familiar change of ν to its corresponding vowel and contraction (142), into ($\epsilon\gamma\sigma\alpha$) $\epsilon\gamma\omega$ (cf. Sans. *aham*, Zend *azem*, Dor. and Ep. $\epsilon\gamma\omega\nu$, Bæot. $\iota\omega\nu$, $\iota\omega$, Lat. *ego*, Ital. *io*, Germ. *ich*, Engl. *I*, and the verb-ending of the 1st Pers. - ω , Lat. - o); in the 2d Pers. by affixing τ , which with the preceding ϵ passed into θ in the common Greek (cf. 217 b), but in the Bæot. into $\sigma\nu$ (cf. Lat. *tū*, 92 b); in the 3d Pers. perhaps by affixing Δ , before which precession took place (217 f), so that the form became $\tau\Delta$, and from this, $\iota\Delta$ or $\iota\Delta$, and, by dropping the Δ , ι or ϵ (this obsolete form is cited by Apollonius; cf. Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc. τ or $\iota\tau$, of which $\mu\tau$ and $\nu\tau$ are strengthened forms. For the other substantive pronouns, see 244, 245.

247. DIALECTS. The dialectic forms of the PERSONAL PRONOUNS arise chiefly,

a.) From *variation of stem*: as, Dor. and Æol. τ - for σ - (169 b; sometimes Ep., or even Ion.), $\tau\acute{\upsilon}$ tu, Sap. 1. 13, $\tau\acute{\epsilon}$ te, Theoc. 1. 5, $\tau\acute{o}\iota$ A. 28, Hdt. 1. 9; Æol. and Ep. τ - for the rough breathing, $\tau\acute{\epsilon}$ Alc. 56 [84], $\tau\acute{o}\iota$ Sap. 2. 1 (so originally in Hom., 98 e, 162 a); Dor. $\acute{\alpha}\mu$ -, $\acute{\upsilon}\mu$ -, Æol. and Ep. $\acute{\alpha}\mu\mu$ -, $\acute{\upsilon}\mu\mu$ - (130 a, 167 c), for $\acute{\eta}\mu$ -, $\acute{\upsilon}\mu$ -, $\acute{\alpha}\mu\omega\nu$, $\acute{\alpha}\mu\iota\nu$ Theoc. 2. 158, 5. 106, $\acute{\alpha}\mu\acute{\epsilon}$ Ar. Lys. 95; Dor. ϕ -, ψ -, Æol. $\acute{\alpha}\sigma\phi$ -, for $\sigma\phi$ -, $\phi\iota\nu$ Call. Di. 125, $\psi\iota\nu$ Sophr. 83, $\psi\acute{\epsilon}$ Theoc. 4. 3, $\acute{\alpha}\sigma\phi\iota$ Sap. 98 [40], $\acute{\alpha}\sigma\phi\epsilon$ Alc. 92 [80], (d, e).

b.) From *want of contraction*, or from *peculiar contraction* (131 b): $\acute{\epsilon}\mu\epsilon\theta\omicron$ K. 124, $\sigma\acute{\epsilon}\theta\omicron$ Hdt. 1. 8, $\tau\acute{\epsilon}\theta\omicron$ Alc. 16, $\acute{\epsilon}\theta\omicron$ B. 239; $\acute{\eta}\mu\acute{\epsilon}\varsigma$ Hdt. 2. 6, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ Id. 6. 11; $\acute{\eta}\mu\acute{\epsilon}\omega\nu$ Γ. 101, $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$ Theoc. 8. 25, $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}\omega\nu$ Alc. 77, $\acute{\upsilon}\mu\acute{\mu}\acute{\epsilon}\omega\nu$ Hdt. 3. 50, $\acute{\upsilon}\mu\acute{\mu}\acute{\epsilon}\omega\nu$ Alc. 77, $\sigma\phi\acute{\epsilon}\omega\nu$ Hdt. 1. 31; $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$ Ib. 30, $\acute{\upsilon}\mu\acute{\epsilon}\alpha\varsigma$ β. 75, $\sigma\phi\acute{\epsilon}\alpha\varsigma$ Hdt. 1. 4; $\nu\acute{\omega}\epsilon$ Cor. 16, $\sigma\phi\acute{\omega}\acute{\epsilon}$ A. 8; (with precession, in imitation of the Gen.) $\nu\acute{\omega}\acute{\iota}$ Δ. 418, $\sigma\phi\acute{\omega}\acute{\iota}$ A. 336; $\nu\acute{\omega}\acute{\iota}\nu$ X. 88, $\sigma\phi\acute{\omega}\acute{\iota}\nu$ A. 257, $\sigma\phi\acute{\omega}\acute{\iota}\nu$ A. 338; $\acute{\epsilon}\mu\epsilon\upsilon$ A. 88, $\mu\epsilon\upsilon$ Hdt. 7. 209, $\sigma\epsilon\upsilon$ Id. 1. 9, $\epsilon\delta$ T. 464, $\tau\epsilon\upsilon$ $\acute{\epsilon}\mu\upsilon$, δ (cf. 20 b), $\tau\acute{o}\upsilon$ Cor. 2 (246 e).

c.) From *lengthening or repeating the connective* (134 a, 135): $\acute{\epsilon}\mu\epsilon\iota\omicron$ A. 174, $\sigma\acute{\epsilon}\iota\omicron$ Γ. 137, $\acute{\epsilon}\iota\omicron$ Δ. 400; $\acute{\eta}\mu\acute{\epsilon}\iota\omega\nu$ E. 258, $\acute{\upsilon}\mu\acute{\epsilon}\iota\omega\nu$ Δ. 348, $\sigma\phi\acute{\epsilon}\iota\omega\nu$ Δ. 535, $\sigma\phi\acute{\epsilon}\iota\alpha\varsigma$ v. 213; $\acute{\epsilon}\acute{\epsilon}$ T. 171, $\acute{\epsilon}\acute{o}\iota$ N. 495, $\acute{\epsilon}\acute{\epsilon}\iota\omicron$ (v. l. $\acute{\epsilon}\acute{o}\iota\omicron$) Ap. Rh. 1. 1032, $\tau\acute{\epsilon}\acute{\epsilon}\iota\omicron$ (v. l. $\tau\acute{\epsilon}\acute{o}\iota\omicron$) Θ. 37, $\tau\acute{\epsilon}\acute{o}\upsilon$ Sophr. 76.

d.) From *want of a connective*: $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ Alc. 58, $\acute{\alpha}\mu\mu\epsilon\varsigma$ Φ. 432, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ Ar. Ach. 760, $\acute{\upsilon}\mu\mu\epsilon\varsigma$ A. 274; $\acute{\alpha}\mu\mu\iota\nu$ N. 379, $\acute{\upsilon}\mu\mu\iota$ Z. 77, $\acute{\upsilon}\mu\mu\iota$ K. 551, $\sigma\phi\acute{\iota}\nu$ A. 73, $\sigma\phi\iota$ Γ. 300.

e.) From the retention of *primitive forms having no flexive*: $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\mu\epsilon$, Ar. Lys. 95, 87, 1076, $\acute{\alpha}\mu\mu\epsilon$ A. 59, $\acute{\upsilon}\mu\mu\epsilon$ Ψ. 412, $\sigma\phi\acute{\epsilon}$ A. 111.

f.) From the use of *different endings*: as, Gen. Ep. - $\theta\epsilon\nu$ (192), $\acute{\epsilon}\mu\acute{\epsilon}\theta\epsilon\nu$, $\sigma\theta\epsilon\nu$, $\acute{\epsilon}\theta\epsilon\nu$, A. 525, 180, 114, $\mu\acute{\epsilon}\theta\epsilon\nu$ Sophr. 46; Gen. Dor. and Bæot. - $\omicron\varsigma$ (186 e), $\acute{\epsilon}\mu\acute{\epsilon}\omicron\varsigma$ and cont. $\acute{\epsilon}\mu\acute{\epsilon}\upsilon\varsigma$, $\tau\epsilon\upsilon\varsigma$, Epich., $\tau\acute{\epsilon}\omicron\varsigma$ Sophr. 75, $\acute{\epsilon}\mu\omicron\upsilon\varsigma$, $\tau\epsilon\omicron\upsilon\varsigma$, $\acute{\epsilon}\omicron\upsilon\varsigma$ (c), Cor.; Dat. sing. Dor. and Bæot. - $\iota\nu$, $\acute{\epsilon}\mu\iota\nu$ Theoc. 2. 144, $\tau\epsilon\iota\nu$ δ. 619, $\tau\iota\nu$ Pind. O. 5. 16, $\acute{\epsilon}\iota\nu$ Cor., $\iota\nu$ or $\iota\nu$ Hes. Fr. 66; Acc. sing. - ν , $\mu\iota\nu$ A. 29, Hdt. 1. 9, $\iota\nu$ Pind. O. 1. 40 (246 e), so Dor. $\tau\iota\nu$ Theoc. 11. 39; Dat. pl. - $\sigma\iota\nu$ (v. $\acute{\alpha}\mu\mu\epsilon\sigma\iota\nu$ Alc. 91 [78]).

g.) From the *retraction of the accent*, or *shortening the last syllable*, or both; and also from an extension of *enclitic use*: $\acute{\eta}\mu\iota\nu$ (v. l. $\acute{\eta}\mu\iota\nu$) A. 147, $\acute{\upsilon}\mu\iota\nu$ (v. l. $\acute{\upsilon}\mu\iota\nu$) a. 373, $\acute{\eta}\mu\iota\nu$ (v. l. $\acute{\eta}\mu\iota\nu$) λ. 344, $\acute{\eta}\mu\alpha\varsigma$ (v. l. $\acute{\eta}\mu\alpha\varsigma$) π. 372, $\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$ (v. l. $\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$) O. 494; $\sigma\phi\acute{\epsilon}\omega\nu$ Σ. 311, $\sigma\phi\acute{\epsilon}\alpha\varsigma$ B. 96, $\sigma\phi\acute{\alpha}\varsigma$ E. 567. Cf. i.

h.) Add the strengthened Nom. forms $\epsilon\gamma\omega\nu$ A. 76 (in Hom. only before

a vowel), *τύχη* E. 485 (so Dor. *ἐγώνη*; as if the particle *νή*, *truly*, were added to the pronoun; cf. *ἐγώγε*, *σύγε*); the Boeot. Nom. *λω*, *λω* (246 e), strengthened *λώγα* (130 b) Cor. 12, *ιώγα* Ar. Ach. 898; the Dor. Nom. *ρύ* used also as Acc. (cf. 186 c) Theoc. 1. 56; and the Ion. Acc. neut. pl. *σφέα* Hdt. 1. 46.

i. Some of these forms are also found in the Attic poets: as, *ἐγών* Æsch. Pers. 931; *ἐμέθεν* Eur. Or. 986, *σέθεν* Id. Alc. 51, *έθεν* Æsch. Sup. 66; *νιν* (often, and without distinction of number or gender) Id. Pr. 55, Soph. El. 436, *μιν* (rarely) Æsch. Th. 453, Soph. Tr. 388, *σφ'* (often; also in sing.) Id. Ant. 44; *ὅμμε* Ib. 846, *ἀμιν* Æsch. Eum. 347; *ἡμιν* or *ἡμιν* Soph. El. 17, 41, *ὕμιν* or *ὅμιν* Id. Ant. 308, *ἡμας* Id. Aj. 21, *ὅμας* Ib. 1274 (v. l. *ἡμᾶς*, *ὅμᾶς*), *σφας* Ib. 839. This retraction of the accent belongs especially to Sophocles.

248. REFLEXIVE PRONOUNS. In these the New Ionic compounds the *Genitive* of the personal pronouns with the forms of *αὐτός*, contracting *σαν* into *σιν* (131 e): *ἐμε(ο-αυ)σιντοῦ*, *ἐμεωυτῆς*, *ἐμεωυτῶ*. In Hom., the elements are always distinct: as, *ἐμ' αὐτῶν* A. 271, *σοὶ αὐτῶ* P. 51, *ἐ αὐτῆ* Z. 162. The Dor. doubles *αὐτός* to make the forms *αὐταύτου*, &c., which occur chiefly in Pythagorean fragments. Apollonius cites the sportive Nom. *ἐμ' αὐτῶς* from the Metæci of the comedian Plato.

II. ADJECTIVE (28).

249. All the pronouns which are declined in 28, may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. 246 b, d), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

a. To this definitive the Greeks gave the name *ἄρθρον*, *artus, joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *ARTICULUS, small joint*, from which has come the English name, *article*.

b. This definitive, when used as a *demonstrative*, or simply as the *definite article*, naturally *precedes* the name of the person or thing spoken of; but when used as a *relative*, usually *follows* it: as, *οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες*, *this is THE man WHOM you saw*; *τὸ ρόδον δ' ἀνθεῖ*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic. Compare the different uses of the Germ. *der*, the Anglo-Saxon *se*, the Eng. *that*, &c.

c. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, though with many exceptions in the dialects and poets, and some even in Attic prose (see Syntax); and other pronouns arose from it by derivation and composition. The forms *τός* and *τή* of the Nom. sing. became obsolete. Special care is required in distinguishing the forms of *ὁ*, *ὅς*, *ὅ*, *ὅς*, *ὅς*, *ὅς*, and *ὅς*. Forms which have the same letters may be often distinguished by the accentuation (see Prosody): as, *ὁ*, *ὁ*, *ὁ*. Special care is also required in distinguishing the forms of *ὁὗτός*, those of *αὐτός*, the combined forms of *ὁ αὐτός*, *the same*, and the contracted forms of *ἐαυτοῦ*.

A. DEFINITE.

250. 1. ARTICLE, δ , η , $\tau\delta$. The *prepositive article*, or, as it is commonly termed simply, the *article*, unites the *proclitic aspirated forms* of the old definitive, δ , η , $\alpha\iota$, $\alpha\iota$, with the *r-forms* of the *neuter*, the *oblique cases*, and the *dual*.

2. RELATIVE, $\delta\varsigma$, η , δ . The *postpositive article*, or, as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive. See 786, 788 g.

251. 3. ITERATIVE, $\alpha\upsilon\tau\acute{o}\varsigma$, $\acute{\eta}$, $\acute{\alpha}$. This pronoun appears to be compounded of the particle $\alpha\upsilon$, *again, back*, and the old definitive $\tau\acute{o}\varsigma$ (249 c). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

a. The article and $\alpha\upsilon\tau\acute{o}\varsigma$ are often united by crasis (125) : as, $\alpha\upsilon\tau\acute{o}\varsigma$, *the same*, $\tau\alpha\upsilon\tau\acute{o}\nu$ (199 a) or $\tau\alpha\upsilon\tau\acute{o}$ (Ion. $\tau\omega\tau\acute{o}$ Hdt. 1. 53, § 181 e), $\tau\alpha\upsilon\tau\acute{o}\upsilon$, $\tau\alpha\upsilon\tau\acute{\alpha}$, for δ $\alpha\upsilon\tau\acute{o}\varsigma$, $\tau\delta$ $\alpha\upsilon\tau\acute{o}$, $\tau\acute{o}\upsilon$ $\alpha\upsilon\tau\acute{o}\upsilon$, $\tau\acute{\alpha}$ $\alpha\upsilon\tau\acute{\alpha}$.

252. 4. DEMONSTRATIVE. The primary demonstratives are $\alpha\upsilon\tau\acute{o}\varsigma$, *this*, compounded of the article and $\alpha\upsilon\tau\acute{o}\varsigma$ · $\delta\delta\epsilon$, *this*, compounded of the article (declined as usual) and $\delta\epsilon$, an inseparable particle marking *direction towards*; and $\acute{\epsilon}\kappa\epsilon\iota\nu\acute{o}\varsigma$, *that*, derived from $\acute{\epsilon}\kappa\epsilon\iota$, *there* (28 l).

a. The definitives of *quality*, *quantity*, and *age*, $\tau\acute{o}\iota\circ\varsigma$ talis, *such*, $\tau\acute{o}\sigma\circ\varsigma$ tantus, *so much*, $\tau\eta\lambda\acute{\iota}\kappa\circ\varsigma$ so old, and $\tau\acute{\iota}\nu\eta\circ\varsigma$ tantulus, *so small*, are strengthened, in the same manner as the article, by composition with $\alpha\upsilon\tau\acute{o}\varsigma$ and $\delta\epsilon$ · thus, $\tau\omega\iota\alpha\upsilon\tau\acute{o}\varsigma$ and $\tau\omega\iota\sigma\acute{o}\delta\epsilon$, *just such*, $\tau\omicron\sigma\omicron\upsilon\tau\acute{o}\varsigma$ and $\tau\omicron\sigma\acute{o}\delta\epsilon$, *just so much*, $\tau\eta\lambda\iota\kappa\omicron\upsilon\tau\acute{o}\varsigma$ and $\tau\eta\lambda\iota\kappa\acute{o}\delta\epsilon$, $\tau\upsilon\eta\eta\upsilon\tau\acute{o}\varsigma$. These compounded pronouns are commonly employed, instead of the simple (which are chiefly poetic), even when there is no special emphasis.

b. In these compounds with $\alpha\upsilon\tau\acute{o}\varsigma$, if the affix of the first element has an O vowel, it unites with $\alpha\upsilon$ to form $\alpha\upsilon$; but otherwise, it is absorbed : as, (δ $\alpha\upsilon\tau\acute{o}\varsigma$) $\alpha\upsilon\tau\acute{o}\varsigma$, (η $\alpha\upsilon\tau\acute{\eta}$) $\alpha\upsilon\tau\acute{\eta}$, ($\tau\acute{o}\upsilon$ $\alpha\upsilon\tau\acute{o}\upsilon$) $\tau\alpha\upsilon\tau\acute{o}\upsilon$, ($\tau\eta\varsigma$ $\alpha\upsilon\tau\acute{\eta}\varsigma$) $\tau\alpha\upsilon\tau\acute{\eta}\varsigma$, ($\alpha\iota$ $\alpha\upsilon\tau\acute{o}\iota$) $\alpha\upsilon\tau\acute{o}\iota$, ($\alpha\iota$ $\alpha\upsilon\tau\acute{\alpha}\iota$) $\alpha\upsilon\tau\acute{\alpha}\iota$, ($\tau\acute{\omega}\nu$ $\alpha\upsilon\tau\acute{\omega}\nu$) $\tau\acute{o}\upsilon\tau\omega\upsilon\kappa$ · ($\tau\acute{o}\sigma\circ\varsigma$ $\alpha\upsilon\tau\acute{o}\varsigma$) $\tau\omicron\sigma\omicron\upsilon\tau\acute{o}\varsigma$, ($\tau\acute{o}\sigma\eta$ $\alpha\upsilon\tau\acute{\eta}$) $\tau\omicron\sigma\alpha\upsilon\tau\acute{\eta}$.

c. To demonstratives, for the sake of stronger expression, an ϵ is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short : as, $\alpha\upsilon\tau\acute{o}\sigma\iota$, $\alpha\upsilon\tau\acute{\eta}\tau\iota$, $\tau\omicron\upsilon\tau\iota$, *hence*, Fr. *celui-ci*, *this here* (28) ; $\acute{\epsilon}\kappa\epsilon\iota\upsilon\sigma\iota$ illic, Fr. *celui-là*, *that there* ; $\delta\delta\acute{\iota}$, $\tau\omicron\sigma\omicron\upsilon\tau\omicron\sigma\iota$.

d. This ϵ *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs : as, $\alpha\upsilon\tau\omega\sigma\iota$, $\acute{\omega}\delta\iota$, $\nu\upsilon\mu\iota$, $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\iota$, $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\upsilon\iota$. So, in comic language, even with an inserted particle, $\nu\upsilon\eta\mu\epsilon\upsilon\iota$ Ar. Av. 448, $\acute{\epsilon}\nu\gamma\epsilon\tau\alpha\upsilon\theta\iota$ Id. Th. 646, $\acute{\epsilon}\mu\mu\epsilon\tau\tau\epsilon\upsilon\theta\epsilon\upsilon\iota$ Ath. 269 f. See 163 a.

5. POSSESSIVE. The possessive pronouns are derived in Greek, as in other languages, from the personal ; and are

arranged in 28 according to the person and number of the pronouns from which they are formed.

e. 'Ημέτερος has a distinct Voc. Θ. 31 : ὦ πατέρ ἡμέτερε Κρονίδη.

B. INDEFINITE.

253. 1. The SIMPLE INDEFINITE is *τις*, which has two stems : *τιν-*, declined throughout after Dec. 3 ; and *τε-*, declined in the Gen. and Dat. only, after Dec. 2 (except that the Gen. sing. imitates the personal pronouns) with contraction : thus,

τις, *τι* (the *ν* omitted as in the theme, 208 d), *τινός*, &c. : G. *τέο του* Cyr. 8. 5. 7, *τοῦ* ; Soph. O. T. 1435, D. *τέω τῷ* A. 299, i. 9. 7, *τῷ* ; Soph. El. 679 ; and, in the compound, *δρου* i. 9. 21, *Æsch. Pr. 170*, *δρω* ii. 6. 23, Pl. G. *δτεων δρων* vii. 6. 24, D. *δτέους δτοις* Soph. Tr. 1119, *δτοις* Ar. Eq. 758 (so, rarely, *τοῖσι* ; Soph. Tr. 984). See c, and 254 b.

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent. See Syntax, 563 s.

a. Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic* ; while those of the interrogative *τις* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms *τις* and *τι* of the indefinite are written with the *grave* accent, or *without* an accent. See 784 a, 787 b.

b. The stems *τε-* and *τιν-* may be traced back to the great pronominal root *τ-*, here rendered indefinite by the additions made. The definite and positive would naturally be denoted by the shorter form, to express the decision of the mind ; but the indefinite and uncertain by a prolonged form, to express the doubt and hesitation with which the mind dwells upon it. Cf. 245, 272 d.

c. The short *ι* of *τις*, and the omission of *ν* in *τι*, suggest an intermediate root *τ-*, formed from *τε-* by precession, and afterwards increased by *ν* (cf. 218). To this intermediate root may be referred, according to Dec. 2, the *Æol. τιῶ* ; Sapph. 55 (34), *τλοισιν* Id. 109 (113) ; and the Dor. neut. pl. (*τια*) *σά* (cf. 143 b) Ar. Ach. 757.

254. 3. The composition of *δς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-* ; thus, *οὗτινος*, but *ὄτεο δρου*.

a. Of the double forms of the Gen. and Dat., the longer prevail in Attic prose, and the shorter in Attic poetry.

b. The form *ἄσσα*, Att. *ἄττα* (169 a) appears to be compounded of *ἄ* and the Dor. *σά* (253 c). In certain connections, it passed into a simple indefinite, and then, by a softer pronunciation, became *ἄσσα*, *ἄττα* : *ποῖα ἄττα* Cyr. 3. 3. 8 ; *ἄσσα* A. 554, *ἄττα* Pl. Gorg. 497 a. Cf. 255 e.

c. In *δ τι* a space is used to distinguish it from the conjunction *δτι*. See 96 d. Some editors thus separate other forms of this compound.

255. DIALECTIC FORMS. a. *Article* (28 i, j). With *οι* and *αι* of the Nom. pl., the old forms *τοι* and *ται* are also used, especially for the sake of metre, euphony, or emphasis, in the Dor. and Ion. (chiefly the

Ep.) ; and, rarely, even in Att. poetry. So in the compound *οὔτος*, N. pl. *τούτοι, ταῦται*, Sophr. 54, 88.

b. *Iterative*. The New Ion. often inserts *ε* in *αὐτός* and its compounds, before a long vowel in the affix (135 a, 28 l). This belongs especially to Hippocrates and his imitator Aretæus ; in Hdt., it is chiefly confined to the forms in *-φ* and *-ων* of *αὐτός* and *οὗτος* : as, *αὐτέφ, αὐτέων* and *αὐτών*, Hdt. 1. 133, *αὐτέων τούτέων* Ib. 2. 3.

c. *Demonstrative* (28 l, m). The shorter *κεῖνος* is also used by the Att. poets for the sake of the metre ; and, according to some, even occurs in Att. prose, as Hel. 2. 3. 48. The Dor. *τήνος*, from the root *τ-*, is thought by some less distant in its reference.

d. *Possessive*. Some of the forms in 28 n also occur in Att. poetry : as, *δς, τός* (in Tragic Chorus), *ἀμός* or *ἐμός* (sometimes used for *ἐμός*, as in Eng. *our* for *my*).

e. *Indefinite*. For dialectic forms, see 28 o, 253 c. Hom. and Hdt. have also regular forms from *δοτις*. Some references are added : *δοτις* (= *δοτις*, but the first part undeclined) Γ. 279 (*δοτις* Γ. 167), *δοτι* (171) Θ. 408, *τεο* Hdt. 1. 58, *τεν* (131 b) B. 388, *τέο* ; B. 225, *τεῦ* ; Hdt. 5. 106, *δοτεο* α. 124, *δτεν* Hdt. 1. 119, *δτεν* ρ. 121, *τεφ* II. 227, *τέφ* ; Hdt. 1. 117, *δτεφ* Ib. 95, *δτωα* θ. 204 (*δτωα* B. 188), pl. *δτωα* (v. l. *τινα*) X. 450 (*δτωα* A. 289), *τέων* Hdt. 5. 57, *τέων* ; Ω. 387, *δτεων* κ. 39, *τέοισι* Hdt. 9. 27, *τέοισι* ; Id. 1. 37, *δτέοισιν* O. 491, *δτέγων* Hdt. 2. 66 v. l., *δσσα* τ. 218, *δτwas* O. 492 (*οὔστωας* Δ. 240), *δσσα* Hdt. 1. 138.

CHAPTER VI.

COMPARISON.

256. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, COMPARATIVE, and SUPERLATIVE.

a. Comparative and superlative forms may be analyzed into the BASE, which is commonly the stem of the positive ; the CONNECTIVE, which varies according to euphony, metre, and other influences ; and the DEGREE-SIGN, to which, in the adjective, are also attached the AFFIXES OF DECLENSION. See 29.

I. COMPARISON OF ADJECTIVES.

A. BY *-τερος, -τατος*.

257. In adjectives, the *comparative* is usually formed in *-τερος, -ᾶ, -ον*, and the *superlative* in *-τατος, -η, -ον*. In receiving these affixes, the endings of the theme are changed as follows :

1.) *-ος*, preceded by a long syllable, becomes *-ο-* ; by a short syllable, *-ω-* : as,

κούφος *light*, κούφότερος, -α, -ον, κούφωτατος, -η, -ον.
σοφός *wise*, σοφώτερος *wiser*, σοφώτατος *wisest*.

a. A syllable before a mute and liquid is here regarded as long : as, σφοδρός *vehement*, σφοδρότερος, -ότατος.

b. The change to -ω- takes place to avoid the succession of too many short syllables. Epic verse admits only two short syllables in succession. Some exceptions to the rule occur in the poets for the sake of the metre : as, κακοξενώτερος v. 376, λαρώτατος β. 350, διζυρώτερον P. 446 ; δυσποτμώτερα Eur. Ph. 1348, εύτεκνώτατε Id. Hec. 620. Some except κενός *empty*, and στενός *narrow* (as having also the forms κεινός and στεινός), even in prose.

c. Adjectives contracted in the theme are commonly contracted in the Comp. and Sup. : as, πορφύρεος πορφυρούς, *purple*, πορφυρ(εώ)ώτερος, πορφυρ(εώ)ώτατος · αξιόχρ(αος)εως *worthy*, -χρεώτερος, -χρεώτατος.

d. In a few words, -ος is dropped ; and, in a few, it becomes -αι-, -εσ-, or -ισ- : as, commonly,

παλαιός *ancient*, παλαιότερος, -αίτατος · so γεραίός *old*, σχολαίος *at leisure*, περαιός *opposite* ; φίλος *dear*, φίλτερος, φίλτατος · (-ος -αι-) φίλος *friendly*, φιλαίτερος, -αίτατος · ήσυχος *quiet*, ήσυχάτερος, -αίτατος · so εδδιος *serene*, ίδιος *private*, ίσος *equal*, μέσος, *medius*, MIDDLE, δρθριος *at dawn*, δνιος *late*, πλησίος *near*, πρώιος *early* : (-ος -εσ-) ήβρωμένος *strong*, ήβρωμενέστερος, -έστατος · so ακράτος *unmixed*, άσμενος *glad*, επίπεδος *level*, and contracts in -οος, as άπλ(ός)ους *simple*, άπλ(όεσ)ούστερος, -ούστατος · (-ος -ισ-) λάλος *talkative*, λαλίστερος, -ίστατος · so όβοφάγος *dainty*.

e. Μέσος, and νέος *novus*, NEW, have old superlatives of limited and chiefly poetic use in -ατος : μέσατος *midmost*, Ar. Vesp. 1502, Ep. μέσσατος Θ. 223, νέατος *novissimus*, *last*, A. 712, Soph. Ant. 627, Ep. νελάτος, B. 824. Cf. έσχατος, (πρόατος) πρώατος, ύπατος (262 d) ; and Poet. μήχατος *inmost*, πύματος *last*.

258. 2.) -εις, and -ης of Dec. 3, become -εσ- ; and -υς becomes -υ- : as,

χαρίεις *agreeable*, χαριέστερος, -έστατος · πολμ(ήεις)ής *daring*, πολμ(ήεσ)ήστατος (207 c) Soph. Ph. 984 ; σαφής *evident*, σαφέστερος, -έστατος · πίνης *root*, πενέστερος, -έστατος · όξύς *sharp*, όξύτερος, -ύτατος.

a. In adjectives of Dec. 1, -ης becomes -ισ- : as, πλεονέκτης, -ου, *convict*, πλεονεκτίστατος.

259. 4.) In adjectives of other endings, -τερος and -τατος are either added to the simple stem, or to the stem increased by -εσ-, -ισ-, -ο-, or -ω- : as,

τάλας, -ανος, *wretched*, τάλάντερος, -ατος · so μέλας *black*, μάκαρ, *blessed*, μακάρτατος · (-εσ-) σώφρων, -ονος, *discreet*, σωφρονέστερος, -ίστατος · so most adjectives in -ων, also άφήλιξ, -ικος, *elderly*, άφηλικέστερος · (-ισ-) άρπαξ, -αγος, *rapax*, *rapacious*, άρπαγίστατος · (-ω-) έπίχαρις, -ιτος, *pleasing*, έπιχαριτώτερος, -ώτατος · βλάξ *slack*, βλακώτερος, -ώτατος (v. l. -ο- or -ις-) Mem. 3. 13. 4 ; 4. 2. 40.

a. No part of inflection is less strictly bound by rule than comparison (while the poets have here, as elsewhere, especial freedom) ; and the forms above stated are sometimes interchanged or varied from regard to metre, euphony, brevity, &c. : as, σχολαιώτερον i. 5. 9 ; ήσυχώτερος, Soph. Ant.

1089; ἀπ(λ)ός *unfit for sea*, ἀπλωότερος, Th. 7. 60; εὐπνωότερος, Eq. 1. 10; διπλός *duplus, DOUBLE*, διπλότερος, Mat. 23. 15; σπουδαῖος *earnest*, αἰσάτος, Hdt. 1. 133, αἰάτος, Id. 2. 86, πτωχός *poor*, -ότερος and -ιστερος, Ar. Ach. 425; ὑβριστής *insolent*, -τότερος, -τότατος, v. 8. 3, 22; ἐπιλήσμων *forgetful*, ἐπιλησμότατος, Ar. Nub. 790; πέπων *ripe*, πεπαίτερος Aesch. Fr. 244; ἀχαρίς *disagreeable*, ἀχαρίτερος v. 392; ἰθύς *straight*, ἰθύνητα, for the sake of the metre, Σ. 508; φαεύνος, *shining*, -νότερος, Σ. 610, φαάντατος v. 93.

B. BY -ίων, -ιστος.

260. A few adjectives are compared by -ίων and -ιστος, commonly adding these to the *root* of the word.

a. In adducing examples, a noun or verb will sometimes be introduced, as showing well the base: κακός *bad*, καλίων, κάκιος · ἡδύς *pleasant* (ἡδω *to please*), ἡδίων, -ιστος · αἰσχρός *shameful* (αἰσχος *shame*), αἰσχίων, -χιστος · so ἐχθρός *hostile*, κυδρός *glorious*, poet., and in Sup. οἰκτρός *piti-able* (ἐχθός *hatred*, κύδος *glory*, οἰκτος *pity*), ἐχθίων, κυδίων, οἰκτιοςτος · ἀλγανός *painful* (ἀλγος *pain*), ἀλγίων, -γιστος · κερδαλέος *gainful* (κέρδος *gain*), poet. κερδίων, -διοςτος · καλός *beautiful* (κάλλος *beauty*), καλλίων, -ιστος · (βέλτ-, akin to βέλος, *weapon* ?), βελτίων *melior, better*, βέλτιστος *best*.

b. This was an early method of comparison, retained in a few common words, and in poetic forms of some others. For the declension of comparatives in -ων, see 22, 211. The ι in -ίων is regularly long in the Att. poets, but short in the Epic and Doric. Yet ἡδίων Eur. Sup. 1101.

261. The different forms of the Comp. in -ων are well explained by reference to -ίων as their common origin, and to the various changes of the *consonant* I. Thus, we notice, besides the use of the corresponding vowel ι,

a.) Contraction (sometimes with transposition), or omission between two vowels (142, 140): as, πολύς *much* (base πολε-, sync. πλε-), πλείων or πλέων *more*, πλείστος *most*, Lat. plus, plurimus; μικρός *small* (με-) μέλιων *minor*, rare poet. μείστος *minimus*; ῥάδιος *easy* (ῥά-) ῥάων, ῥάστος (Ion. ῥήϊων, ῥήϊστος, δ. 565); (λω-, akin to Dor. λῶ *to desire*, neut. pl. λῶϊα *desirable*, Theoc. 26. 32) λῶτων, β. 169, Att. λῶων, vi. 2. 15, λῶστος; (ἀρ-, ἀρε-, in ἀρετή *virtus, valor, virtue*) ἀρείων poet., *braver, better*, ἀριστος *best*; (ἀμειν-, cf. amoenus) ἀμείνων *better*; (χερ- or χερ-, 238 d) χείρων (Ep. χερείων A. 114) *inferior, worse*, χείριστος.

b.) The change into σσ (ττ) or ζ (143 c), the preceding vowel, if short, now becoming long by nature: as, τᾶχύς *swift*, (θαχ-, 159 b; θαχίων) θάσσω or θάττω, τᾶχιστος · ἐλαχίς Ep., *small*, ἐλάσσω, ἐλάχιστος · μακρός *long* (μακ-, μηκ-), μάσσω poet., μήκιστος · κρατύς Ep., *strong*, (κρατίων) κρείσσω, κράτιστος (κρέσσω, Hdt. 1. 66, κάρτιστος, A. 268, § 134, 171); ὀλίγος *little*, ὀλίγων Ep., ὀλίγιστος · μέγας *magnus, great*, μείζων *major* (Ion. μέζων Hdt. 1. 202), μέγιστος *maximus*.

c. Some Comparatives have a double form in -ίων and -σσω · as, βραδύς *bardus, slow*, βραδίων, Hes. Op. 526, βράσσω K. 226; παχύς *pin-guis, fat*, παχίων Arat. 785, πάσσω, ζ. 230.

d. Of the Comp. forms πλείων and πλέων, the Attic uses more the

former, especially in the contracted cases ; but in the neut. sing., prefers *πλέον*, especially as an adverb. It sometimes syncopates *πλείον* to *πλείν*, but only in such phrases as *πλείν ἢ μύριοι*, *more than 10,000*. Hdt. prefers *πλέον*, often contracting *εο* to *ευ* : as, *πλεύν*, *πλεύνος*. The Epic varies according to the metre.

e. Most adjectives compared by *-ων, -ιστος*, have also forms, often more common, in *-τερος, -τατος* : as, *ἀλγεινός, μακρός, μικρός, -ότερος, -ότατος* : *βραδύς, παχύς, ταχύς, -ύτερος, -ύτατος* : *βέλτερος* and *βέλτατος*, Aesch. ; *φίλος, φίλτατος*, Cyr. 4. 3. 2, *φιλαίτερος*, i. 9. 29, *φιλώτερος*, Mem. 3. 11. 18 ; *φίλων* τ. 351, *φίλιστος*, Soph. Aj. 842. Other adjectives compared in both ways are *αἰσχροός, ἐχθρός, οἰκτρός, κακός, βαθύς* *deep*, *βραχύς* *short*, *γλυκύς* *dulcis*, *συνετός*, *πρεσβύς* *old*, *ὠκύς* *swift*, &c.

f. New poetic or late comparatives are made by changing *-ων* into *-ότερος* or *-τερος* : as, *χείρων χειρότερος*, O. 513, *χεριώτερος*, B. 248, *μειώτερος*, *ἀμεινώτερος*, *ἀρειώτερος*, *μειζότερος*, 3 Ep. Joh. 4 ; *λωύτερος*, a. 376, *ρήτερος*, Σ. 258 ; so *ρήτιστα* τ. 577.

C. IRREGULAR COMPARISON.

262. Many adjectives (a) are *defective* or *redundant* in comparison ; and some comparatives and superlatives are formed (b) from *positives which are not in use*, (c) from words which are themselves *comparatives* or *superlatives*, or (d) from *other parts of speech*. Some of these are usually referred to positives in use, which have a similar signification. Thus,

(a) Only those words which express properties that may exist in different degrees, are compared ; except in a *modified sense*, for *hyperbole*, or for *comic effect* : as, *μόνος* *alone*, *μονώτατος* *alonest*, most emphatically *alone*, Ar. Pl. 182. See c and d.

(b) Several forms, not strictly synonymous, are commonly referred to *ἀγαθός*, *good* : thus, *ἀγαθός, ἀμείνων, ἀριστος* : *βελτίων, βέλτιστος* : *κρείσων, κράτιστος* : *λῶων, λῶστος* : poet. *φέρτερος, φέρτατος* and *φέριστος* (late *ἀγαθώτατος*, Diod. 16. 85). So, *χείρων* and *χείριστος* are referred to *κακός* : *ἥσσων, ἥκιστος*, to *κακός* or *μικρός* : *ἐλάσσων, ἐλάχιστος*, to *μικρός* or *ὀλίγος*. See 260 a, 261 a, b.

(c) *Double Comparison*. *ἔσχατος* *last, extreme*, *ἐσχατώτερος* (ὅτε γὰρ τοῦ ἐσχάτου ἐσχατώτερον εἴη ἂν τι Aristl. Metaph. 10. 4), *ἐσχατώτατος*, Hel. 2. 3. 49 ; *ἐλάχιστος* *least*, *ἐλαχιστώτερος* *less than the least*, Ephes. 3. 8 ; *πρώτος* *first*, *πρώτιστος* *first of all*, B. 228 ; *πρότερος* *before*, comic *προτεραιότερος* Ar. Eq. 1164,

ΚΛΕΩΝ. Ὅρα; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝ. Ἄλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραιότερος.

(d) *Comparatives and Superlatives from other parts of speech*. *βασιλεὺς* *king*, *βασιλεύτερος* *more kingly*, a *greater king*, I. 160, *βασιλεύτατος* *the greatest king*, I. 69 ; *ἐταῖρος* *friend*, *ἐταῖρότατος* *best friend*, Pl. Gorg. 487 d ; *κλέπτης* *thief*, *κλεπτίστατος* *most adroit thief*, Ar. Plut. 27 ; *κύων* *dog*, *κύντερος* *more dog-like*, *more impudent*, Θ. 483, *κύντατος* K. 503 ; *αὐτός* *himself*, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipsissimus* Plaut. Trin. 4. 2) *his very self*, Ar. Plut. 83 ; *ἀγχι* or *ἀγχου* *near*, *ἀγχότερος* *nearer*, Hdt. 7. 175, *ἀγχιστος* Soph. O. T. 919 ; *ἄνω* *up*, *ἀνώτερος* *upper*, *ἀνώτατος* *uppermost*, Hdt. 2. 125 (cf. 263) ; so *κάτω* *down*, *-ώτερος, -ώτατος*, Cyr. 6. 1. 52 ; and late forms fr. *ἔξω* *without*, *ἔσω* *within*, and *πρόσω* *forward*, *ἐξώτερος* *exterior*, &c.) ; *ἡρέμα* *quietly*, *ἡρεμέστερος* *more quiet*, Cyr. 7. 5.

63; *προῦργου* of importance, *προῦργιαλτερος* more important, Pl. Gorg. 458 c, *προῦργιαλτατος* · ἐξ *ex*, out of, *ἐσχατος* (104) *extrēmus*, *uttermost*; *πρό* *præ*, before, *πρότερος* prior, former, *πρώτος* (257 e) *primus*, first; *ὑπέρ* super, over, *ὑπέρτερος* superior, *ὑπέρτατος* and *ὑπατος* *suprēmus*, highest; *ὑπό* (?) sub, sus-, below, *ὑστερος* later, *ὑστατος* last.

e. We find explanations of the formations in d, in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns were originally adjectives; and in the still more important fact, that in the earliest period of language there was as yet no grammatical distinction of the different parts of speech. Add, as poetic forms which may be traced to nouns, *κῆδιστος*, I. 642, *κουρότερος*, Δ. 316, *βιγίων*, -ιστος, A. 325, *μύχατος*, *μυχοίτατος* φ. 146, *ὀπλότερος*, -τατος, B. 707, *χρυσότερος*, Sap. 39 [96], &c.; and, to adverbs, *ἀφάρτερος*, Ψ. 311, *νέπτερος*, Eur. Ph. 1020, *ὀπίστερος*, -τατος, Θ. 342, *παρότερος*, -τατος, Ψ. 459, *περαιτερος*, Pind. O. 9. 159, *ὑψίτερος*, Theoc. 8. 46, *ὑψίων* Pind. Fr. 232, *ὕψιστος*, Æsch. Pr. 720, &c.

II. COMPARISON OF ADVERBS.

263. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; but other adverbs by -τέρω and -τάτω: as,

σοφῶς (fr. *σοφός*, 257) *wisely*, *σοφώτερον* more *wisely*, *σοφώτατα* most *wisely*; *σαφῶς* (*σαφής*, 258) *evidently*, *σαφέστερον*, *σαφέστατα* · *αἰσχροῦς* (*αἰσχρός*, 260 a) *basely*, *αἰσχίον*, *αἰσχιστα* · *ταχέως* (*ταχύς*, 261 b) *quickly*, *θάσσον*, *θάττον*, *τάχιστα* · *ἄνω* *up*, *ἀνωτέρω*, *ἀνωτάτω* · *ἐκάς* *afar*, poet. and Ion. *ἐκαστέρω*, *ἐκαστάτω*.

a. Adverbs from which adjectives are formed are sometimes compared in the first method: as, *ὀψέ* *late*, *πρωτ* *early*, *ὀψιαιτερον*, -τατα, &c. (257 d). So *μάλα* *very*, *μᾶλλον* (143 a), *μάλιστα*.

b. The adverbial Sup. has sometimes the neut. sing. form, chiefly when denoting time or place: as, *πρωτον καὶ ὑστατον*, *first and last*, Pl. Menex. 247 a.

c. The adverbial termination -ως is sometimes given to the Comp.; and, rarely, to the Sup.: as, *χαλεπωτέρως* more *severely*, Th. 2. 50, *μειζόνως* Th. 4. 19, *ξυνομωτάτως* most *concisely*, Soph. O. C. 1579.

d. Some adverbs vary in their comparison: as, *ἐγγύς* *near*, *ἐγγυτέρω*, *ἐγγυτάτω* · *ἐγγύτερον*, *ἐγγύτατα* · less Att. *ἐγγίον*, *ἐγγιστα* · *ἀγγι* or *ἀγγυό* poet. and Ion., *near*, *ἄσσον* A. 335 (143 c), *ἀγγιστα* Æsch. Sup. 1036, *ἀσσοτέρω* (cf. 261 f) p. 572, *ἀγγιστάτω* Hdt. 2. 24.

264. HISTORY OF COMPARISON. a. So far as we can trace comparison in the Greek, it appears to have commenced with an *emphatic annexation* of the old article, in its strong form *τος*, to the stem of the positive, with a connecting vowel where needed: as, *νέ-α-τος*, THE *new one*, i. e. the *newest*; *μέσ-α-τος*, THE *middle one* (257 e). So, in numerals, *τρί-τος* λόγος, THE *No. 3 book*.

b. This form was then strengthened by doubling the root of the article: -ττ-ος. And now two forms arose. The first τ became σ: -στ-ος (147); or a euphonic vowel was inserted: -τατ-ος. Connectives

were also prefixed according to need or preference. Thus from $\phi\lambda\omicron\varsigma$, $\phi\lambda\iota\sigma\tau\omicron\varsigma$, and $\phi\lambda\iota\tau\omicron\varsigma$ or $\phi\iota\lambda\alpha\iota\tau\omicron\varsigma$: among ordinals, $\chi\lambda\iota\omicron\sigma\tau\omicron\varsigma$. The Latin shows the *t* in a few of the first numerals, but preferred as the superlative sign *m* (perhaps akin to *m* in *magnus*, $\mu\acute{\epsilon}\gamma\alpha\varsigma$), which was afterwards strengthened by *s*, with a connecting vowel, to *sim*, or to prevent the succession of too many short syllables, *ssim* : *quartus*, *sextus*, *minimus*, *decimus*, *ma(gs)ximus*, *millesimus*, *altissimus*. The *t* appears in German ordinals, and, aspirated, in English ordinals ; while the *st* appears both in Germ. ordinals, and in the Germ. and Eng. superlative : *vierte*, *fourth*, *hundertste*, *hundredth*, *weiseste*, *wisest*.

c. The comparative *distinguishes* or *separates* one person or thing from another in respect to the possession of some quality ; and this separation has been extensively expressed by a *liquid prolongation* of the adjective. In Greek, both *v* and *p* were used for this purpose, with a connecting vowel, viz. *o* before *v* (cf. 114 c), and *e* before *p*. After the analogy of the superlative, *I* (or *i*) was prefixed to *-ov-* ; and *τ*, with the preceding connective, to *-ερ-* : $\phi\iota\lambda\lambda\omega\nu$, $\phi\iota\lambda\tau\epsilon\rho\omicron\varsigma$, $\phi\iota\lambda\alpha\iota\tau\epsilon\rho\omicron\varsigma$. The two Greek forms are mingled in the Lat. *-ior* ; and the *r* appears also in the Germ. and Eng. : *longior*, *länger*, *longer*. The Sanskrit has analogies to the forms of both Greek and Lat. comparison. Its prevalent form is Comp. *-īaras* (*-τερος*), Sup. *-īamas* (*-τα-τος*, *-i-mus*).

CHAPTER VII.

GENERAL PRINCIPLES OF CONJUGATION.

265. Verbs are conjugated, in Greek, to mark five distinctions : VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject* ; the second, how it is related to *time* ; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

a. These distinctions are marked by PREFIXES, by AFFIXES, and also, to some extent, by CHANGES IN THE STEM. For a general view of the distinctions, see 30 ; for the particulars, see Syntax. For the prefixes and affixes, see 31 s, and Chapters VIII: and IX. ; for changes in the stem, see 49 and Ch. X.

266. A. VOICE. The Greek has three voices : the ACTIVE, MIDDLE, and PASSIVE (30 a).

a. The Middle is so called as *intermediate* between the Active and Passive, representing the subject of the verb not only as *acting*, but also as, more or less directly, *acted upon*: as, from λούω, *to wash*, λουσάμην *I washed myself, I bathed*.

b. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of simply as *passive*, or as *middle*. Even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

c. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particularly frequent in the *Future*. When it occurs in the *theme* (172 e), the verb is termed *deponent* (depōnens, as if *putting off* its proper senso to take that of another voice). E. g.

1.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω *to hear*, ἀκούσομαι *βαλῶ go*, βήσομαι *γινώσκω know*, γινώσομαι *εἶμι be*, ἔσομαι *μανθάνω learn*, μαθήσομαι.

2.) Deponent Verbs: αἰσθάνομαι *to perceive*, βούλομαι *will*, γίγνομαι *become*, δέχομαι *receive*, δύναμαι *be able*, ἡδομαι *rejoice*, οἶμαι *think*.

d. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

e. The traces of a *middle* voice in Latin appear in the large number of deponent verbs, and in the use of the passive voice in some verbs: as, volūtōr, *I roll myself, wallow*, revertor, *I turn myself back, return*, mereor, *I merit for myself*.

267. B. TENSE. The Greek has seven tenses: the PRESENT, IMPERFECT, FUTURE, AORIST, PERFECT, PLUPERFECT, and FUTURE PERFECT.

a. Tenses may be classified in two ways: I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

b. I. The *time* which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*. The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to *present* or *future* time are termed PRIMARY or CHIEF TENSES; and those which refer to *past* time, SECONDARY or HISTORICAL TENSES.

c. II. The action is *related to the time*, either, 1. as *doing at* the time, 2. as *done in* the time, or 3. as *complete at* the time. The tenses which denote the first of these relations are termed DEFINITE; the second, INDEFINITE; and the third, COMPLETE.

These constitute three great FORMATIONS, or classes of forms, in the Greek verb.

d. The AORIST (ἀόριστος *indefinite*) represents an action simply as *performed*. Its place is chiefly supplied in the Latin by the Perfect. Thus ἔγραψα scripsi, *I wrote*.

e. Of the *Future Perfect* (also called the *Third Future*, and in old grammars the *Paulo-post Future*), the simple form is found in only a few verbs; and, with this exception, this tense and those which are marked in 30 as wanting, viz. the *indefinite present* and the *definite future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

f. For the general formation of the Greek tenses, see 31. In respect to the details of formation, they are naturally associated in SIX SYSTEMS: 1. the *Present*, or *Definite System*, including the Pres. and Impf.; 2. the *Future System*, including the Fut. Act. and Mid.; 3. the *Aorist System*, including the Aor. Act. and Mid.; 4. the *Perfect* (or *Perf. Act.*) *System*, including the Perf. and Plup. Act.; 5. the *Perfect Passive System*, including the Perf. and Plup. Pass. and Mid., and the Fut. Perf.; and 6. the *Compound System*, including the Aor. and Fut. Pass., which are formed with an auxiliary (274). Of these systems, the 1st belongs to the great DEFINITE FORMATION; the 2d, 3d, and 6th, to the INDEFINITE; and the 4th and 5th, to the COMPLETE. For the so-called *second systems*, see 289 b.

268. In some verbs the sense of the complete tenses, by a natural transition, passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect* or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (45) *to station*, Perf. ἵστηκα (*I have stationed myself*) *I stand*, Plup. ἵστηκειν *I stood*, Fut. Perf. ἵστήξω *I shall stand*; μνησκάω *to remind*, Perf. Pass. μέμνημαι (*I have been reminded*) *I remember*, Plup. ἐμνήμηκα *I remembered*, Fut. Perf. μεμνήσομαι *I shall remember*.

a. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. In like manner, those Perfect systems in which the Perf. is used in the sense of the Pres. may be termed, for convenience, *preteritive systems*; and even a Perf. so used, a *Preteritive*.

269. C. MODE. The Greek has six modes: the INDICATIVE, SUBJUNCTIVE, OPTATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE.

a. For a table of these modes, classified according to the character of the sentences which they form, see 30 c.

b. In the regular inflection of the Greek verb, the Pres. and Aor. have all the modes; but the Fut. and the Fut. Perf. want the Subjunctive and Imperative; and the Perf., for the most part, wants the Subjunctive and Optative, except as supplied by compound forms, and likewise, in the active voice, the Imperative.

c. The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (267 b); and some have therefore chosen to consider them as only different tenses of a *general conjunctive*, or *contingent* mode, calling the Pres. and Perf. Opt. the *Imperfect* and *Pluperfect Conjunctive*. With this change, the number and general offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious. In the Infinitive and Participle, the forms called *Present* and *Perfect* belong also to the Imperfect and Pluperfect. Without changing familiar names, the relations of the modes and tenses are illustrated by the arrangement in 37. The Imperative, from its very signification, cannot belong to a past tense.

d. The passive verbal adjectives in -τός and -τέος (Lat. -tus and -ndus), as closely akin to participles, are often included in tables of inflection. In the form of the stem, they commonly agree with the Aor. in -θην, except as a preceding mute is changed before τ (147): as, θρεπτός, fr. τρέφω *to nourish*, Aor. ἐθρέφθην.

270. D. NUMBER AND PERSON. The numbers and persons of verbs correspond to those of nouns and pronouns (265).

a. The Imperative, from its signification, wants the *first person*; the Infinitive, from its character as partaking of the nature of an abstract noun, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an adjective, has the distinctions of *gender* and *case*, instead of person.

b. The 1st Pers. sing. of the *Pres. ind.*, is commonly regarded as the *THEME* of a verb (172 e); while, in adding its meaning, the Eng. Inf. is more frequently used: as, λύω *to loose* (yet also, *I loose*, or simply, *loose*). The *STEM* is obtained by *throwing off the affix of the theme*, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by *adding to the stem the prefixes and affixes* in 35 and 36.

c. Verbs are divided, according to the *stem-mark*, or *characteristic*, into MUTE, LIQUID, DOUBLE CONSONANT, and PURE VERBS; and, according to the *affix in the theme*, into VERBS IN -ω, and VERBS IN -μι. For a full paradigm of *regular conjugation*, see λύω (37); for shorter paradigms of the *several classes of verbs*, see 39 s.

d. In λύω, the υ is short in the Perf., the Plup., and the Compound System; but otherwise, long in the common language. In Homer, it is commonly short in the Pres. and Impf.

HISTORY OF GREEK CONJUGATION.

271. a. The early history of Greek conjugation can be traced only in the same way with that of declension (186). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb, with those of the Latin in large part.

b. Greek conjugation, like declension (186 b), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing μ , to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been τ (cf. 246, 249). By uniting these affixes with the root $\phi\alpha$, to say, we have the forms, $\phi\alpha\mu$, I or we say, $\phi\alpha\tau$, you, he, she, or they say. A plural was then formed by affixing the plural sign ν (186 c), with the insertion of ϵ to assist in the utterance. Thus,

1 Person, Sing. $\phi\alpha\mu$	2 and 3 Persons, S. $\phi\alpha\tau$
Plur. $\phi\alpha\mu\epsilon\nu$	P. $\phi\alpha\tau\epsilon\nu$

c. Upon the separation of the 2d and 3d Persons (246 d), the 2d, as being less demonstrative, took in the sing. the softer form s (in some cases, $\sigma\theta$ or θ , in both which forms the θ would, by the subsequent laws of euphony, pass into s , unless dropped or sustained by an assumed vowel, 160); while in the plur. there was a new formation (cf. 186), in which plurality was marked in the 2d Pers. by affixing ϵ (cf. 186 b), and in the 3d Pers. by inserting ν (cf. $-\sigma\tau$, 186 h). The old plur. now became, as in nouns (186 g), a dual, and the system of numbers and persons was complete. We subjoin, for comparison of endings, a Latin subjunctive, though here, as in the Doric, final s is used as a plural sign (186 d, 169 c):

1 Pers.		2 Pers.		3 Pers.	
Sing. $\phi\alpha\mu$	<i>dicam</i>	$\phi\alpha s$	<i>dicas</i>	$\phi\alpha\tau$	<i>dicat</i>
Plur. $\phi\alpha\mu\epsilon\nu$	<i>dicāmus</i>	$\phi\alpha\tau\epsilon$	<i>dicātis</i>	$\phi\alpha\nu\tau$	<i>dicant</i>
Dual $\phi\alpha\mu\epsilon\nu$		$\phi\alpha\tau\epsilon\nu$		$\phi\alpha\tau\epsilon\nu$	

d. The distinction of *tense*, like those of number, case, and person (186, 246), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing ϵ - (in Sans. \ddot{a} -), to express, as it were, the *throwing back* of the action into past time; and this expression was aided by the throwing back of the accent (see 277). With the prefixing of ϵ -, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted ϵ (b) was lengthened to η , while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred σ (114). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (267). The Latin extended its past tense by *insertion*, instead of *prefix*. Thus,

PRIMARY TENSE.			SECONDARY TENSE.					
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.			
S. $\phi\alpha\mu$	$\phi\alpha s$	$\phi\alpha\tau$	$\epsilon\phi\alpha\mu$	<i>dicēbam</i>	$\epsilon\phi\alpha s$	<i>dicēbas</i>	$\epsilon\phi\alpha\tau$	<i>dicēbat</i>
P. $\phi\alpha\mu\epsilon\nu$	$\phi\alpha\tau\epsilon$	$\phi\alpha\nu\tau$	$\epsilon\phi\alpha\mu\epsilon\nu$	<i>dicēbāmus</i>	$\epsilon\phi\alpha\tau\epsilon$	<i>dicēbātis</i>	$\epsilon\phi\alpha\nu\tau$	<i>dicēbant</i>
D. $\phi\alpha\mu\epsilon\nu$	$\phi\alpha\tau\epsilon\nu$	$\phi\alpha\tau\epsilon\nu$	$\epsilon\phi\alpha\mu\epsilon\nu$		$\epsilon\phi\alpha\tau\epsilon\nu$		$\epsilon\phi\alpha\tau\eta\nu$	

These personal endings remained in Latin with little change. In Greek they were prolonged, shortened, and otherwise varied (275). In Sanskrit they were especially prolonged in the primary inflection; while in the secondary, the augment had a general tendency to keep them short, or even to make them shorter. To show this, and the similarity of Greek and Sanskrit conjugation, the corresponding forms of a Sanskrit verb are added: bhâ, to shine, = φα- in φαίω, φάος, &c.

PRES. 1 P.	2 P.	3 P.	IMPF. 1 P.	2 P.	3 P.
S. bhâmi	bhâsi	bhâti	abhâm	abhâs	abhât
P. bhâmas	bhâtha	bhânti	abhâma	abhâta	abhân
D. bhâvas	bhâthas	bhâtas	abhâva	abhâtam	abhâtām

e. At first, there was no distinction of voice. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity τυπτομ, I strike, the one struck rubs his head and cries τυπτομαι, tuptomah-ee, I am struck. Hence the *objective* form was distinguished from the *subjective* (285), simply by the prolongation of the affix (cf. the passive in Lat., Sans., &c.). This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix (32 i) :

1.) If the affix ended with a *sign of person*, it was prolonged by annexing, in the Primary Tense, α; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter ο, except in the 1st Pers., where a species of *reduplication* seems to have taken place (-μην, passing of course into -μην, 160). Thus, -μ became -μαι and -μην; -ς, -σαι and -σο; -τ, -ται, and -το; -ντ, -νται, and -ντο.

2.) If the affix ended with a *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was σθ (which might be considered as arising from the τ by the addition of θ, since τθ must pass into σθ, 147; i. e. by a doubling of the lingual). The 1st Pers., in imitation of the others, inserted θ (or, if a long syllable was wanted by the poets, σθ), after which either ο was inserted, to aid in the utterance, or, what became the common form, the final ν passed into its corresponding vowel α (142). Thus, -τε, -τον, -την became -σθε, -σθον, -σθην; and -μεν became -μεθον or commonly -μεθα (-μεσθα). In respect to the form -μεθον, see 299 b.

3.) In the Latin prolongation, r was extensively used (inserted in the 2d Pers. sing., but otherwise annexed); on the addition of which m and s preceding fell away, and sometimes s final. The form -mini is peculiar. See the inflection of lego below. After this *objective* formation, the forms above became simply *subjective*, or *active*.

OBJ. PRIM. TENSE.			OBJ. SEC. TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φαμαι	φασαι	φатаι	ἐφαμην	ἐφασο	ἐφατο
P. φάμεθα	φασθε	φανται	ἐφάμεθα	ἐφασθε	ἐφαντο
D. φάμεθα	φασθον	φασθον	ἐφάμεθα	ἐφασθον	ἐφασθην

f. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a

vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless, also from euphonic preference, -o- before a liquid, but otherwise -e- (114 c). For the change to *i* and *u* in the Latin primary tense, see 116. As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*, 183 a), we select the root λεγ-, leg-, Germ. *legen*, to *lay*. In Latin the euphonic inflection so prevailed, that we find only very scanty traces of the nude.

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	λεγ-ομ leg-om]	-ες -is	-ει -it	λεγ-ομαι leg-or	-εσαι -eris, -re	-εται -itur
P.	λεγ-ομεν leg-omus	-ετε -itis	-οντ -unt	λεγ-ομεθα leg-omur	-εσθε -imini	-ονται -untur
D.	λεγ-ομεν	-ετον	-ετον	λεγ-ομεθα	-εσθον	-εσθον
Sec. S.	ἔλεγ-ομ leg-ēbam	-ες -ēbas	-ει -ēbat	ἔλεγ-ομην leg-ēbar	-εσο -ebāris, -re	-ετο -ebātur
P.	ἔλεγ-ομεν leg-ēbamus	-ετε -ebātis	-οντ -ebant	ἔλεγ-ομεθα leg-ebāmur	-εσθε -ebamini	-οντο -ebantur
D.	ἔλεγ-ομεν	-ετον	-ετην	ἔλεγ-ομεθα	-εσθον	-εσθην

272. a. The distinction of *mode* in the inflection of verbs commences with that of person; for the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been *v* (186 d, 188 s), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots *with the insertion of ε* to assist the utterance. Thus the Inf. of φα- was φαν; and of λεγ-, λεγεν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. 1 (13) was added to these forms: φαναι, λεγεναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the *v* fell away, cf. 151, 154 s), after the analogy of 271. 2: thus, Act. (or Subject.) Form, φαναι, λεγεναι. Mid. and Pass. (or Obj.) Form, (φαν-σθ-αι) φασθαι, (λεγεν-σθ-αι) λεγεσθαι.

b. But the verb is also used as an *adjective*, and, as such, receives declension. The stem of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -v, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives: thus, φαν φαντ-, or, with the affix of declension (11), φαντ-ς, λεγεν λεγοντ-ς (the kindred ο preferred to ε before v, 114 c). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same by a reduplication analogous to that in 271. 1 (since the Acc. affix, 186 d, is strictly a nasal, which could be either μ or ν, according to euphonic preference: βορέαν, but Lat. *boream*): thus, φαν φαμεν-ος, λεγεν λεγομεν-ος.

c. But an older Objective Participle, afterwards becoming rather a verbal adjective, was formed by simply adding τ-ος to the root. In Lat-

In, this form was retained as the common passive participle ; while the common active participle also corresponded to the Greek. Thus, *λεγοντ-ς* legent-s, *λεγτ-ος* legt-us. The Lat. Inf. appears to have first had the form of the old Indirect Case (the Ablative), from which a Dative form in *i* was afterwards separated as objective, leaving the form in *e* subjective. A euphonic *r* was commonly inserted in these forms, while the passive idea was sometimes made more prominent by the affix *er* (cf. 271. 3). We have now the single *non-personal mode* developed into a system of Infinitives and Participles : thus,

SUBJECTIVE.	OBJECTIVE.
Inf. <i>φαnai, λεγειnai</i> legere	<i>φασθαι, λεγεσθαι</i> fari, leg[er]i
Par. <i>φαντς, λεγοντς</i> legents	<i>φαμενος, λεγομενος, λεγτος</i> legtus

d. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence ; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject.

1.) The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in *ι* (4), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes : *εφαμ φαιμ, εφαιμν φαιμν, ελεγομ λεγοιμ, ελεγομν λεγοιμν*. In Lat., the prolongation of the form took place in the same way as in the Inf. : *legere, legerem, legerer*.

2.) The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels *-ο-* and *-ε-* had become established as the prevailing analogy of the language ; and to have consisted simply in prolonging these vowels to *-ω-* and *-η-* (in the Lat. Pres., *a* throughout), attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see 269 c), as belonging to present time, takes the primary affixes. Thus, *λεγομ λεγωμ, λεγομαι λεγωμαι, φαιμ φαιωμ, φαιμαι φαιωμαι*.

3.) The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

e. A fourth mode arose for the expression of *command*. This obviously required no 1st Pers. ; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of 'short forms, as the language of direct command is laconic : hence, we find in the objective inflection *-σο* rather than *-σαι*, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the sing. subjective by adding *ω* : thus, *-τω* (Lat. *-to*). In the objective inflection, *-τω* naturally becomes *-σθω* (271. 2 ; in Lat., by addition, *-tor*, 271. 3). The old plur., afterwards the dual, was formed by adding the plur. sign *ν* (271 b) : *-των, -σθων*. The new plur. was still further strengthened by prefixing *ν* (which in the obj. form would make no change, cf. 272 a), or by adding the later plur. ending *σαν* (275 c) instead of *ν* : *-ντων* or *-τωσαν, (-νσθων) -σθων* or *-σθωσαν* while in Lat. (as in some Dor. forms, 328 d), the plural *n* was simply prefixed to the sing. *-to* or *-tor*. In the 2d Pers. sing. subjective, it is convenient to regard *-θ* as the proper flexible ending (271 c). Thus, Imperative Act. *φασ, φαιω · φαιτε, φαντων* or *φαιωσαν · φαιτον, φαιτων* · Obj. *φασο, φασθω · φασθε, φασθων* or *φασθωσαν · φασθον, φασθων*.

f. The system of Greek and Latin modes may now be fully shown by adding to the personal forms above (now Indicative), and the Infinitive and Participle, the new Conjunctive and Imperative forms :

SUBJECTIVE INFLECTION.			OBJECTIVE INFLECTION.			
Conjunctive Primary Tense.						
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S.	λεγ-ωμ leg-am	-ης -as	-ητ -at	λεγ-ωμαι leg-ar	-ησαι -āris, -re	-ηται -ātur
P.	λεγ-ομεν	-ητε	-ωντ, &c.	λεγ-ομεθα	-ησθε	-ωνται, &c.
Conjunctive Secondary Tense.						
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S.	λεγ-οιμ leg-erem	-οις -eres	-οιτ -eret	λεγ-οιμην leg-erer	-οισο -erēris, -re	-οιτο -erētur
P.	λεγ-οιμεν	-οιτε	-οιντ, &c.	λεγ-οιμεθα	-οισθε	-οιντο, &c.
Imperative.						
	2 P.	3 P.		2 P.	3 P.	
S.	λεγ-εθ leg-e	-ετω -ito		λεγ-εσο leg-ere	-εσθω -itor	
P.	λεγ-ετε leg-ite	-οντων, -ετωσαν -unto		λεγ-εσθε leg-imini	-εσθων, -εσθωσαν -untor	
D.	λεγ-ετον	-ετων		λεγ-εσθον	-εσθων	

273. a. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded further. In other verbs, more specific tenses were developed from these, as follows :

b. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*), by new forms, in which the greater energy of the Fut. and Aor. was expressed by a σ added to the stem (cf. 186 d ; derived by some from εσ-, the root of εἶμι to be) ; and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were less needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it wanted μ in the 1st Pers. sing. ind. act. as well as τ in the 3d, had α as its distinctive vowel, and simply appended the later affix -αι in the Inf. act. (272 a) : thus, omitting the plur. and dual,

SUBJECTIVE INFLECTION.				
Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.
1 ελεγοα	λεγοω	λεγομαιμ		λεγοαι
2 ελεγοας	λεγοσης	λεγοσαις	λεγοσθ	Participle.
3 ελεγοσε	λεγοσητ	λεγοσαιτ	λεγοστω	λεγοσαντς
OBJECTIVE INFLECTION.				
Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.
1 ελεγοσμαιην	λεγοσμαι	λεγοσμαιην		λεγοσασθαι
2 ελεγοσασο	λεγοσσησαι	λεγοσσαισο	λεγοσασο	Participle.
3 ελεγοσαστο	λεγοσσηται	λεγοσσαιτο	λεγοσασθω	λεγοσαμενος

c. The use of α as a connective in the Aor. may have arisen in the following way, akin to that suggested for Dec. 1 (189) : The flexive μ of the 1 Pers. sing. appended directly to the tense-stem could not remain, and passed into its corresponding vowel α . This was then adopted as the connecting vowel required in the tense (except in the 3 Pers. sing. of the Ind., where τ may perhaps have given place in like manner to the corresponding ϵ , and in the Subjunctive, 272. 2). If we now class the α and ϵ with connectives, these persons are left without flexible endings ; and the want of them, without the lengthening of a vowel as in the present, is thus readily explained. The Latin furnishes a close analogy in its form in $-i$, which was both Aor. and Perf. : scripsi, *I wrote or have written*. The Sanskrit Aor., on the other hand, retained or resumed the flexive m of the 1st Pers., as well as the t of the 3d : S. 1 adiksham $\epsilon\delta\epsilon\iota\kappa\alpha$ dixi, *I showed*, 2 adikshas $\epsilon\delta\epsilon\iota\kappa\alpha\varsigma$ dixisti, 3 adikshat $\epsilon\delta\epsilon\iota\kappa\epsilon$ dixit. Some prefer, in Greek, to regard the flexives μ and ς as here simply dropped (180).

d. In many verbs, by a change of stem, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing* ; and in some of these verbs, the old Secondary Tense, with the cognate forms in the other modes, remained as an Aorist (called, for distinction's sake, the *Second Aorist*, 289 a) ; and in a few, the old Primary, as a Future (305 f).

e. The *complete tenses* appear to have been later in their development. These tenses, in their precise import, represent *the state consequent upon the completion of an action* ($\tau\eta\eta\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta\nu\ \gamma\epsilon\gamma\gamma\alpha\phi\alpha$, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (280). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings ; the past complete tense (the Pluperfect), the augment and the secondary endings ; and the future complete tense (the Future Perfect), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel ; and, of course, with many euphonic changes : as, $\tau\epsilon\text{-}\tau\rho\iota\beta\text{-}\mu\alpha\iota$ $\tau\epsilon\tau\rho\iota\beta\mu\alpha\iota$, $\tau\epsilon\text{-}\tau\alpha\gamma\text{-}\mu\alpha\iota$, $\kappa\epsilon\text{-}\kappa\epsilon\iota\theta\text{-}\mu\alpha\iota$ $\kappa\epsilon\kappa\epsilon\iota\sigma\mu\alpha\iota$ (39). The *subjective* endings appear to have been at first appended in the same way : thus, Perf. Ind. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\mu$, Inf. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\nu\alpha\iota$, Part. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\nu\tau\varsigma$. But all these forms were forbidden by euphony. Hence in the Ind. $-\mu$ became $-\alpha$; and after this change the inflection of the Ind. proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\mu$ $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\alpha$, $-\alpha\varsigma$, $-\epsilon$, $-\alpha\text{-}\mu\epsilon\nu$, $-\alpha\text{-}\tau\epsilon$, $-\alpha\text{-}\nu\tau$, $-\alpha\text{-}\tau\omicron\nu$. In the Part., ν also became α , which by precession passed into \omicron (114 ; indeed, in Dec. 3 no masculine or feminine noun has a stem ending in $-\alpha\tau$, 177. 3) : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\omicron\tau\varsigma$. The ν in the Inf., instead of a similar change (as it was followed by α), took $-\epsilon$ before it : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\epsilon\nu\alpha\iota$. In the Plup. act., there was a kind of double augment, prefixing ϵ , both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. $\epsilon\alpha$ (derived by some from the Impf. of $\epsilon\mu\iota$ to be) : $\epsilon\text{-}\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\epsilon\alpha$. This $\epsilon\alpha$ remained in the Ionic ; but in the old Attic was contracted into η , which afterwards passed by precession into α . The flexive ν was then added in the 1 Pers., according to the general analogy.

f. The fuller tense-system of the Latin has marked analogies to the Greek : as in the old futures *capso*, *fu(c-so)ro* ; in such Aorist-Perfects as *di(c-si)xi*, *scri(b-si)psi*, *lu(d-si)si* ; in such reduplicated forms as *cucurri*, *pependi*, *poposci*, &c. Yet it has such marked differences, that it is difficult not to believe that its development was in large measure subsequent to the separation of the two races. Its Fut. was much less

developed, and quite differently. Its Aor. and Perf. united; and except in the Perf. ind. act. (not excepted by all), and the Part. pass. in *-tus* (*-sus*; 272 c), its complete tenses were made not by simple formation, but with the auxiliary *sum*, the elements uniting in the Act., but remaining distinct in the Pass.: *dixi*, *dix-eram*, *dix-ero*, *dix-erim* (cf. 139. 1), *dix-issem* (cf. 116), *dix-isse*; *dictus sum*, &c.

274. a. The *middle* and *passive voices* were at first undistinguished. The form simply showed that the subject was *affected* by the action, but did not determine whether the action were *his own* or that of *another*. In the *definite* and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἶμι*, *to be*, as an *auxiliary*, and compounding its past and future tenses with the old passive participle in *-τος* (the augment being prefixed in the Aor., as in other past tenses, and, either from the influence of analogy or from preference of sound, the *τ* passing into *θ*, and in most of the forms *ε* into *η*): as, *πεμπτ-ός sent*, *πεμπτ-ός ἦν*, *ἐ-πέμφθ-ην I was sent*, *πεμπτ-ός ἔσομαι*, *πεμφθ-ήσομαι I shall be sent*. In some verbs a smoother form was obtained (called the *Second Aorist and Future*), by simply compounding the tenses of *εἶμι* with an early stem. This was chiefly done in impure verbs, which had not already second aorists in other voices: thus, *ἐ-τίβθ-ην*, *τιβθ-ήσομαι* (39).

b. The old objective Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (266 b). In the Latin, this separation of *middle* and *passive voices* does not appear. It was so late in the Greek that the Fut. Pass. formation is represented in Homer by one or two Second Futures only: *μυγήσεσθαι* K. 365.

c. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and *seven tenses*, without including the so-called *second tenses*.

275. Subsequent modifications were chiefly euphonic:

a. By a law which became so established in the language as not to allow exception (160), and which strikingly distinguishes Greek from Latin inflection, the endings *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*: as, *ἐλεγετ* *ἔλεγε*, *λεγομ* (*-οα*, 160 f, 120) *λέγω*, *λεγομ* *λέγοιμ*, *φατ* *φῆσι* (143 b).

b. In some forms, *σ* fell out between two vowels, which were then usually contracted (140): as, *ἐλέγ(εσο, εο)ου*, *λέγ(αισο)οιο*.

c. A new form of the 3 Pers. plur. secondary was formed by changing *-τ* of the sing. into *-σαν* (i. e. by changing *τ* final into *σ*, 160), and then affixing the plural sign *ν*, instead of prefixing it, with the needed union-vowel, which here, as after *σ* in the Aor., was *α*, 160, 273 b): thus, 3 Sing. *ἔφατ*, Pl. *ἔφασαν*. Cf. the prolonged form in *-erunt*, in the Lat. Perf. (139. 1).

d. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a single consonant (it being already long by position before those beginning with two consonants). It is natural that this should appear especially in the shorter forms; hence, in the subjective more than in the objective, and in the sing. more than in the plur. or dual: thus, *φα.μ* *φαμ* *φημ*, *φας* *φῆς*, *φατ* *φῆσι* (a); but Pl.

φάμεν · ἐφην, ἐφάμεν · φάμενος. For the forms of φημί found in use, see 45 u, 50.

276. a. We observe THREE CORRESPONDING PERIODS in *declension* and in *conjugation*. The oldest inflection in both, that of Dec. 3, and of the nude Pres. and Impf. (followed by the Perf. and Plup. pass.), was without connecting vowels. The next in order, that of Dec. 2, and of the euphonic Pres. and Impf. (followed by the Fut.), took the connecting vowels ο and ε (Lat. o and u, e and i); while the latest form of simple inflection, that of Dec. 1, and of the Aor. and Perf. act. systems, made use of α (Lat. a or i) as a connective. And of both nouns and verbs, there were those which mingled or fluctuated between different methods of inflection. Variety of formation appears especially in the Aor. and Perf. act. systems.

b. In the Perf. and Plup. act., we find remains of the original nude formation, but only where the flexible ending has a vowel of its own. These abound most in the old Epic, but are also found in the Attic. The inflection with the connecting vowel, however, so became the established analogy of the language, that *pure* verbs, no less than *impure*, adopted it. But now the attachment of the open affixes to pure stems produced hiatus, and to prevent this, κ was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. The harsh combination of consonants was now avoided by dropping a lingual mute, and commonly ν, before κ, and by softening κ after a labial or palatal mute to an aspiration, which then united with the mute. We have thus a series of euphonic devices, to meet the alternate demands of pure and impure stems; and, as the result, four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -αν*; 3. the *formation in -κα, -καν* after a vowel; 4. the *formation in -κα, -καν* after a consonant (after a labial or palatal mute, softened to -ά, -ειν, 149). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted κ are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second*. See 289, b, c.

CHAPTER VIII.

PREFIXES OF CONJUGATION.

277. The Greek verb has two prefixes: the AUGMENT and the REDUPLICATION (32).

I. The AUGMENT (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (271 d).

a. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC: as,

λύω *to loose*, γνῶρίζω *recognize*, ρίπτω *throw*; Impf. ἔλυον, ἐγνώριζον, ἔρριπτον (146); Aor. ἔλυσα, ἐγνώρισα, ἔρριψα.

b. If the verb begins with a *vowel*, the *ε*- unites with it, and the augment is termed **TEMPORAL**.

c. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see 279 b. The *breathing of an initial vowel* remains the same after the augment.

278. RULES FOR THE TEMPORAL AUGMENT (7). a. The prefix *ε*- unites with *a* to form *η*, and with the other vowels, if short, to form the cognate long vowels: as,

ἄδικῶς *to injure*, ἀλλέω *contend*, ἁλίζω *hope*, ἱκετεύω *supplicate*, ὀρθῶς *erect*, ὕβριζω *insult*; Impf. (ἐα)ἠδίκουν, ἠθλουν, (ἐε)ἠλπιζον, (εἰ)ἠκέτευον, (εο)ἠόρουν, (εῦ)ἠύριζον. Aor. ἠδίκησα, ἠθλησα, ἠλπισα, ἠκέτευσα, &c.

b. In like manner, the *ε*- unites with the prepositive of the diphthong *αι*, and also of *αυ* and *οι* not followed by a vowel in the stem: as,

αἰτέω *to ask*, αἰξάνω *increase*, οἰκτιζω *pity*, οἶομαι *think*; Impf. (ἐαι)ἥτουν (109), ἠξέανον, ἠκτιζον, ἠόμην. Aor. ἥτησα, ἠξήσα, ἠκτισα, ἠήθην.

c. In other cases, the *ε*- is absorbed by the initial vowel or diphthong, without producing any change: as,

ἡγέομαι *to lead*, ὠφέλειω *profit*, εἰκω *yield*, οἰωνίζομαι *augur*, οὐτάζω *round*; Impf. (ἐη)ἡγοῦμην, ὠφέλουμην, εἰκον, οἰωνίζομην, οὐταζον. Aor. ἡγήσαμην, ὠφέλησα, εἶξα, οἰωνισάμην, οὐτασα.

d. But in verbs beginning with *ευ*, a few beginning with *οι*, εἰκάζω *to conjecture*, and αἰσάνω *to dry*, usage is variable: as, εἰκαζον and in Att. also ἡκαζον, αἰδάνθη and ἠδάνθη. εἰδομαι *pray*, εὐξάμην and ἠξάμην. οἰστράω *goad*, οἰστρησα or ὤστρησα Eur. Bac. 32. *El* is also changed in ἦεν and ἦδεν (45 m, 46 a).

279. a. The verbs βούλομαι *to will*, δύναμαι *to be able*, and μέλλω *to purpose*, sometimes add the temporal to the syllabic augment, particularly in the later Attic: as,

ἐβουλόμην and ἡβουλόμην, ἐδυνήθην and ἡδυνήθην, ἐμελλον and ἡμελλον. Like forms are found from ἀπολαύω *enjoy*, and παρανομέω *transgress*.

b. In a few verbs beginning with a vowel, the *ε*- constitutes a distinct syllable, with, sometimes, a double augment: as,

ἀγνῶμι *to break*, ἔαξα. ἀνοίγω *to open*, ἀνέγωγον (278 b), ἀνέψα. Add ἀλίσκομαι *to be captured*, ἀνδάνω (Ion. and poet.) *please*, ὀράω *see*, οὐρέω *mingo*, ὠθέω *push*, ὠνέομαι *buy*, and some poetic, chiefly Epic, forms: as, ἐφωχόει Δ. 3.

c. In a few verbs beginning with *ε*, the usual contraction of *ee* into *ει* takes place (121): as,

εἰώω *to permit*, εἶων, εἶασα. Add ἐθίζω *to accustom*, ἐλίσσω *roll*, ἔλκω *draw*, ἔπω *be occupied with*, ἐργάζομαι *work*, ἔρπω and ἐρπύζω *serpo, creep*, ἐστιάω *entertain*, ἔχω *have*; the Aorists εἶλον *took*, εἶσα (Ion. and poet.)

see, εἰμεν, εἰμην, εἶθην (45 k, n); and Plup. εἰστήκειν fr. Perf. ἔστηκα (45 f) *stand*. So εἰ from εἶ (119) in the Aor. εἶδον, εἶδόμεν (s. 18-, 50), *I saw*.

d. An initial ε followed by ο unites with this vowel, instead of uniting with the augment: as, ἑορτάζω *to celebrate a feast*, (έεο)ἑώρταζον. So, in the Plup., ἐώκειν, and the poet. ἐώλπειν, ἐώργειν, fr. Perf. ἔοικα *seem*, ἔολπα *hope*, ἔοργα *have wrought*.

e. The forms in b, c, and d are to be referred, in part at least, to an original digamma or σ (140): as, ἔφαζαν ἔαζαν γ. 298, iv. 2. 20; (έφα)ἔαδανε Hdt. 9. 5, ἔφηδανε γ. 143, (έφα)ἔαδε Hdt. 1. 151, (έφφα)ἔαδεν (cf. 171, 217) ζ. 340; ἐσερπον (εέ)εἶρπον Soph. O. C. 147, (έσεσ)εἰστήκειν (cf. 141). In a very few cases, a form resembling the augmented is found out of the Indicative: as, Part. κατ-έδξας Lys. 100. 5.

f. An initial α, chiefly when followed by a vowel, remains in the augmented tenses of a very few verbs, mostly poetic: as, ἀῶ *to hear*, διῶν (yet ἐπήϊσε Hdt. 9. 93). See ἀναλίσκω (50). So ἐλληγίσθην (that the word Ἐλλην may not be disguised), Th. 2. 68, and in poetry ἐξόμην, καθεζόμην, Æsch. Eum. 3, Pr. 229. In these words ε is long by position.

280. II. The REDUPLICATION (reduplico, *to redouble*) doubles the initial letter of the COMPLETE TENSES in all the modes, to denote *completed action* (273 e).

a. RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν), the initial consonant is repeated, with the insertion of ε; but otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

λύω *to loose*, Perf. λέλυκα, Plup. ἐλέλυκειν · γράφω *write*, γέγραφα, ἐγγράφειν · φιλέω *love*, πεφίληκα (159 a), ἐπεφίληκειν · ραψώδω *rales*, ἐρραψώδηκα (159 e), ἐρραψώδηκειν · γνωρίζω (277 a), ἐγνώρικα, ἐγνωρίκειν · ζηλώω *emulate*, ἐζήλωκα · ψεύδομαι *lie*, ἐψευσομαι · στεφανώω *crowns*, ἐστεφάνωκα · ἀδικέω (278 a), ἠδίκηκα, ἠδικήκειν · αἰξάνω (278 b), ἠἰξηναι · ἡγέομαι (278 c), ἡγηναι · ὁράω (279 b), ἑώρακα, ἑώρακειν · ἐργάζομαι (279 c), ἐργασμαι · εἰκα, εἰκειν (45 k).

b. In a few cases, the first of two other consonants is repeated, especially if there has been syncope: as, πετάννυμι *to spread* (s. πετα-, πτα-) πέπταμαι · μνησκόω *remind*, μέμνημαι · κτάομαι *acquire*, κέκτημαι, i. 7. 3, but also ἔκτεται (properly Ion., as Hdt. 2. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e).

c. Verbs beginning with βλ, γλ, and a few others vary: as, βλαστάνω *to bud*, βεβλάσθηκα and ἐβλάσθηκα · γλύφω *carve*, γέγλυμμαι and ἐγλυμμαι. For εοικα, ἐολπα, ἐοργα, cf. 279 b, d; and for the Pret. οἶδα κνῶν, 278 d.

281. a. In five verbs beginning with a liquid, εἰ- or εἰ- commonly takes the place of the regular reduplication, through euphonic change:

λαγχάνω *to obtain by lot*, ἐλπηκα and λέλογχα, εἰληγμαι · λαμβάνω *take*, ἐλπηκα, εἰληγμαι and ἐλήμμαι · λέγω *collect*, ἐλποχα, εἰλεγμαι and ἐλέγμαι · μέφομαι *shame*, εἰμαρμαι, εἰμάρμην · s. ρε-σχυ, εἰρηκα, εἰρημαι.

b. Some of these forms seem to have arisen from an omitted consonant (the rough breathing in εἰμαρμαι, as in ἔστηκα, pointing to an original σ;

cf. 141, 279 e). They were sometimes imitated by late writers in the Aor. Pass.: *παρειλήφθησαν* Dion. H. 168. 3.

c. Some verbs which begin with *α*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root: as, *ἀλείφω* *to anoint*, *ἀλήλιφα*, *ἀληλίφειν*, *ἀληλιμμαι* · *ἐλαύνω* *drive*, *ἐλήλακα*, *ἐλήλακειν* · *ὀρύσσω* *dig*, *ὀρώρυχα*.

d. This prefix is termed by grammarians, though not very appropriately (87 b), the *Attic Reduplication*. It seldom receives an augment in the Plup. (c), except in the verb *ἀκούω* *to hear*: *ἀκήκοα*, commonly *ἤκηκόειν* (Hdt. *ἀκηκόειν*); so *ὠρώρυκτο* vii. 8. 14. This reduplication prefers a short vowel in the penult: as, *ἀλήλιφα*, though *ἤλειφα* · *ἐλήλυθα*, Pf. of *ἔρχομαι* (50). In *ἐγρήγορα* (*ἐγείρω* *wake*), v. 7. 10, the second consonant is also prefixed; and in the Ep. *ἐμνήμυκε* (*ἠμύω* *do*) X. 491, *ε* lengthened by an inserted consonant is used, instead of repeating *η*.

e. When the augment and reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. *ἐγνώρισα* (277 a) *ε*- is prefixed to denote past time, but in the Perf. *ἐγνώρικα* (280) it is a euphonic substitute for the full redupl. *γε*. In like manner, analogy would lead us to regard the Aor. *ἡδίκησα* (278 a) as contracted from *εαδικησα*, but the Perf. *ἡδίκηκα* (280), as contracted from *δαδικηκα*, the initial vowel being doubled to denote completeness of action. Some irregularities in the reduplication appear to have arisen from an imitation of the augment: as, *ἐώρακα* (280 a).

282. III. PREFIXES IN COMPOSITION. 1. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition: thus, *προσγράφω* *to ascribe*, *προσέγραφον*, *προσέγραφα* · *ἐξελαύνω* *drive out*, *ἐξέηλουν*, *ἐξεήλακα*.

a. Before the prefix *ε*-, prepositions ending in a consonant which is changed in the theme, resume that consonant; and those ending in a vowel, except *πρὶ* and *πρό*, regularly suffer elision (128). The final vowel of *πρό* often unites with the *ε*- by crasis (126 γ). Thus, *ἐμβάλλω* *to throw in* (150), *ἐνέβαλλον* · *ἐκβάλλω* *throw out* (165), *ἐξέβαλλον* · *ἀποβάλλω* *throw away*, *ἀπέβαλλον* · *περιβάλλω* *throw around*, *περίεβαλλον* · *προβάλλω* *throw before*, *προέβαλλον* and *προῦβαλλον*.

b. A few verbs receive their prefixes *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*: as, *ἐπιστάμαι* *to understand*, *ἠπιστάμην* · *ἐνοχλέω* *trouble*, *ἠνώχλουν*, *ἠνώχληκα* · *καθεύδω* *sleep*, *ἐκάθευδον*, *καθηύδον*, and *καθεύδον* (278 d). These exceptions to the rule are chiefly in those compounds in which the simple verb is not in common use, so that the composition is lost sight of.

c. Some derivative verbs, resembling compounds in their form, follow the same analogy: as, *διατάω* *to regulate* (from *διαίτα* *mode of life*), *διήτησα* and *ἐδίητησα*, *δεδίητηκα* · *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησία*), *ἐξεκκλησίαζον*, *ἠκκλησίαζον*, and *ἐκκλησίαζον* (*ἐξεκκλησίασαν* v. 1. Th. 8. 93); *ἐπιστατέω* *command* (*ἐπιστάτης*), *ἐπεστάτει* ii. 3. 11; *παροινέω* *act the drunkard* (*πάρονος*), *ἐπαρώνησα* v. 8. 4; *ἐγγνέω* *pledge* (*ἐγγύη*), *ἠγγύω*, vii. 1. 22, *ἐνεγύων*, &c.

283. 2. Verbs in which *δυσ*-, *ill*, precedes a vowel which the augment changes (§ 278), commonly receive their prefixes *after* this particle: as, *δυσαρτέω* *to be displeased*, *δυσηρέστουν*.

So, sometimes, with *εἰ*, *well*: *εὐεργετῶ benefit, εὐεργέτουν* and *εὐηργέτουν*.

3. Other verbs in which there is composition, receive the augment and reduplication at the *beginning*: as, *λογοποιῶ to fable, λογοποιοῦν*; *δυστυχῶ fare ill, ἰδυστύχησα, δεδυστύχηκα*; *εὐτυχῶ prosper, εὐτύχουν* or *ἡτύχουν* (278 d); *δυσωπίῶ shame, ἰδυσώπουν*.

a. With, however, doubtful or rare variations; as in some compounds of *ποιέω*: *ᾠδοπεποιημένη* (v. l. *ᾠδοποιημένη*) v. 3. 1. So *ἰκποτετρόφημα*, Lycurg. 167. 31.

DIALECTIC USE.

284. a. It was long before the use of the augment as the sign of past time became fully established in the Greek. In the old poets it appears as a kind of *optional sign*, which might be used or omitted at pleasure: thus, *ἔθηκεν, ἔθηκε*, A. 2. 55; *ὡς ἔφατο, ὡς φάτο*, A. 33. 188; *ἔβαλε, βάλε*, Δ. 473, 480; *ὠρώρει, ὠρώρει*, Σ. 493, 498. Hom. regularly omits it with the dual in *-την*. The omission of the reduplication is rare in Hom., chiefly found in some preteritive forms: as, *ἄνωγα command*, a. 269 (so retained in Hdt. and Att. poets), *ἔσμαι wear*, ω. 250, *ἔρχαται* II. 481. But in the Att. redupl., he does not always lengthen the second vowel: as, *ἀλλάλῃμαι* Ψ. 74, *ἀλλάλκτῃμαι* K. 94.

b. This license continued in Ionic prose in respect to the *temporal augment*, and the *augment of the Plur.*, and was even extended to the reduplication when it had the same form with the temporal augment: as, *ἄγον, ἦγον*, Hdt. 1. 70, 3. 47; *ἀπῆλλαξε, ἀπαλλάσσετο*, Id. 1. 16, 17; *ἀπελαυνοντο, ἀπῆλυνον*, Id. 7. 210, 211; *δέδοκτο* Id. 5. 96; *ἄφθο, ἄφατο, ἀμμένης, ἐργάζοντο, κατέργαστο, κατεργασμένου* Id. 1. 19, 86, 66, 123. So, more rarely, in respect to the *syllabic augment*, and the reduplication having the same form: as, *νόεε* or *ἐνόεε* Hdt. 1. 155; *παρεσκευάδατο*, *παρασκευάδατο* Id. 7. 218, 219; and even, for euphony's sake, *ἐταλλιλόγητο* Id. 1. 118.

c. In respect to the *augment of the Pluperfect*, and of the impersonal *ἔχρην*, this freedom remained even in Attic prose: as, *ἤδη τετελευντήκει, ἀποδεδράκει*, vi. 4. 11, 13, *διαβεβήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχρην* Cyr. 8. 1. 1, oftener *χρῆν* Rep. A. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers (kindred to Epic recital) and at the beginning of a verse: as, *κτύπησε* Soph. O. C. 1606, *ῥήγσαν* 1607, *θώξεν* 1624, *κάλει* 1626.

d. For such forms as *ἔρεζον* ψ. 56, *ἔρεζεν* B. 274, *ἐρεψε* Mosch. 3. 32, and for such as *ἔδδαισεν* A. 33, *ἔλλαβε* Θ. 371, *ἐμμάθεν* ρ. 226, *ἐννεον* Φ. 11, *ἔσσενα* E. 208, see 171. For Perf. *εἶμαι* τ. 72, *ἄδηκώς*, K. 98, *ἄρημένος* ξ. 2, cf. 279 c, f. For the Dor. *ἄγον* for *ἦγον* (Theoc. 13. 70), &c., see 130 a. For *ῥερυτωμένα*, &c., see 159 e. On the other hand, we find, after the analogy of verbs beginning with *ρ*, *ἐμμορε* A. 278, *ἔσσυμαι* N. 79. For *δεῖδεκτο* I. 224, *δεῖδοικα* A. 555, *δεῖδιε* Σ. 34, *εἰοικύια* Σ. 418, see 184 a. For *κεκλήσται* and *ἐκλήσται* Ap. Rh. 4. 618, 990, see 280 c.

e. In the Epic language, the 2 *Aor. act. and mid.* often receives the reduplication, which remains through all the modes, while the *Ind.* admits the augment in addition (especially in case of the Att. redupl.) : *as*, δέδαε θ. 448, κεκάμω A. 168, κεκύθωσι ζ. 803, λελάχωσι H. 80, λελαβέσθαι δ. 388, λελάθοντο Δ. 127, λελάκοντο Hom. Merc. 145, μεμάποιεν Hes. Sc. 252, ἀμπεπαλὼν Γ. 355, τεταγὼν A. 591, τετύκοντο A. 467, τετυπόντες Call. Di. 61 ; with the augment sometimes added, κέκλετο Δ. 508, ἐκέκλετο Z. 66, πέπληγον θ. 264, ἐπέπληγον E. 504, πέφραδε Ξ. 500, ἐπέφραδον K. 127, τέτμεν Z. 374, έτετμεν 515, τέτμοιμεν Theoc. 25. 61, πέφνε N. 363, έπεφνε Δ. 397 ; Att. Redupl. ήγαγεν Δ. 179, ήγάγετο X. 116, ἀλαλκε Ψ. 185, άραρον M. 105, ήραρε Δ. 110, ἐνένιπεν (v. l. ἐνένιπτεν or ἐνένισπεν) O. 546, Ψ. 473, ώρορε B. 146. These are reduplicated at the *end* of the stem : ήνίπᾱπ-ον from s. ἐνιπ-, B. 245, and ήρῶκᾱκ-ον from έρυκ-, E. 321.

f. With some of these 2 *Aor.* forms, *reduplicated Futures* are associated : *as*, κεκαδὼν A. 334, κεκαθήσει φ. 153 ; πεπιθόμεν A. 100, πεπιθοιτο K. 204, πεπιθήσω X. 223 ; πεφιδόμην ι. 277, πεφιδήσεται O. 215 ; κεχάροντο II. 600, κεχαρήσμεν O. 98, κεχαρήσεται ψ. 266 ; ήκαχε II. 822, ἀκάχοντο π. 342, ἀκαχῆσεισ Hom. Merc. 286.

g. Some of these reduplicated forms occur in Attic poetry : *as*, άρᾶρεν Soph. El. 147, κεκλόμενος, έπεφνε, Id. O. T. 159, 1497, έξαπαφών Eur. Ion 704, τετορήσω Ar. Pax 381. 'Ηγαγον, and, less frequent, ήγαγόμεν remained even in Attic prose : *as*, i. 3. 17, Eq. 4. 1.

CHAPTER IX.

AFFIXES OF CONJUGATION.

I. CLASSIFICATION AND ANALYSIS.

285. The **AFFIXES** of the Greek verb may be divided into two great **CLASSES** (35 s) :

I. The **SUBJECTIVE**, belonging to all the tenses of the **ACTIVE VOICE**, and to the *Aorist passive*.

II. The **OBJECTIVE**, belonging to all the tenses of the **MIDDLE VOICE**, and to the *Future passive*.

a. The affixes of the *Aor. pass.* are subjective, as derived from the *Impf.* of the verb *ειμι*, *to be* ; and those of the *Fut. pass.* are objective, as derived from the *Fut.* of this verb (274). Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object* (30 a).

286. The affixes of the verb may likewise be divided into the following **ORDERS** :

1. The **PRIMARY**, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive.
2. The **SECONDARY**, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative (267 b, 269 c).
3. The **IMPERATIVE**, belonging to the Imperative mode.
4. The **INFINITIVE**, belonging to the Infinitive mode.
5. The **PARTICIPIAL**, belonging to the Participle.

287. These affixes may be resolved into the following **ELEMENTS**: A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS.

a. See § 2. When there is no danger of mistake, these elements may be simply called *signs, connectives, and flexives or endings*.

A. TENSE-SIGNS (32 g).

288. The *tense-signs* are letters or syllables which are added to the stem in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Fut. and Aor., act. and mid.*, and in the *Fut. Perf.*, the tense-sign is *-σ-*; in the *Perf. and Plup. act.*, it is *-κ-*; in the *Aor. pass.*, it is *-θε-*; in the *Fut. pass.*, it is *-θησ-*; in the *other tenses*, it is *wanting* :

λύ-σ-ω, ἐλυ-σ-άμην, λελύ-σ-ομαι · λελυ-κ-α, ἐλελύ-κ-ειν · λυ-θε-ίην · λυ-θήσ-ομαι · λύ-ω, ἔλυ-όμην, ἔλελυ-μαι, ἐλελύ-μην (37).

a. The sign *-θε-*, before a vowel, is contracted with it; otherwise, except before *ντ*, it becomes *-θη-* (275 d): λυ(θεί-ω)θῶ, λυ(θε-ίην)θείην · λυ-θεί-ντων, λυ(θε-ντς)θείς · ἐλύ-θη-ν, λύ-θη-τι, λυ-θη-ναι (35, 37).

289. The letters *κ* and *θ*, of the tense-signs, are sometimes *omitted*. Tenses wanting these letters are termed *second*; and, in distinction, tenses which have them, though commonly later forms, are termed *first*: as, 1 Perf. *πέπεικα*, 2 Perf. *πιπείθα* · 1 Plup. *ἐπεπείκειν*, 2 Plup. *ἐπεποίθειν* (39); 1 Aor. pass. *ἡγγέλθην*, 2 Aor. pass. *ἡγγέλην* · 1 Fut. pass. *ἀγγελθήσομαι*, 2 Fut. pass. *ἀγγελήσομαι* (40). See § 274, 276 b.

a. The tense in the *active and middle voices*, which is termed the *Second Aorist*, is simply an old Present System retained (except the Pres. ind.) in an aorist sense, after the formation of a new Present System from a later form of the stem (273 d): thus, *ἔλειπον* and *ἐλεπόμην* (38) are formed from the old stem *λιπ-*, in precisely the same way as *ἔλειπον* and *ἐλεπόμεν* from the new stem *λαπ-*.

b. We have thus, in the three voices, six additional tense-forms, constituting three systems: viz. (distinguishing the systems in the same way as their tenses), the SECOND AORIST SYSTEM, the SECOND PERFECT SYSTEM, and the SECOND COMPOUND SYSTEM. The last is found chiefly in *impure verbs*, which want the 2 Aor. System.

c. The regular or *first* tenses will be usually spoken of, where no distinction is required, simply as the *Aorist*, the *Perfect*, &c.; and their systems, as the *Aorist System*, the *Perfect System*, &c.

d. In each system, the form first presented in the tables and rules of inflection is regarded as the *leading form*: and whatever appears in this form of any verb in respect to the *stem*, or the *tense-sign*, or the *union of the affix with the stem*, will be understood as belonging also to the other forms of the system, if nothing appears to the contrary.

e. In each tense, the stem, with the tense-sign and reduplication, if these are present, is termed the *base* of the tense, or the *tense-stem*; as in the Pres. of λύω, λυ-; in the Fut., λυσ-; in the Perf. act., λελυκ-.

f. The regular additions which are made to the base in the Fut. and Fut. Perf. throughout, and in the Subjunctive of every tense, are the same as in the Pres.: as, λύ-ω λύσ-ω, λύ-εις λύσ-εις · λύ-ομαι λύσ-ομαι λυθήσ-ομαι λελύσ-ομαι · Subj. λύ-ω λύσ-ω λελύκ-ω.

B. CONNECTING VOWELS (32 h).

290. The *connecting vowels* serve to unite the flexible endings with the stem or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

a. The *Aor.*, *Perf.*, and *Plup. pass.* have no connecting vowel in the Ind., Impv., Inf., and Part. With this exception, the regular formation is according to the following rules. But wherever these admit *either* an *A* vowel or another vowel, it will be understood that the *A* vowel belongs to the *Aorist* (273 b, c), and the other vowel to the remaining tenses; and that, wherever they admit *either* an *O* or an *E* vowel, the *O* vowel is used before a liquid, and the *E* vowel before other letters (114 c).

b. The connective is regularly contracted with an α, ε, or ο preceding; and also with the flexives -ι, -αι, and -ο, except in the Optative.

291. 1. In the INDICATIVE, the connective is -α- in the Aor. and Perf., -ει- in the Plup., and -ο- or -ε- in the other tenses: Aor. ἐλύσ-α-μεν, ἐλυσ-ά-μεν · Pf. λελύκ-α-τε · Plup. ἐλελύκ-ει-ν · Pr. λύ-ο-μεν, λύ-ε-τε · Impf. ἔλυ-ο-ν, ἔλυ-ε-ς · Fut. λύσ-ο-μαι, λύσ-ε-ται · Fut. Perf. λελυσ-ό-μεθα, λελύσ-ε-σθε.

a. In the sing. of the Pres. and Fut. act., the connectives, by simple protraction or the absorption of the flexives, became -ω- and -αι-: λύ(ο-μ, ο-α)ω, λύσ(ω, ε)ω, λυ(ε-τ, ε-ε)αι, λύσει. See 275 a, d, 160 f, 120 s.

b. In the 3 Sing. of the Aor. and Perf. act., -ε- takes the place of -α-: and in the 3 Plur. of the Plup., it commonly takes the place of -αι-: ἔλυσ-ε, λελύκ-ε (273 c, e); λελύκ-ε-σαν or λελύκ-ει-σαν.

c. The original connective of the Plup. was *-α-*, which remained in the Ion. (273 e) : as, *ἦδεα* Ξ. 71, Hdt. 2. 150, *ἐτεθῆπας* ω. 90, *ἦδεε* B. 832, *ἦδεον* ψ. 29, *ἐγεγώνεε* Hdt. 1. 11, *συνηδέατε* Id. 9. 58. An early contraction into *-η-* is especially old Att., but also occurs in the Ep. and Dor. : as, 1 Sing. *ἦδη* Soph. Ant. 18, *ἐπεπόνθη* Ar. Eccl. 650 ; 2 S. *ἦδης* Soph. Ant. 447, *ἦδῃσθα* τ. 93 ; 3 S. *ἦδη* A. 70, Soph. O. T. 1525, *ἐλελήθη* Theoc. 10. 38. By precession (114 s) *-η-* passed into *-ει-*, which became the common connective, and in the 3 Sing. is already found in Hom. (arising from *-ει*) : as, *ἐστήκει* Σ. 557, *ἐστήκειν*, *αὐτοῦ* (ν retained from the form in *-ειν*, 163 b) Ψ. 691 ; so *λελοίπει* Theoc. 1. 139. In the 3 Plur., the connecting α in *-σαν* seems to have so supplied the place of an α preceding that the form *-εσαν* prevailed, the longer *-εσαν* being mostly late. So, in 2 Pl., *ἦδετε* for *ἦδειτε*, Eur. Bac. 1345 ; 1 Pl. *ἦδεμεν* v. l. Soph. O. T. 1232.

292. 2. The SUBJUNCTIVE takes the connectives of the Pres. ind., lengthening *-ο-* to *-ω-* and *-ε-* to *-η-* (§ 272. 2) : Ind. and Subj. *λύω*, *λύσ-ω* · *λύ-ει-ς* *λύ-η-ς*, *λύ-ει* *λύ-η*, *λύ-ο-μεν* *λύ-ω-μεν*, *λύ-ε-τε* *λύ-η-τε*, *λύ(ο-νσι)ουσι* *λύ(ω-νσι)ωσι* · *λύ-ο-μαι* *λύ-ω-μαι*, *λύσ-ε-ται* *λύσ-η-ται*.

293. 3. The OPTATIVE has, for its connective, *ι* (the general sign of the mode, 272. 1), either alone or with other vowels.

RULE. If the tense has no connecting vowel in the Ind., and its base ends in α, ε, or ο, then the Opt. has *-ιη-* in the *subjective* forms, and simply *-ι-* in the *objective* ; in other cases, it has *-αι-* or *-οι-* : *λυθε-ιη-ν* (37) : *ιστα-ιη-ν*, *ιστα-ι-μην*, *τιθε-ιη-ν*, *τιθε-ι-μην*, *διδ-οιη-ν*, *διδ-ο-ι-μην* (45) ; *λύσ-αι-μι*, *λυσ-αί-μην* · *λύ-οι-μι*, *λυ-οί-μην*, *λύσ-οι-μι*, *λυσθ-οι-μην*, *λελυσ-οί-μην* · *ῖ-οι-μι*, *δεικνύ-οι-μι*, *δεικνυ-οί-μην* (45 a, c, m).

a. In Optatives in *-ιην*, the η is often omitted in the plural and dual, especially in the 3 Plur., where the longer form is much less used in classic Greek : *ισταίμεν*, *τιθείτε*, *διδοίεν*, *ισταίτων* (45) ; *λυθείεν* (37) ; but *παραδοίησαν* ii. 1. 10, *σωθείησαν* Cyr. 8. 1. 2.

b. In *contract active forms*, the connective *-οι-* often assumes η in the Pres., and sometimes in the Fut. : *φιλέ-οι-μι*, contr. *φιλοῖ-μι* or *φιλοῖη-ν* (42) ; *φανοῖμι* or *φανοῖην* (40).

c. The form of the Opt. in *-οίην*, for *-οιμι*, is called the *Attic Optative*, as especially used by Att. writers, though not confined to them : *ἐνωρή* Hdt. 1. 89, *οἰκοῖητε* Theoc. 12. 28. It is most employed in the sing., where it is the common form in contracts in *-έω* and *-όω*, and still more in those in *-άω*. In the 3 Plur. it is very rare : *δοκοίησαν* Æsch. 41. 29. It is also found in the 2 Perf., as *πεποιθείη* (38) Ar. Ach. 940, *προεληλυθείης* Cyr. 2. 4. 17 ; and in the 2 Aor. of the simple verb *ἔχω* *to have*, though its compounds have commonly the form in *-οιμι* · *σχοίη* Cyr. 7. 1. 36, *κατάσχοις* Mem. 3. 11. 11. So *λοίην* (45 m) Symp. 4. 16, and some very rare forms : as, 1 Pf. *ἐδηδοκοίη* Crat. ap. Ath. 305 b., 2 Aor. *ἀγαγοίην* Sap. [117].

d. The Aor. opt. act. has, in the 2 and 3 Sing. and the 3 Plural, a second and far more common form, in which the connective is that of the Ind. with *ει* prefixed : as, *λύσ-εια-ς*, *λύσ-ειε*, *λύσ-εια-ν*.

e. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was little used in the Dor. It greatly prevailed in the Att. and Ion., but not exclusively: *μείνεις* I. 52, *ψαύσεις* Hdt. 3. 30, *νομίσεις* Th. 2. 35, *ἀγγέλλειν* Theoc. 12. 19, *ἀρξείαν* Th. 6. 11; *τιμήσει* ὁλέσαι δέ B. 4; *φῆσαι* Pl. Gorg. 477 b, *λέξει* Æsch. Ag. 170, *φθάσαιεν* Th. 3. 49, *ἀποδέξαιεν* Hdt. 8. 35.

f. The Opt. avoided the immediate attachment of the short flexives -ν and -ντ to ι, and in various ways. Before -ντ, ε was inserted: as, *λύσαι-εν*, *λύσαι-εν* (300). Before -ν, η was inserted, which was then continued through the singular, and sometimes even passed into the plur. and dual; or the protracted -μ was used rather than -ν (296); or after α in the Aor. (by precession for -αι, 114 c), the -ν seems to have passed into α, which was then adopted as part of the connective (cf. 273 c, e), and so remained, after this form of the 1 Sing. went into disuse. Even in the longer middle form, a similar change of ν appears in the Ion. and poet. -οίατο, -αίατο for -οίντο, -αίντο. These prolonged forms of the Opt. may have been used both from euphonic preference, and as strengthening the expression of contingency (272 d).

294. 4. In the IMPERATIVE, the connective is -α-, -ε-, or -ο-; in the INFINITIVE, it is -α- or -ε-; in the PARTICIPLE, it is -α- or -ο-: *λυσάτω*, *λυσάσθων*, *λυέτω*, *λύεσθε*, *λυόντων* · *λύσασθαι*, *λύσασθαι*, *λύεσθαι*, *λελυκέναι* · *λυσάμενος*, *λύσ(α-ντς)ᾶς*, *λυσόμενος*, *λύ(ο-ντς)ων*, *λελυκ(ο-ντς)ῶς*.

a. In the Impv., -α- passes into the kindred -ο- before the flexive -ν (114 b, c, 297 c): *λύς(αθ, αν)ον*.

b. In the Inf. of the Pres. and Fut. act., -ε- is lengthened to -α- (275 d): *λύ(ε-ν)α-ν*, *λύσ-ει-ν*.

C. FLEXIBLE ENDINGS.

295. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their changes the distinctions of *person, number, voice*, and, in part, of *tense and mode*.

a. In the finite modes they are essentially *pronouns, affixed* instead of being, as in English, *prefixed* (271 b). They are exhibited in 32 i, according to the classification in 285 s; and are repeated below.

b. Where the secondary endings differ from the primary, they are usually shorter, on account of the augment (271. 1).

296. 1 SING.: -μ (*μ*, *ν*, *); -μαι, -μην. The flexive -μ, after -α- connective, and, in *primary* forms, after -ο- and -ω- connective, is *wanting*; after -οι- and -αι-, and in the *nude Present* (303 a), it becomes -μ; in other cases, it becomes ν (275 a): as,

ἐλῶσ-α, *ἐλεῶκ-α*, *ἦδ-εα ἦδη* (46 a); *λύ(ο-μ)ω*, *λύ(ω-μ)ω* · *λύ-οι-μ*, *λύσ-αι-μ* (293 f), *ἴσση-μ* (45); *ἐλῶ-ο-ν*, *ἐλεῶκ-ει-ν* (273 e), *ἐλύθη-ν*, *λυθείη-ν* · *φιλοίη-ν*, *φανοίη-ν* (293 b); *ἴσσην*, *ἴσταιην* (45). Cf. Lat. *lu(o-m)o*, *lui*.

a. In those cases in which the flexive $-\mu$ is usually said to be wanting, it may still be regarded as virtually present in a vowel into which it has been changed or absorbed; and so, in some cases, the flexive $-\tau$ of the 3 Pers. See 273 c, e, 291 a.

b. In the Opt., $-\nu$, for $-\mu$, occurs very rarely for the sake of the metre: $\tauρέφου$ Eur. Fr. Inc. 152.

297. 2 SING. : $-\sigma$ ($\sigma\theta\alpha$), $-\theta$ ($\theta\iota$, ς , ϵ , ν , *); $-\sigma\alpha\iota$, $-\sigma\alpha$. a. For $-\sigma$, a stronger form was $-\sigma\theta\alpha$ (271 c; cf. $-\sigma\tau\iota$ in Lat. Perf., and the Eng. and Germ. $-\sigma\tau$).

b. This was retained as the common form in $\eta\sigma\theta\alpha$, $\epsilon\phi\eta\sigma\theta\alpha$ (451, u), and $\alpha\sigma\theta\alpha$ (46 a); and was good Attic in $\eta\delta\epsilon\sigma\theta\alpha$, $\eta\delta\eta\sigma\theta\alpha$ (46 a), and $\eta\epsilon\sigma\theta\alpha$ (45 m). Other examples are furnished by the poets (particularly in the Subj., by Hom.): as, $\epsilon\theta\epsilon\lambda\eta\sigma\theta\alpha$ A. 554, $\epsilon\iota\pi\eta\sigma\theta\alpha$ T. 250; $\beta\acute{\alpha}\lambda\omicron\iota\sigma\theta\alpha$ O. 571, $\kappa\lambda\alpha\iota\omega\iota\sigma\theta\alpha$ Ω. 619; $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$ ι. 404, $\delta\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$ T. 270; $\epsilon\chi\epsilon\iota\sigma\theta\alpha$, $\phi\iota\lambda\epsilon\iota\sigma\theta\alpha$, Sap. 89, $\epsilon\theta\epsilon\lambda\eta\sigma\theta\alpha$ Theoc. 29. 4, $\chi\rho\eta\sigma\theta\alpha$ Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

c. The Impv. flexive $-\theta$ is *dropped* after $-\epsilon$ connective; with $-\alpha$ connective, it becomes $-\omicron\nu$; after a short vowel in the stem, it becomes $-\tau$ in the 2 Aor., but in the Pres. unites as ϵ with the preceding vowel; in other cases, it becomes $-\theta\iota$ (275 a, 160 f): as,

$\lambda\upsilon(\epsilon-\theta)\epsilon$ (cf. Lat. *lue*); $\lambda\upsilon\sigma(\alpha-\theta)\omicron\nu$ (294 a; cf. 169 c); $\theta\acute{\epsilon}\varsigma$, $\delta\acute{o}\varsigma$, $\xi\varsigma$ (45 h); $\iota\sigma\tau(\alpha-\theta)$, $\alpha-\epsilon$, 120 h) η , $\tau\acute{\iota}\theta(\epsilon-\epsilon)\epsilon\iota$, $\delta\acute{\iota}\delta(\omicron-\epsilon)\omicron\nu$, $\delta\epsilon\iota\kappa\nu(\nu-\epsilon)\nu$ (45 a); $\tau\rho\acute{\iota}\beta\eta-\theta\iota$ (38), $\lambda\acute{o}\theta\eta-\tau\iota$ (159 c); $\gamma\nu\omega\theta\iota$, $\delta\rho\alpha\theta\iota$ (45 h); $\iota\sigma\theta\iota$, $\delta\acute{\epsilon}\delta\iota\theta\iota$ (46).

d. $\Phi\eta\mu\acute{\iota}$ and $\epsilon\iota\mu\acute{\iota}$ form the Pres. impv. in $-\theta\iota$: $\phi\acute{\alpha}\theta\iota$, $\gamma\acute{\iota}\theta\iota$. The poets and late writers sometimes give this form to yet other Presents in $-\mu\acute{\iota}$; and they sometimes shorten $\beta\eta\theta\iota$ and $\sigma\tau\eta\theta\iota$, in composition, to $\beta\acute{\alpha}$ and $\sigma\acute{\alpha}$, perhaps $\theta\iota$ to $\epsilon\iota$: $\delta\rho\nu\theta\iota$ rouse, Z. 363, $\epsilon\lambda\acute{\alpha}\theta\iota$ be gracious, Theoc. 15. 143; $\kappa\alpha\tau\acute{\alpha}\beta\alpha$ descend, Ar. Ran. 35, $\acute{\alpha}\nu\acute{\alpha}\sigma\tau\alpha$ Acts 12. 7, $\epsilon\chi\epsilon\iota$ (perhaps as Fut. of command) Ar. Nub. 633.

e. In the flexives $-\sigma\alpha\iota$ and $-\sigma\alpha$, σ is *dropped* between two vowels, except in the Perf. and Plup. pass., and sometimes the nude Pres. and Impf. (275 b): as,

$\lambda\upsilon(\epsilon-\sigma\alpha\iota)$, $\epsilon-\alpha\iota$) η or $\lambda\upsilon\alpha$ (123 b); $\lambda\upsilon(\epsilon-\omicron)\omicron\nu$, $\epsilon\lambda\upsilon(\epsilon-\omicron)\omicron\nu$, $\epsilon\lambda\upsilon\sigma(\alpha-\omicron)\omega$ (120 s); $\lambda\upsilon-\sigma\alpha\iota-\omicron$, $\lambda\upsilon\sigma-\alpha\iota-\omicron$. $\lambda\acute{\epsilon}\lambda\upsilon-\sigma\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon-\sigma\omicron$, $\epsilon\lambda\acute{\epsilon}\lambda\upsilon-\sigma\omicron$. $\iota\sigma\tau\alpha-\sigma\alpha\iota$, $\iota\sigma\tau\alpha-\sigma\omicron$ and $\iota\sigma\tau(\alpha-\omicron)\omega$, $\tau\acute{\iota}\theta\epsilon-\sigma\alpha\iota$ and $\tau\acute{\iota}\theta(\epsilon-\alpha\iota)\eta$, $\epsilon\theta(\epsilon-\omicron)\omicron\nu$, $\delta\acute{\iota}\delta\omicron-\sigma\omicron$ and $\delta\acute{\iota}\delta(\omicron-\omicron)\omicron\nu$, $\delta(\omicron-\omicron)\omicron\theta$ (45 c, d, i).

f. The contraction of $-\epsilon\alpha\iota$ into $-\alpha$ is a special Attic form, which was much used by pure writers, especially the more colloquial, and which, after yielding in other words to the common contraction into $-\eta$, remained in $\beta\omicron\upsilon\lambda\alpha\iota$, $\alpha\iota\alpha$, and $\delta\psi\alpha\iota$, as the only good Attic.

g. The use of $-\alpha\iota$ for $-\alpha\omicron$ in the Aor. impv. seems to be an irregular contraction with precession (118 b): $\lambda\upsilon\sigma(\alpha-\sigma\omicron)$, $\alpha-\omicron\alpha\iota$. The tripling of the form $\lambda\upsilon\sigma\omega$ was thus avoided, while the three forms in $-\sigma\alpha\iota$ varied in accentuation.

h. In verbs in $-\mu\acute{\iota}$, $-\sigma\alpha\iota$ remained more frequently than $-\sigma\omicron$, and with only rare exceptions: as, poet. $\epsilon\pi\acute{\iota}\sigma\tau\alpha$ Æsch. Eum. 86, $\delta\acute{\upsilon}\nu\alpha$ or $\delta\acute{\upsilon}\nu\eta$ (115) Soph. Ph. 798, $\tau\acute{\iota}\theta\eta$ (45). Other exceptional cases occur, both of the retention and omission of the σ , especially in the poets.

298. 3 SING. : -τ (σι, *) -τω; -ται, -το, -σθω. The flexive -τ becomes -σι in the *nude Pres.*, but elsewhere is *omitted* : as,

ἰστ(η-τ)ησι, ἰσῆ, δίδωσι, ἐδίδω (45 a, b) ; ἐλύ(ε-τ)ε, λύ(ε-τ, ε-ε)ε, ἔλυσε. See 275 a, 296 a.

a. In ἐστὶ (45 l), -τι is naturally preferred to -σι after σ.

299. 1 AND 2 PLUR., WITH THE DUAL : -μεν, -μεθα (μεσθα) ; -τε, -σθε ; -τον, -σθον ; -την, -σθην ; -των, -σθων. a. The 1 Pers. is the same in the plur. and dual, having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα (poet. -μεσθα, 271. 2) : λύο-μεν, λυό-μεθα or, for the sake of the metre, λυό-μεσθα.

b. The 1 *Dual primary* had a special form in -μεθον (271. 2), of which only three classical examples have been found, all occurring in poetry before a vowel : περιδύμεθον Ψ. 485, λελείμμεθον Soph. El. 950, ὀρμώμεθον Id. Ph. 1079 (the two last at the end of a line). Two examples more are ascribed by Athenæus (98 a) to a *word-hunter* (ὀνοματοθήρας), whose affectation is a subject of ridicule.

c. The 2 Plur. always ends in -ε. The 2 Dual is obtained by changing this vowel into -ον ; and the 3 Dual, by changing it into -ων in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative* : 2 Pl. λύε-τε, ἐλύε-τε. 2 Du. λύε-τον, ἐλύε-τον. 3 Du. λύετον, ἐλύετην, λυέτων.

d. The 2 and 3 *Dual secondary* were not always distinct in form : as, in Hom. 3 Pers. ετεύχετον N. 346, θωρήσσεσθον N. 301 ; in Attic, 2 Pers. εἰχέτην Soph. O. T. 1511, ἡλλαξέτην Eur. Alc. 661, εὔρέτην, ἐπεδημησάτην Pl. Euthyd. 273 e.

300. 3 PLUR. : -ντ (νσι, ν, εν, σαν), -ντων or -τωνσαν ; -νται, -ντο, -σθων or -σθωσαν. a. The flexive -ντ, in the *primary tenses*, becomes -νσι. In the *secondary*, after -σ or -α connective, it becomes -ν ; after a diphthong in the Opt., -εν ; but, otherwise, -σαν (275 a, c).

λύ(ο-νσι, ο-ασι)ουσι, λύσουσι, λελύκ(α-νσι)ῶσι, λύωσι. ἰσῆσι, τιθείσι (45 a) ; ἐλύ-ο-ν, ἐλύσ-α-ν. λύοι-εν, λύσαι-εν, λυθεί-εν. ἐλελύκε-σαν, ἐλύθη-σαν, ἴστα-σαν, ἔστησαν, ἔθε-σαν (45 b, h). See 160, 143 b, 156, 293 f.

b. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in -αται and -ατο (158) or, more commonly, supplied by the Part. with εἰσί and ἦσαν (45 l) : as, ἐφθάρ αται Th. 3. 13, from φθείρω (s. φθαρ-) *to waste*, τετριμμένοι εἰσί, πεπεισμένοι ἦσαν (39).

c. The forms in -αται and -ατο are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ) : as, from τρέπω (s. τραπ-) *to turn*, (τετραπ-νται) τετράφαται Pl. Rep. 533 b ; from τάσσω (39 ; τεταγ-νται) τετάχεται iv. 8. 5, ἐτετάχато Th. 7. 4. See 338 f.

d. In the Imv., the older and shorter forms in -ντων and -σθων (termed *Attic*, 87 b), are the more common (272 e).

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c. The forms in *συν* do not occur in Homer, and scarcely in Hellenistic Greek, as distinct in form from the Part. and 3rd Pers. Pres. Ind. form remained without change (272 c). They may have been later transferred, as distinct in form from the Part. and 3rd Pers. Pres. Ind. form remained without change (272 c). In the late frequent form remained without change (272 c). In the late frequent form remained without change (272 c).

301. INFINITIVE: *-ναι*, *-ειν*, *-ειναι*, *-ειναι*, *-ειναι*. The subject ending after *-ειν* connective, is *-ν*; after *-ειν* connective, *-ν*; but otherwise, *-ναι*: *λύνειν*, *λύνειναι*, *λύνειναι* (290 b); *λύνειναι*, *λύνειναι*. *τοῖς* a. In the Pres. and Fut. act., the old form of the Inf. is *-ναι* prevail, and obtained an *ν* in the prolonged connective, in lieu of the Dat. sign annexed in other forms. See 272 a.

302. PARTICIPLE: *-ων* (*-ς*); *-μενος*. For the change of *ν* to a connecting vowel in the Perf. act., see 273 c; for the declension of the Part., 26, 232 s; for the Verbals in *-τός* and *-τός*, 269 d, 272 c.

303. REMARKS. a. Affixes and forms which have no connecting vowel are termed *nude*; and others *euphonic* (183 a). Tenses are so termed according to the affixes of the Inf. The *REGULAR AFFIXES* of the verb are those which are assigned to the tenses in 35 and 36, the *nude Pres. and Impf.*, and the *Second Tenses* excepted. These affixes are open in the Pres. and Impf., and close in the other tenses (172 c). The 2 Aor. act. and mid. has the affixes of the Impf. ind., and of the Pres. in the other modes (259 a), with some variation of accent and, in the nude form, of euphonic change (38, 297 c). The other *Second Tenses* have the affixes of the *First*, with the omission noted in 35, 36, 259. In 38, a supplement of these tenses is added to the general paradigm. b. In the study of the force of their parts carefully observed. The inflection of these tenses is added to the general paradigm. c. Besides the full paradigm in *παῖς* (34), though less approved forms with an inserted *σ* also occur (307 c). The leading forms of translation are added, which the student will apply, with the requisite changes, to other verbs, while the details will appear more fully in Syntax.

II. UNION WITH THE STEM.

A. CONSONANT CHANGES.

304. 1. When the close affixes follow a consonant, changes are often required by general laws: as, *τρι(β-σω)ψω*, *ἐτα(γ-σα)ξα*, *πέκει(β-σα)σαι* (151); *τρι(β-τος)πρός* (147); *ἐτερι(β-μην)μην* (148); *ἐτερι(γ-κew)χαν* (149); *ἐτερι(γ-κew)χαν* (150); *ἐτα(γ-σω)ναι*, *ἐφ(αυ-σα)νηα* (152). See 39 s.

a. In the *liquid verbs* κλίνω to bend, κρίνω to judge, κτείνω to slay, τείνω to stretch, and πλύνω to wash, ν is omitted before the affixes which remain close (152); except sometimes in poetry for the sake of the metre, and in late writers: κέκλιμαι, ἐκλίθην (ἐκλίνθη Z. 468); κέκρικα, ἐκρίθην (κρωθέντε θ. 48). See 50. In these words, ν seems not to have belonged to the root.

b. In other verbs, ν *characteristic*, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped: as, πέφασμαι (40); ξηραίνω to dry, ἐξήρασμαι, ἐξήραμμαι, and late ἐξήραμαι. So late Pf. A. τετράχυκα, βεβράδῃκα, fr. τραχύνω roughen, βραδύνω delay (150 e).

305. 2. FUTURE TENSE-SIGN, -σ-. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then contracted:

a. **ATTIC FUTURE.** In Futures in -ίσω from verbs in -ίζω of more than two syllables, the -σ- becomes -ε-: as,

κομ(ι-σω, ι-εω)ιῶ, κομ(ι-σο, ι-εο)ιούμαι, κομ(ι-σε, ι-εε)έεσθαι, κομ(ι-σων)ιῶν (39 d); καθιέν ii. 1. 4. So in καθέξομαι to sit, Fut. (s. ἐδ-)καθε(δ-σο, δ-εο)δοῦμαι · and a few poet. or later forms: as, τε(κ-σε)κέεσθαι Hom. Ven. 127, μα(θ-σο, θ-εο, 131 b)θεῖμαι Theoc. 11. 60. See τίκτω, μανθάνω, ἐσθίω, πίνω, in 50. For a like change in *liquid Futures*, see 152.

b. Some Futures in -ᾶσω and -ῖσω drop the -σ-: as,

ἐλαίνω or ἐλάω to drive, F. ἐλ(ᾶ-σω, ᾶ-ω)ῶ, ἐλ(ᾶσεις)ῆς, ἐλ(ᾶσεω)ᾶν or ἐλᾶν, ἐλ(ᾶσων)ῶν · τελ(έ-σω, έ-ω)ῶ, τελ(έσει)εις, τελ(έ-σο, έ-ο)οῖμαι (42 g); χέω pour, F. χ(έσω)έω, χ(έσεις, έεις)εις, χ(έσο)ομαι (cf. 309 b). So in καλέω CALL, μάχομαι fight, ἀμφιέννυμι clothe; in all verbs in -άννυμι, as σκεδάννυμι scatter; and sometimes in verbs in -άξω, particularly βιβάζω make go.

c. This form of Futures in -ᾶσω, -ῖσω, and -ίσω, is termed the *Attic Future*, from its prevalence in Attic writers. It is not, however, confined to them; nor do they employ it without exception: κτερίῳ Σ. 334; καταγιέν, δικᾶν, Hdt. 1. 86, 97; ἐλάσοντας vii. 7. 55, τελέσουσιν Cyr. 8. 6. 3, κομίσω Ar. Pl. 768. It is rare in the Opt.: βαδιολμην Ar. Pl. 90. Some recognize a contract Fut. in a few cases where perhaps the Pres. is used as Fut., or a different reading is to be preferred: as, ἐρημοῦτε for ἐρημώσετε, Th. 3. 58.

d. **DORIC FUTURE.** A few verbs, in the *Fut. mid.* with an active sense, sometimes add ε to -σ-, after the Doric form (325 b): as,

πλέω to sail, F. πλεύσομαι and πλευ(σεο)σοῖμαι · φεύγω flee, φεύξομαι and φευξοῖμαι. Other Att. examples are κλαίω weep, νίω no, σπίζω, παίζω sport, πίπτω fall, πνέω blow, χέζω caco, πυθάνομαι inquire. In Hom. this form is found in ἐσσεῖται B. 393.

e. The Liquid, Att., and Dor. Futures, from their formation, are inflected like the contract Pres. (42). In a few verbs, the Pres. and Att. Fut. have the same form: ἐλῶ, τελῶ, καλῶ.

f. In a few verbs, the *old Pres.* remained as a Fut., after the formation of a new Pres.; or the poets used the same form as both Pres. and Fut. (273 a, d): as, ἐσθίω to eat, F. ἐδομαι i. 369, Ar. Nub. 121; πίνω drink,

F. *πίομαι* Cyt. 1. 3. 9, κ. 160 ; *ἀνύω* accomplish, *ῥύω* draw, *τάνύω* stretch, also as Fut. A. 365, 454, φ. 174. For *χεύω* as Fut., β. 222, see 50.

306. 3. AORIST TENSE-SIGN. a. The sign of the Aor. is omitted in *εἶπα* said, *ἤνεγκα* bore, *ἔχεα* poured, *ἔκα* poet., burned; and in a few Epic forms, as *ἔσσενα* E. 208. See *φημί*, *φέρω*, *χέω*, *καίω*, *σύνω*, *ἀλεύω*, *δατίζομαι*, in 50. For the Liq. Aor., see 152.

b. The Aor. borrows the Perf. tense-sign in *ἔθηκα*, *ἔδωκα*, and *ἦκα* (45).

These Aorists are used by classic writers only in the Ind., and chiefly in the Sing. and 3 Plur., the other forms being supplied by the 2 Aor. : *ἔδωκατε* vii. 7. 10. In the Middle, the Att. has only the Ind. *ἠγάμην* (Eur. El. 622); while other dialects add *ἔθηκάμην*, K. 31, *θηκάμενος* Pind. P. 4. 52. Late writers extend the use of forms with κ in these verbs, and sometimes substitute forms with σ : Subj. *δώκωσι* Æsop. 78 ; *δώσῃ* Jn. 17. 2.

c. These peculiar forms in -κα, called 1 Aor. from the connective α, are *euphonic extensions* of the 2 Aor., after the analogy of the Perf. The flexive -μ passed into α, which became a connecting vowel; and then κ was inserted to prevent hiatus (cf. 273 c, e, 276 b) : *ἐθ(η-ν, η-α)η-κ-α*, *ἐθηκας*, *ἐθηκε*, *ἐθηκαν* · *ἐδ(ω-ν)ω-κ-α*, (*ἦν*) *ἦκα*. This form became common only where the flexive had no vowel, i. e. in the Sing. and in the 3d Pers. pl. ; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing., but remained elsewhere. Cf. 276 b.

307. 4. INSERTION OF σ. In many pure verbs, σ is inserted before the *regular passive affixes* beginning with μ, τ, or θ.

a. This insertion is usual after a *short vowel*, and (b) frequent after a *diphthong*; but (c) not after a *simple long vowel*. (d) Exceptions, however, occur both ways; and (e) some verbs are *variable*. Thus,

(a) *σπᾶω* to draw, Pass. Pf. *ἔσπᾶ-σ-μαι*, *ἔσπασαι*, *ἔσπα-σ-ται*, *ἔσπᾶ-σ-μεθα*, *ἔσπα-σ-μένος*, A. *ἔσπᾶ-σ-θην*, F. *σπα-σ-θήσομαι* · *τετέλε-σ-μαι*, *ετέλεσθην*, *τελεστέος* (42 g); (b) *σέσει-σ-μαι*, *ἔσεισθην*, *σειστός* (44); *ἐπεπλεύ-σ-μην* (42 g); *κελεύω* command, *κεκέλευ-σ-μαι*, *κεκέλευσται*, *ἐκελεύσθην* · (c) *τετίμημαι*, *φιλητός*, *ἐδηλώθην* (42 f); (d) *λέλυμαι*, *ἐλύθην* (37); *βεβούλευμαι*, *ἐβουλεύθην* (44); *χώω* heap, *κέχω-σ-μαι*, *ἐχώσθην*; (e) *δράω* do, *δέδραμαι*, rarely *δέδρασμαι*, *ἐδράσθην* · *κλείω* shut, *κέκλειμαι* and *κλείεσμαι*, *ἐκλείσθην* · *μνήμημαι* remember, *ἐμνήσθην* · *πέπταυμαι*, *ἐπαύθην* and *ἐπαύσθην* (303 c); *χράομαι* use, *κέχρημαι*, *ἐχρήσθην*.

f. The σ is attracted most strongly by θ. When σ is thus inserted in the Perf. or Plup., the 3 Plur. wants the simple form (300 b) : *ἔσπασμένοι* *εἰσί*, *σεσεισμένοι* *ἦσαν*.

308. 5. METATHESIS. In a few liquid verbs, the concurrence of consonants is avoided by transposing the stem-mark (145; cf. 152): as, *βάλλω* to throw, *κάμνω* labor, *τέμνω* cut; Pf. *βέβληκα*, *κέκμηκα*, *τέτμηκα*, for *βέβαλκα*, &c.; *βέβλημαι*, *ἐβλήθην*, *τετμήσομαι*, *ἐτμήθην*.

B. VOWEL CHANGES.

309. 1. CONTRACTION. The *regular open affixes* are contracted with *a*, *ε*, or *ο* preceding.

a. Verbs in which this contraction takes place are termed **CONTRACT VERBS** or, from the accent of the theme, *Perispomena*. In distinction, other verbs are termed *Barytone Verbs* (768). The three classes of Contract Verbs may be distinguished, from the stem-mark, as *A Verbs*, *E Verbs*, and *O Verbs*. See 7, 42, 120 s, 290 b, 303 a. The Latin has also three classes of contracts: *A Verbs* (1 Conj.), *E Verbs* (2 Conj.), and *I Verbs* (4 Conj.); *i* here corresponding to the Greek *ο*, as in some other formations, 116). See 43.

b. The verbs *κάω* to burn, and *κλάω* weep, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in *-έω* admit only the contractions into *αι*: as, *πλέω* sail, *πλέεις* πλείς, *πλέει* πλεί, *πλέομεν*, *πλέετε* πλείτε, *πλέουσι*. Except *δέω* bind (thus distinguished from *δέω* need), *τὸ δοῦν*, *τῷ δοῦντι* Pl. Crat. 419 a, b; and a few doubtful or rare cases, as *κάν* δῆ (v. l. δέι; fr. *δέω* need) Ar. Pl. 216, Ran. 265; *ἐρχῆς* (fr. *χέω* pour) Ar. Vesp. 616.

c. The Inf. is now commonly regarded as contracted from the old form in *-εν* (272 a): *τιμ(α-εν)ᾶν*, rather than *τιμ(α-εν)ᾶν*, *φιλ(ε-εν)εῖν*, *δηλ(ο-εν)οῦν*. See 109 a. The contract Ind. and Subj. of verbs in *-άω* agree in form.

310. 2. VOWEL LENGTHENED. Before the *regular close affixes*, a *short* vowel is commonly *lengthened* (*ᾱ* becoming *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρσ*, 115 a): as,

τιμᾶω, *τιμήσω*, *τετίμηκα*, *έτιμήθην* · *φιλέω*, *έφιλησα*, *φιλήσομαι*, *πεφίλημαι*, *πεφίλησομαι* · *δηλόω*, *έδηλωσάμην*, *δηλωθήσομαι* (42); *τίω* honor, poet., *τίσω*, *έτίσα* · *φύω* produce, *φύσω*, *πέφυκα* · *ἔᾶω*, *ἔᾶσω*, *εἔᾶσα* · *έστιᾶω*, *εἰστιάκα* (279 c); *θηράω*, *έθηράθην* (42 g); *ἀκροῶμαι* hear, *ἀκροῶσομαι*.

a. A few verbs vary from the rule in respect to the use of *ᾱ* or *η*: thus, *ᾱ* becomes *η*, in *τιτράω* bore, and tenses from *χρα-* to supply need (F. *τρήσω*, *χρήσω*, *χρήσομαι*); *ᾱ*, in *ποινάομαι* avenge one's self, *πα-* acquire (*ποινάσομαι*, *πέπαμαι*); *ᾱ* and *η*, in *θoinάω* feast, *πορπάω* fasten, and *ἀλοάω* thresh: *θoinάσομαι* Eur. Cycl. 550, *έκθονήσομαι* Aesch. Pr. 1025.

b. In the Perf. of *τίθημι* and *ιθημι*, *ε* becomes *αι* · *τέθεικα*, *τέθειμαι*, *εἴκα*, *εἴμαι* (45).

c. In some verbs, the short vowel is *retained*; and (d) some are *variable*: as,

(c) *σπάω* to draw, *σπάσω*, *ἔσπᾶκα* · *τελέω*, *έτέλεσα*, *τετέλεσμαι* (42 g); *ἄρῳ* plow, *ἄρόσω*, *ἤρῳθην* · (d) *δέω* bind, *δήσω*, *έδησα*, *δέδεκα*, *δέδεμαι* · *θύω*, *θύσω*, *τέθυκα* (44); *λύω* (37); *δύω* sink, *δύσω*, *δέδυκα*, *έδύθην*.

e. Verbs in *-άννυμι* and *-έννυμι*, and stems in *λα-*, or in *υ-* after a short syllable, for the most part retain the short vowel: as, *σκεδάννυμι* scatter, *σκεδᾶσω*, 305 b) *ᾱ*, *έσκεδάσα* · *κορέννυμι* satiate, *έκόρεσα*, *κεκόρεσμαι* · *γελᾶω* laugh, *γελᾶσομαι*, *έγελᾶσθην* · *ἄνύω* accomplish, *ανύσω*, *ἤνυκα*.

f. The short vowel is least retained before *σ* in the tense-sign, and most before *θ*.

311. 3. VOWEL INSERTED. The *regular close affixes* are annexed with the *insertion of η*,

a.) To *double consonant stems*, except those which end in a *labial or palatal mute not preceded by σ*, and those which end in a *lingual mute preceded by a liquid*: as,

αἶψα, αὐξ-ή-σω, ἠῦξ-η-μαι, ἠῦξ-ή-θην · εἶπω to *boil*, ἤψ-η-σα · ἔρρω go *aroad*, ἠῤῥηκα · μέλλω *delay*, μελλήσω (41); ὀξω *smell*, ὠξησα · βόσκειν *feed*, βοσκήσω · but πέμπω, πέμψω · ἀρχω, ἤρξα · σπένδω, στείλω (41); πέρθω *destroy*, poet., πέρσω. The stems here excepted might be referred to the class of *simple mute stems*, by taking the last consonant only for the stem-mark.

b.) To *liquid stems* in which a *diphthong* precedes the stem-mark; and to a few in which *ε* precedes: as,

βούλομαι to *will*, βουλ-ή-σομαι, βεβούλ-η-μαι · χαίρω *rejoice*, χαίρησω · θέλω or θέλω *wish*, ἐθέλησω or θελήσω · μέλω *concern*, ἐμέλησα, ἐμελήθην · ἐρ- *inquire*, ἐρήσομαι · μένω *remain*, νέμω *distribute*, F. μενῶ, νεμῶ, but Pf. μεμένηκα, νερέμεκα (cf. 150 e).

c.) To a few other stems: as,

δύω to *need*, δε-ή-σω, δεδέ-η-κα · εὔδω *sleep*, εὐδήσω · ὀλομαι *think*, οίησομαι, ᾤηθην · οἴχομαι *depart*, οίχησομαι.

d. In a few verbs, *ε* is inserted instead of *η* (cf. 310 c): as, ἀχθομαι to *be vexed*, ἀχθ-ε-σομαι, ἤχθεσ-θην · μάχομαι *fight*, μαχ(έσ)ομαι (305 b), ἐμαχασάμην, μεμάχημαι.

e. In most of these cases, the vowel is obviously inserted for the sake of euphony, to prevent undesired combinations of consonants. That the vowel should be commonly *η*, rather than *ε*, results from 310.

312. 4. In the SECOND PERFECT SYSTEM; the common affixes are annexed with these changes in the preceding syllable:

a.) Short *a*, *ι*, or *υ*, before a single consonant, is *lengthened* (*a* commonly becoming *η*, unless preceded by *ε* or *ρ*, 115 a): as,

φαίνω, (s. φᾶν-) πέφηνα, ἐπεφάνην (40); θάλλω to *bloom*, τέθηλα · but κρᾶζω *cry out*, (κράγ-) κέκράγα · λᾶσκω *sound*, (λᾶκ-) Att. λελάκα, Ep. λέληκα · κρίζω *creak*, (κρίγ-) κέκρίγα · μυκάομαι *belloat*, (μῦκ-) μέμῡκα. After the Att. reduplication, the short vowel commonly remains: as, ἐλήλυθα (281 d, 134 a).

b.) *ε* becomes *ο*, and *ει* (lengthened from *ι*) becomes *οι*: as, κτείνω to *kill*, (κτεν-) ἔκτονα · δερκομαι *see*, poet., δέδορκα · λείπω (λείπ-, λειπ-) *leave*, λείλοιπα, πέποιθα (39); ἔολπα, ἔοργα, ἔοικα, οἶδα (280 c).

c. This change of an *E* to an *O* vowel is also found in ῥήγνυμι to *break*, 2 Pf. ἔρρωγα; and in the 1 Perf. System of a few verbs: as, τρέπω to *turn*, τέτροφα · κλέπτω *steal*, κέκλοφα · πέμπω, πέπομφα (41); δέδοικα (46 b).

d. A few Perfects obtain an *O* vowel in the penult by a less simple change or by insertion; and in a few dialectic forms, the change or inser-

tion appears in the Pass. : as, *ἀγω* to lead, Pf. *ἤγα*, later *ἀγῆ-ο-χα* · *ἔσθλω*, poet. *ἔδω*, eat, *ἐδήδ-ο-κα*, Ep. *ἐδήδομαι* · *οἴχομαι* (311 c), *οἴχ-ω-κα* or *ῥῥωκα* (278 d) ; (*ἐθ-*) *ἔλωθα* I am wont, pret. ; Pass. *ἄωπο* γ. 272, for *ἤεπο*, *ἐπώ-χατο* M. 340, *ἀφέωνται* Mat. 9. 2 (see *ἀείρω*, *ἐπέχω*, *ἔημι*, 50).

C. -MI FORM (45).

313. In some verbs, chiefly *pure with a short stem-mark*, the Present and Imperfect are *nude* (303).

a. From the affix in the theme, these verbs are named **VERBS IN -μι** (270 c) ; and this mode of inflection is called *the -μι form*, a name extended to the nude inflection of all tenses which have regularly a connecting vowel.

b. The 2 Aorist from a pure stem commonly retains the primitive nude form, whatever may be the form of the theme : as, *ἔβην*, *ἔδρᾶν*, *ἔγνων*, *ἔδυν* (45 h).

c. If a stem in *ι-* otherwise takes this form, it has commonly a connective before a flexive beginning with *ν* : *ι-δ-ντων*, *ι-έ-ναι*, (*ι-ο-ντς*) *ἰών* (45 m). So 2 Aor. *ἔπιον* I drank, though the poet. *ἰνθι* occurs.

d. The verbs in -μι are few in number, but include some of the most common words in the language. They are subject to many defects and irregularities. The most complete in their inflection are *ἵστημι*, *τίθημι*, *ἔημι*, and *δίδωμι* (45). Nude Pres. and 2 Aor. systems are also found together in *ὀνύημι* to benefit, *σβέννυμι* extinguish, and a few poetic, chiefly Epic, forms.

e. For the 1 Sing. *οἶμαι* I think, Impf. *φώμην*, the nude forms *οἶμαι*, *φώμην*, are commonly used, especially when the verb is parenthetic : *μᾶλ', οἶμαι*, *ἐρώντες τοῦτου*, greatly desiring this, methinks, iii. 1. 29.

314. Before the *nude affixes*, the *short stem-mark* is *lengthened* (ā becoming η, unless preceded by ρ, 115 ; and ι, ει),

a.) In the *Indicative sing.* of the *Pres.* and *Impf. act.* : as, *ἵστημι*, *τίθης*, *δίδωσι*, *δεικνύμι* (s. *ιστᾶ-*, *τιθε-*, *διδο-*, *δεικνῦ-*) ; *ἵστην*, *ἐτίθην*, *ἐδίδως*, *ἐδεικνῦ* · *εἰμι* (s. *ῖ-*), *εἶ*, *εἶσι* (45 a, b, m). So the Ep. *ἀημι* *βίωω*, in most of its forms.

b.) In a few *Middle* forms, mostly poetic : as,

διζήμαι to seek, throughout ; *ὠνήμεν*, *ἐπλήμην*, 2 A. of *ὀνύημι* benefit, *πύμπλημι* fill.

c.) In the 2 Aor. act. throughout, except before *ντ* (275 d) : as,

ἔστην, *ἔδρᾶν*, *ἔγνων*, *ἔδυν* (s. *στᾶ-*, *δρᾶ-*, *γνο-*, *δῦ-*) ; *ἔστημεν*, *σῆθι*, *σῆγαι*, *δρᾶναι*, *ἔγνωσαν*, *γνώθι*, *δύναι* ; *σάντων*, *γόνων*, *γν(οντς)ός* (45 h).

d. Exc. The short vowel remains in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἔημι*, except in the Inf., where it is changed to its corresponding diphthong (115 a) : *ἔθεμεν*, *ἔδομεν*, *εἰμεν* (s. *θε-*, *δο-*, *έ-*, augmented *ει-*, 279 c ; for the sing., see 306 c) ; *θές*, *δός*, *ἐς* · (*θετς*) *θείς* · *θεῖναι*, *δοῦναι*, *εἶναι*

(45 h, k). These Inf. forms may have arisen from contraction with an *-ε-* connective: *θ(ε-ε)ῆναι*, *δ(ο-ε)οῦναι*. Cf. *λ-έ-ναι* (45 m). Except, also, the poet. *ἔκταν slew*, and Ep. *οὐτάν wounded*.

315. The forms of verbs in *-ω* sometimes take the place of the *-μι* forms: particularly,

a.) In verbs in *-νμι*, which may be regarded as having a second but less Attic theme in *-ω*: *δμνῶ*, *δεικνύουσι* (a frequent form in the 3 Plur. Pres.), vi. 1. 31, 2. 2, *δεικνύει* Cyr. 6. 1. 7, *δεικνυε* Pl. Phædr. 228 e, *δεικνύων* Mem. 1. 3. 1; so Impf., chiefly in Sing. and 3 Plur. (*δμνων* Th. 5. 19). This form was rare in the Pass. and Mid.: *κατεμυγρόντο* vii. 2. 3.

b.) In the *sing. of the Impf. act.*, if the stem-mark is *ε* or *ο*. The contract forms in 45 b are the more common, except *ἐτίθουν*. So *τεῖς*, *τεῖ* (45 k). We even find by imitation (or precession from *την*, 115), 1 Sing. *τεω* (*ἡφίεω* Pl. Euthyd. 293 a); also 3 Plur. *ἡφίουν* Isæ. 60. 19, *ἀπεδίδουν* Acts 4. 33.

c.) In the *Opt. mid.*, by the frequent use of *-οι-* for *-α-* when not in the initial syllable: *τιθοίμην*, *ιολίμην* (45 c, n); and, in composition, 2 Aor. *συνθόιτο*, *προθόιτο*, i. 9. 7, 10, *ἐπιθόιτο* iii. 4. 1. So even v. l. *κρέμαιοιθε*, *μαρναίμεθα*, for *κρέμαισθε*, *μαρναίμεθα*, Ar. Vesp. 298, λ. 513; and Opt. act. *ἀφίοιτε* Pl. Apol. 29 d, *ἀφίοιεν* Hel. 6. 4. 3 (45 k).

316. a. The Subj. of verbs in *-μι* agrees with the common form, except in contracting *αι* into *η*, and *οη* into *φ* (120 h, 123 a): as,

ιστ(ά-ω)ῶ, *ιστ(ά-ης)ῆς*, *ιστ(ά-η)ῆτε*, *ιστ(ά-ω)ῶμαι*, *ιστ(ά-η)ῆ* · *τιθ(έ-ω)ῶ*, *τιθ(έ-ης)ῆς* · *διδ(ό-ω)ῶ*, *διδ(ό-ης)ῆς*, *διδ(ό-ω)ῶμαι*, *διδ(ό-η)ῆ*.

b. In like manner, *οη* is sometimes found in the Opt. for *οιη*; chiefly, but not wholly, in the later Greek: as, *ἀλώη* ξ. 183 (*ἀλοιήν* X. 253), *βιῶη* (2 Aor., thus distinguished from the Att. Pres., 293 c) Ar. Ran. 177, Pl. Gorg. 512 e.

c. In a few instances, the Subj. and Opt. of verbs in *-νμι* are irregularly formed, or supplied by the Ind.: thus, used as Subj., *διασκεδάννισι*, *διασκεδάννυνται* Pl. Phædr. 77 d, b, *ζώννυνται* ω. 89 (in these cases some think *νη* or *νω* contracted into *ν*); Opt. (having the common *-μι* form, with *ι* absorbed, 293) *δ(υ-ι)ῆην* (45 h), *δύη* σ. 348, *φύη* Theoc. 15. 94, *ἐκδύμεν* II. 99, *πύην(υ-ι)ῆτο* Pl. Phædr. 118 a, *δανῆτο* Ω. 665, *δανῆατο* (for *-ῆντο*) σ. 248. So *φθίμην* (as for *φθιμην*) κ. 51, *φθίτο* λ. 330. In some of these cases, some would write *υ* for *ν* (119), or the Subj. *-ῆν* for the Opt. *-ῆη*.

d. In the Opt. act., the forms without *η* (293 a) naturally prevail more in the longer Pres., than in the shorter 2 Aor.

e. For further remarks on particular verbs in *-μι*, see 50. See 320, 326 e.

D. COMPLETE TENSES.

317. The complete tenses are wholly wanting in many verbs. They are more used in the *passive* than in the *active* system, and more by *later* than by *earlier* writers. The use of their simple forms is chiefly limited, except in preteritive systems (268), to the PERF. AND PLUP. INDIC., INF., and PART.,

other needed forms being commonly supplied by the PERF. PART. *with the auxiliary εἰμι*.

a. The PERF. SUBJ. and OPT. are chiefly so supplied: Subj. λελυκώς ὦ, λελυμένος ὦ. Opt. λελυκώς εἴην, λελυμένος εἴην.

b. The Perf. act. may also form these modes by inflection, especially when used as a Pres.: as, ἐστήκω, vi. 5. 10, ἐστῶ, Pl. Gorg. 468 b, ἐσταίην, ψ. 101, δέδιω, Rep. A. 1. 11 (46 d, b), πεποιθοίην (293 c); εἰλήφωσιν Pl. Pol. 269 c, πεπτῶκοι v. 7. 26, πεποιήκοι Th. 8. 108, βεβλήκοιεν Id. 2. 48.

c. In the Perf. pass., these modes have a simple form in only a few pure verbs: as, κτάομαι to acquire, μνησέω remind, καλέω call; Pf. P. or M. κέκτημαι I have acquired, I possess, μέμνημαι I remember, κέκλημαι I have been called, I am named (268); Subj. κεκτ(η-ω)ῶμαι, κεκτῇ, κεκτῇται Symp. 1. 8, μεμνώμαι, Pl. Phil. 31 a; Opt. κεκτ(η-ι)ήμην, κεκτῆτο Pl. Leg. 731 c, μεμνήμην Pl. 745, μεμνήτο Ar. Pl. 991, κεκλήμην, κεκλήτο Soph. Ph. 119 (292, 293); also κεκτ(η-οι)ῶμην, κεκτῶμεθα Eur. Heracl. 282, μεμνῶμην, μεμνῶ i. 7. 5 (v. l. μεμνήω, μέμνοιο), μεμνῶτο Cyt. 1. 6. 3 (cf. 315 c). So Subj. (βαλ-, βλα-; τεμ-, τμε-, 308) βεβλήσθε Andoc. 22. 41, τετμήσθον v. l. Pl. Rep. 564 c, ὀρώρηται N. 271; Opt. λελ(υ-ι)ῶντο (cf. 316 c) σ. 238. See κάθημαι (46 c).

318. The Perf., in its proper sense, may have the IMPERATIVE in the 3 Pers.; but otherwise, this mode belongs only to those Perfects which are used in a *Present sense* (268, 46).

a. In the active voice, the Perf. inv. is very rare, except in the nude form of the 2 Perf. (320): ἀνωγε, κεκράγετε (320 f), γέγωνε Eur. Or. 1220, βεβηκέτω Luc. Hist. Sc. 45, εοικέτω Ib. 49. The Inv. act. λέλυκε is inserted in 37, not as itself used, but to represent such forms as these.

319. The simple form of the FUTURE PERFECT is found in only a small number of verbs; and is especially rare in liquids, in verbs beginning with a vowel, in verbs in -μι, and in those which form the Perf. pass. in -σμαι: πεφύρσεσθαι Pind. N. 1. 104, εἰρήσεται Cyt. 7. 1. 9, λελήσεται (Pf. λέλησμαι) Eur. Alc. 198. See b.

a. The Fut. Perf. is frequent in those verbs only in which it is used as a common Future (268). Its Participle is scarcely found in classic Greek: πεπολεμησόμενον v. l. Th. 7. 25.

b. Of the active form, only two examples belong to Attic prose, both formed from preteritives, and both giving rise to equivalent middle forms: Pf. ἔστηκα I stand, τέθηκα I am dead, Fut. Pf. ἐστήξω and ἐστήξομαι I shall stand, τεθνήξω and τεθνήξομαι. Other examples of the Fut. Pf. mid. with the Perf. act. are κέκλαγα I scream, κεκλάγχομαι Ar. Vesp. 930, κέκραγα I cry, κεκράξομαι Ar. Ran. 265. For other examples of a reduplicated Fut. act., see 284 f, g.

c. The Fut. Perf. unites the base of the Perf. with Future affixes; and a vowel lengthened before the tense-sign -σ- in the Fut. is also lengthened in the Fut. Perf.: as, δέω bind, δῆσω, δέδεμαι, δεδήσομαι: λύσω, λῶμαι, λελύσομαι (37).

320. NUDE FORMS. a. In the 2 PERF. and PLUP., the connecting vowel is sometimes omitted in the Ind. plur. and

dual (276 b). When this omission takes place, then commonly, (b) the Ind. sing. is supplied by forms from a *longer base* (cf. 306 c); which forms likewise occur in the plur. and dual, but less frequently; (c) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (d) the Part. is *contracted*, if the characteristic is *α* or *ο*. Thus,

(a) *ἔστα-μεν, δέδι-μεν, (ἰδ-μεν, 148) ἴσμεν* ii. 4. 6, (*ἰδ-τε, 147*) *ἴστε, (ἰδ-νσι, 8 becoming σ in imitation of the other persons) ἴσασι*. (b) *ἔστηκα, ἐστήκειν, δέδοικα, οἶδα* (bases *ἔστα-, ἐστηκ-, δεδι-, δεδοικ-*; *ἰδ-, οἶδ-, εἶδε-*); *ἐστήκασιν Δ. 434, ἐστήκεσαν . . . ἔστασαν* Cyr. 8. 3. 9, *ἐδέδοίκεσαν* iii. 5. 18, *οἶδαμεν* Pl. Alc. 141 e; (c) *ἔστω· ἐσταίην, εἰδείην· ἔσταθι, δέδιθι, ἴσθι* ii. 1. 13; *ἐστάναι* iv. 5. 7, *δεδιέναι* (313 c), *εἰδέναί*. (d) *ἔστ(α-ώς)ως* i. 3. 2, *βεβρ(ο-ως)ώς, 2 Pf. Pt. of βιβρώσκω eat*. See 46.

e. The Perfects of *θνήσκω to die, βαίνω go, and ῥα- bear, τέθνηκα, βέβηκα, and τέτληκα* have associated nude forms, partly poet., closely akin to those of *ἔστηκα*. So *γέγονα, 2 Pf. of γίγνομαι to become, and μέμονα, pret., I am eager*, have nude poet. forms from the shorter bases *γεγα-, μεμα-*.

f. In a few nude poet. forms of impure verbs, *τ* passes into *θ*: *ἀνωγα I command, pret., Inv. ἀνωγε* Eur. Or. 119, and *ἀνωχθι* Id. Alc. 1044, *ἀνωγέτω β. 195, and ἀνώ(γ-τω)χθω* A. 189, *ἀνώγετε ψ. 132, and ἀνωχθε* Eur. Rh. 987; *κέκραγα* (319 b), *Inv. κέκραχθι* Ar. Vesp. 198, *κεκράγετε* Ib. 415, and *κέκρα(γ-τε)χθε* Ar. Ach. 335; *ἐγέρω rouse, 2 Pf. ἐγρήγορα I am awake, Inv. 2 pl. ἐγρήγορθε* Σ. 299; *πάσχω suffer, 2 Pf. πέπονθα, 2 pl. πέπ(ονθ-τε, ονσθε, 147, 159 g, 151 s)οσθε* Γ. 99. See 159 i, 274 a. The 2 Sing. form in *-θι* may have had some influence in the change.

g. REMARK. The state consequent upon the completion of an action is more prominent, conscious, and durable in the *recipient* than in the *agent* (273 e, 271 e). Hence the Perf. Pass. System has a more complete and uniform development than the Perf. Act. System, and is also more common. See 276 b, 317 s.

DIALECTIC FORMS (48).

A. CONTRACTION.

321. Forms which are *contracted* in the Attic (and which are also commonly contracted in the Doric, but often with a different vowel of contraction) more frequently remain *uncontracted* in Ionic prose, while the Epic has great freedom in the employment of either *uncontracted, contracted, or variously protracted forms*.

a. Here belong, particularly, Contract Verbs in *-άω, -έω, and -όω* (309), the Liquid, Att., and Dor. Fut. (305), the Aor. Pass. Subj. (288 a), the Subj. of Verbs in *-μι* (316), and the 2 Sing. in *-αι* and *-ο* (297 e). In these forms, the first vowel is commonly either (I.) *α*, (II.) *ε*, or (III.) *ο*. Of these, *ε* is far the most frequently uncontracted.

b. The Att. poets sometimes omit the contraction; and sometimes here, as elsewhere, adopt dialectic forms (85 d).

322. I. THE FIRST VOWEL α. a. In the IONIC, the α is commonly contracted or changed into ε (a change sometimes found in the Dor., 130 b, d); and when α with an O vowel is contracted into ω, ε is often inserted (135, 120 i). Thus we find, as various readings, ὀρώντες, ὀρόντες, and ὀρέντες, Hdt. 1. 82, 99. So ὠρέομεν, v. l. ἐωρῶμεν, Id. 1. 120, χρέεσθαι, v. l. χρήσσαι, 1. 47, χρᾶσθαι 7. 141, ἐχρέωντο 3. 57, ἐχρέοντο 6. 46, χρέω (for χράου) 1. 155; ἤρτεον H. 423, χρεώμενος ψ. 834, ὀρέων Alecm. 83 [53]; Subj. of Verbs in -μι, δυνεώμεθα Hdt. 4. 97, 2 Aor. Stéwσι Id. 3. 15, βέωμεν 7. 50, κτέωμεν χ. 216. See c. (b) In the 2 Sing., the termination -αο commonly remains: as, ἐχρήσας Hdt. 1. 117, ἐπίστας 7. 209.

c. In the EPIC, extended forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ο with ω, and α with α, 135); and sometimes by prolonging a short vowel, particularly ε used for α to ει: as, ὀράω, contr. ὀρῶ Γ. 234, extended ὀρώ E. 244, ὀρώπτε Δ. 347, ὀρώσας Δ. 9, ὀρ(δεις)ῶς A. 202, ὀράας H. 448, ὀράσθαι λ. 156, ὀράσθαι π. 107, ἀντιώσας A. 31, ἀσχαλάς B. 293, ἐμνώοντο B. 686, γελῶντες σ. 40, γελῶντες (v. l. γελόιντες) σ. 111, ἀλώ (Imv. for ἀλῶν, -ω) ε. 377; μνάσθαι α. 39, μενούω N. 79 (μενοίνεον M. 59), μενουήσσι O. 82, δρώσσι ο. 324; δρώοιμι 317, ἠρώοιμι H. 157 (ἠρώοιμι 133); ναεταώσῃ (-αούσῃ Bek.) Γ. 387; κέραε I. 203, for κέραι· Att. Fut. (305 b) ἐλώσι N. 315, ἐλδαν ε. 290, κρεμύω H. 83: 2 Aor. Subj. of Verbs in -μι, στήης P. 30, στή σ. 334, στή E. 598, στέλομεν O. 297 (στέωμεν A. 348), στήωσι (στέλωσι Bek.) P. 95, στήετον σ. 183, βέω Z. 113. (d) So in Ion. prose, in imitation of the Ep., κομῶσι Hdt. 4. 191, ἡγορόωντο 6. 11; Dor. κομῶντι Theoc. 4. 57. (e) If the flexive begins with τ, α is not prefixed: as in ὀρᾶ-τε, ὀρᾶ-ται. In ἄτται Hes. Sc. 101, for ἄται, α is simply resolved into ᾶ (115 a).

f. The DORIC sometimes contracts α with an O sound following into α; and commonly α with an E sound following into η (131 a, c): as, πεινᾶντι Theoc. 15, 148, διαπεινᾶμες Ar. Ach. 751; 1 Aor. 2 sing. ἐπείξῃ Theoc. 4. 28, for ἐπήξας, -ω, ἥρᾶ Ar. Ach. 913; τολμῆς Theoc. 5. 35, λῆς 64, ὄρῃτε 110, σιγῇ Ar. Ach. 778, ἐρώτῃ 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so θυμῇται Hdt. 4. 75); and in some Ep. Du. forms, as συλήτην N. 202, φοιτήτην M. 266.

323. II. THE FIRST VOWEL ε. a. In IONIC PROSE, contraction is commonly omitted, except as εο and εον often become ευ: as, ποιέω Hdt. 1. 38, ποιέεις 39, ἐποιέει 22, ποιέόμενος 73, ποιεύμενος 68, ποιέουσι 131, ποιέομαι ἀξιεύμενος 9. 111; Fut. σημανέω Id. 1. 75, κερδανέεις 35, ἐρέων 5, ἀμυνέουσι 9. 6; Aor. Subj. ἀπαιρεθέω Id. 3. 65; φανέωσι 1. 41, θέωσι 4. 71 (316 a); 2 Sing. βούλει, τεύξαι, Id. 1. 90, ἐγένεο 35, ἔθεν 7. 209, ἔξεο (for Imv. ἔξ-ου, 45 n) δ. 39. (b) In like manner, εο, used for αο (322 a), may become ευ: as, ἐρωτεύειν Hdt. 3. 140, ἐρωτεύοντας 62. So in the Dor., ἡρώτειν Theoc. 1. 81; γελεύντι 90, ὀρεύσα 3. 18.

c. The EPIC commonly omits contraction, if the last vowel is ω, φ, οι, η, or η (except in the Aor. pass. subj., and in the Perf. subj. εἰδῶ); but otherwise employs or omits it according to the metre (εο and εον, when contracted, regularly becoming ευ; yet ἐπόρθουν v. l. Δ. 308, ἀνεβρίπτουν v. 78, ποταπορούσης λ. 11). Synizesis is frequent when ε precedes a long O vowel, and sometimes occurs in εον, and even in εαι. The Ep., also, often protracts ε to ει, and sometimes doubles the vowel of contraction η. Thus, φιλέοι ο. 305 (yet φιλοῖη δ. 692, and φοροῖη ε. 320), φιλέωμεν θ. 42, φιλέσων ο. 70, πειρηθῶμεν X. 381, εἰδῶ A. 515, εἰδέω π. 236; φιλεῖ B. 197, φιλεί I. 342, ἐρρεί P. 86, ἐρρεί N. 539, ἔση τ. 254, ἔσαι A. 563, ἔσσαι Σ. 95, ἔσσαι ζ. 33; φράξω E. 440, φράξεν δ. 395, ὑπό-θεν ο. 310, κάλει

Δ. 477, κἀλεῶν θ. 550, καλεῶντο B. 684; νεικέω Δ. 359, ἐτελείετο A. 5, ἐρείομεν 62, σπαῖο K. 285; Aor. Pass. Subj. δαμείω σ. 54, δαμήτης, γ. 1. δαμείης, Γ. 436, δαμήτε, γ. 1. δαμείετε, H. 72; 2 Aor. Subj. of Verbs in -μι, θείω Π. 83 (θέω Hdt. 1. 108), θείη (θήη Bek.) κ. 301, ἀνήη B. 34, θέωμεν ω. 485, θέομεν A. 143, θέομαι Σ. 409.

d. After the analogy of the contract Pres., the Ion. often extends the 2 Aor. Inf. in -ειν, as if formed by contraction, to -ειν : as, ἰδέειν, φυγέειν, ἐλλέειν, Ψ. 463, B. 393 (φυγείν 401), λ. 205, Hdt. 1. 32, 1, 36, πύειν Δ. 363 (πιεῖν θ. 70), παθέειν Hdt. 1. 32.

e. In the Ion., ε followed by a distinct vowel, sometimes becomes α, or loses one ε : as, μυθ(έ-εα)ταί θ. 180, μυθεία β. 202, νεΐα λ. 114, αἰδ(έ-εο)το Ω. 503, πωλ(έ-εο)το δ. 811, φοβέο Hdt. 7. 52 (φοβεῖ 1. 9), φοβέται, γ. 1. φοβέται, Id. 1. 39; Fut. εὐφρανέται Id. 4. 9. A similar omission of ε appears in ἀνακουέο Theog. 73. On the other hand, the Ion. sometimes renders impure verbs pure, by the insertion of its favorite ε : as, ἔψεε Hdt. 1. 48, ἐνείχεε (γ. 1. ἐνείχε) 118.

f. For the DORIC contraction of εο and ου into ου, and, in the stricter Dor., of εε into η, see 131 b, 130 c : ἐλέγευ Theoc. 1. 86, μάχεν 113, ἐρρέυν 2. 89, εἶσα 76; ποίη Ar. Lys. 1318. So, in Hom., ὁμαρτήτην (-ήτην Bek.) N. 584, ἀπειλήτην λ. 313; and rarely, in the Att. poets, the contraction into ου : as, πολεύμενα Æsch. Pr. 645, ὀμνεύσαι Eur. Med. 422. (g) Some varieties of the Dor. change εο into ιο or ιω, and ου into ιω : as, μογίομεν Ar. Lys. 1002, ἐπαινῶ 193, for μογ(έο)οῦμεν, ἐπαινῶ. So ὀμῶμεθα Ib. 183, for ὀμ(εο)οῦμεθα.

324. III. THE FIRST VOWEL ο. a. Here the IONIC and DORIC usually employ contraction, following the common rules, except that the Ion. sometimes uses ε for ου, and the Dor. ω and φ for ου and οι (131 b, 130 c) : as, δικαιοεσσι Hdt. 1. 133, ἐδικαίεν 6. 15, οἰκειεύνται 1. 4, στεφαιεύνται 8. 59; ὕπνων Ar. Lys. 143, μαστίγων Epich. 19 [1].

b. The Dor. ω is likewise used by other dialects in βίγω to be cold, and in the Ion. ἰδρώει sweats : as, βιγών Ar. Vesp. 446 (βιγόν Cyt. 5. 1. 11), βιγῶ Pl. Gorg. 517 d; ἰδρώσαι A. 598.

c. The EPIIC sometimes protracts the ο to ω, and sometimes employs the combination ου after the analogy of verbs in -έω (322 c) : as, ἰδρώοντα Σ. 372, ἰδρώονσα A. 119, ὀπνώνοντας ε. 48; ἀρόωσι ι. 108, δηῶοντο N. 675, δηῶφεν δ. 226; 2 Aor. Subj. of Verbs in -μι, γνῶω ξ. 118, ἀλώω A. 405, δῶω μ. 216, δῶωσιν A. 324 (δῶσι 129), δῶομεν H. 299 (δῶμεν Ψ. 537), δῶωσω A. 137.

B. TENSE-SIGNS, AND UNION OF STEM AND AFFIX.

325. a. In verbs in -ζω, the Dor. commonly employs ξ for σ, in the Fut. and Aor. : as, καθίξας Theoc. 1. 12, for καθίσας from καθίζω, χαρίζη 5. 71, ἐκόμξαν Pind. N. 2. 31. This change appears also in a few other verbs in which short α precedes : as, γελάξας (fr. γελάω, 310 e) Theoc. 7. 42, ἐφθαξα (φθάνω) 2. 115. Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre : as, σφετεριζόμενον Æsch. Sup. 39, ἡλιάξει Ar. Lys. 380, ἐκφλύξαι (φλύω) Ap. Rh. 1. 275.

b. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign ε, which is then contracted with the connecting vowel : as, (ἀ-σέ-ω) φεῶ Theoc. 1. 145, (ἀ-σέ-ομαι) φσεύμαι 3. 38, ποησεῖς 3. 9, ἀξῆ 1. 11, πεμψεί 6. 31, δείξεται Call. Lav. 116, γρυλλιξεῖτε Ar. Ach. 746, πειρασείσθε 743, for φσω, φσομαι, &c. See § 305 d, 323 f.

c. For the doubling of σ by the poets, especially the Ep., to make a short vowel long by position (καλέσσετο A. 54, δημοσόν 76, ἰάσσεαι 147), and for *οφέλλειν* after the *Æol.* form, β . 334, see 171.

d. The omission of the tense-sign κ is extended, particularly in the Epic; where we specially notice the Perf. Participles in $-\acute{\omega}\varsigma$ pure, from which some suppose F to have been dropped (140). In these, the vowel preceding $-\acute{\omega}\varsigma$ is more frequently lengthened; and the Part. is then declined in $-\acute{\omega}\tau\omicron\varsigma$ or $-\acute{\omega}\tau\omicron\varsigma$, according to the metre. If the preceding vowel remains short, the form in $-\acute{\omega}\tau\omicron\varsigma$ is commonly required by the verse. Thus, βαρηνότες γ. 139, κεκμηότας A. 801, κεκμηῶτα κ. 31, πεπτηῶτες ξ. 474, πεπτεῶτα Φ. 503, μεμῶτες B. 818, μεμῶτες 543. See 320.

e. In the fem. of the Perf. Part., the Ep. sometimes shortens the antepenult on account of the verse: as, λελάκνυα μ. 85 (λεληκώς X. 141), μεμῶκνυαι Δ. 435 (μεμηκώς K. 362), ἀρῶρυας Γ. 331, τεθᾶλυιαν I. 208.

f. The Dor. preference of α , and the Ion., of η , appear in the formation of the tenses, as elsewhere: thus, Dor. ἐφᾶνα, Pind. I. 4. 4, ἐτίμασα, Id. O. 1. 86; Ion. ἐπέληνα, χ. 175, ἰήσομαι, ι. 520 (152, 310). The later Dor., from the influence of analogy, has sometimes α for η , even in verbs in $-\acute{\omega}$: as, φιλασῶ Theoc. 3. 19, δάσας 5. 118 (so Aor. Pass. ἐτύπᾶν 4. 53). The Dor. and *Æol.* preference of η to α , in protracting ϵ , also appears in these verbs (130 c, 134 a): as, ἀδικῆι Sap. I. 20; but τελείει ζ. 234.

C. CONNECTING VOWELS.

326. a. For the 2 Sing. and Inf. affixes $-\alpha\varsigma$ and $-\alpha\iota\nu$, the Dor. has sometimes the old short forms $-\epsilon\varsigma$ and $-\epsilon\nu$ (291 a, 294 b); and sometimes prolongs these to $-\eta\varsigma$ and $-\eta\nu$: as, *συρίσδες*, *συρίσδει*, Theoc. 1. 3, 14, *βόσκειν*, *ἀμέλγεις*, 4. 2, 3, *γαρύειν* Pind. O. 1. 5, *τράφειν* Ar. Ach. 788; *εὐρύην*, *χαίρειν*, *εἰπῆν*, Theoc. 11. 4, 14. 1, 19, *ἐτέλησθα* Id. 29. 4. So *ἀγγν* Sap. 1. 19.

b. The Dor. and *Æol.* sometimes give to the Perf. the connecting vowel of the Pres. (276 a), especially in the Inf.: as, *δεδοίκω* Theoc. 15. 58, for *δέδοικα*, *πεπνῶθης* (a) 10. 1, *ὀπῶπῃ* 4. 7, *πεποίθει* 5. 28; Inf. *δεδύκειν* Id. 1. 102, *γεγάκειν* Pind. O. 6. 83, *τεθνάκειν* Sap. 2. 15; Part. *κεχλάδοντας* Pind. P. 4. 818, *κεφράκοντας* 325. Instances likewise occur, in the Ep., of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.: as, *κεκλήγοντες* M. 125, *ἐρρήγοντι* Hes. Sc. 228; *ἐμέμηκον* ι. 439, *ἐπέφῦκον* Hes. Th. 152.

c. In this way new verbs arose, not confined to the Ep.: as, fr. *ἀνώγα*, *ἀνώγω* order, O. 43, Hdt. 7. 104, Impf. *ἤνωγον* I. 578 (*ἤνώγεον* H. 394), F. *ἀνώξω* π. 404, A. *ἤνωξα*, Hes. Sc. 479; fr. *ὠλεκα*, *ὠλέκω* destroy, Σ. 172, Soph. Ant. 1286; fr. *γέγωνα*, *γεγωνέω* and *γεγωνίσκω cry aloud*. So fr. *γέγα-* (320 e), *ἐκγεγάονται* Hom. Ven. 198 (as Fut., cf. 305 f).

d. Where the Ind. has a short connective, the Ep. often retains this in the Subj. (272. 2), for the sake of the metre: as, *ἀγέλομεν* A. 142, *τομεν*, *ἐγείρομεν* B. 440, *φθιδόμεθα* Ξ. 87, *φθίεται* T. 173, *μίσγειαι* B. 232, *εἵδομεν* A. 363, *εἵδετε* Θ. 18, *νεμεσῆτε* O. 115, *λάβετε* K. 545.

e. The poets, especially the Epic, much extended the use of nude affixes in the Pres., Impf., and 2 Aor.; introducing them into euphonic systems, and even using them after a diphthong or a consonant, chiefly in the Pass. and Mid.: as, *ἀνύω*, *ἐρύω*, *τανύω* (305 f), Pres. *τάνυται* P. 393, *ἐρυσθαί* ε. 484; Impf. *ἤνυτο* ε. 243, *ἄνυτο*, *ἄνυμες*, Theoc. 2. 92, 7. 10; *σεύω* shake, *στεν-* stand, *πυρποε*, *σεύται* Soph. Tr. 645, *στεύται* Γ. 83, *στεύνται* *Æsch.* Pers. 49, *στεύτο* λ. 583; *φέω* bear, *φυλάσσω* watch,

Imv. *φέρει* I. 171, (s. φυλακ-) *φύλαχθε* (cf. 320 f) Hom. Ap. 538 ; *ἄλλομαι* *leap*, *γίγνομαι* *become*, *δέχομαι* *receive*, *μῖγνυμι* *mix*, *δρνῦμι* *rouse* ; 2 Aor. Ind. *ἄλτο* A. 532, *ἔγεντο* Theoc. 1. 88, *ἐδέγμην* i. 513, *δέκτο* O. 88, *ἔμικτο* a. 433, *ᾠρτο* Aesch. Ag. 987 ; Imv. *δέξο* T. 10, *δέχθε* Ap. Rh. 4. 1554, *ὄρσο* Δ. 204 ; Inf. *δέχθαι* A. 23, *ὄρθαι* Θ. 474 ; Pl. *δέγμενος* B. 794, *ὄρμενος* Soph. O. T. 177.

327. The 1 and 2 Aor. forms are united,

a.) In poetic, chiefly Ep., Aorists which have the tense-sign -σ- with the connectives -ο- and -ε- : as, *βαίνω* *go*, *δύω* *sink*, *ἵκω* *come*, *οἰ-*(*φέρω*) *bear*, *δρνῦμι* *rouse* ; Aor. Ind. *ἐβήσето* v. 75, *δύσето* H. 465, *ἔζον* E. 473 ; Imv. *βήσεο* E. 109, *δύσεο* II. 129, *όλσε* χ. 106, Ar. Ran. 482, *όλσέτω* T. 173, *ὄρσεο* Γ. 250, contr. *ὄρσεν* Δ. 264.

b.) In forms, chiefly Alexandrine and Hellenistic, which attach the connectives and flexives of the 1 Aor. to 2 Aor. bases : as, *ἔλθ-*(*έρχομαι*) *come*, *ἔλ-*(*αἰρέω*) *take*, *εὗρ-*(*εὕρισκω*) *find*, *ὄσφρ-*(*ὄσφραίνω*) *smell* ; Aor. *ἤλθατε* Mt. 25. 36, *ἤλθαν* Acts 12. 10, *ἀνείλατο* Ib. 7. 21, *ἐθατο* Ap. Rh. 4. 1133, *ὄσφραντο* Hdt. 1. 80. See 306.

c. These tenses of mixed formation are usually classed as 1 or 2 Aor., according to the connective : 1 A. *ἤλθαν*, 2 A. *ἔζον*.

D. FLEXIBLE ENDINGS.

328. a. 1 AND 3 PERSONS. The old flexives -τ and -ντ, prolonged to -τι and -ντι, remained in the Dor., which had also -μες for -μεν (Lat. *ti*, *mus* ; 169 b, c) : as, *φατί* Theoc. 1. 51, *τίθητι* 3. 43, *φαντί* 2. 45, *φιλέοντι* 16. 101, *φῶθηκαντι* 1. 43, *λέγοντι* Pind. O. 2. 51, *τρέφοντι* 6. 36 ; *εἶδομες* Theoc. 2. 25, *δεδοίκαμες* 1. 16 (Pind. uses the form -μεν). For the Dor. -μᾶν, -τᾶν, -σθᾶν (= -μην, -την, -σθην), see 130 a : *ἐφάμην* Theoc. 2. 102, *κηρύσασθην* Pind. O. 9. 70.

b. Epic forms of the Subjunctive, with -μ and -τ prolonged to -μι and -σι, are not unfrequent : as, *ἐθέλωμι* A. 549, *τύχωμι* E. 279, *ἴκωμι* I. 414, *ἔωμι* Σ. 63, *ἐθέλῃσω* (better *ἐθέλῃσω*, 109 a) A. 408, *παύσῃσι* δ. 191, *θέησιν* Σ. 601 ; so Dor. *ἐθέλῃσι* (a) v. l. Theoc. 16. 28. Some have regarded this form of the 3 Sing. as sometimes Ind., then writing it -ῃσι, as *ἐχῃσι*, *φέρῃσι* τ. 111 ; while as Subj. they write it -ῃσι. A similar form of the Opt., questioned by some, is *παραφθαῖσι* K. 346.

c. The dropping of -τ gives *δεικνῦ* for *δεικνῦσι*, Hes. Op. 524 ; and a different mode of contraction, such Aol. forms as *κρύπτοισιν* Alc. 7 [1], *στάξοισι* Pind. P. 9. 110, *φαισί* Sap. 35 [88] ; while in such rare cases as *λελόγῃσι* λ. 304, *πεφθῃσιν* η. 114, α is shortened by poetic license.

d. In the Imv. 3 plur., a third form is found in Dor. inscriptions, made by prefixing ν to the flex. ending of the Sing. (cf. 271 c) : as, *ποιούντω* (compare Lat. *faciunt*), (*διδόνσθω*, cf. 272 e) *διδόνσθω*, Insc. Corceyr.

329. The change of ν into α (142) is extended, especially in the Ion.

a. Here, the 3 Plur. endings -ᾶται and -ᾷτο, for -νται, -ντο (300 c), are usual in the Opt., and the Perf. and Plup. ind., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the stem is not lengthened (310), except in the poets for the sake of the metre, the connective -ε- is used instead of -ο- (290 a), α and sometimes ε become ε, and consonants are changed according to 300 c. Thus, *οἰκείται* Hdt. 1. 142, for *οἰκνται* ; *εσται* Γ. 134, Hdt. 2. 86, *ελαται* (134 a)

B. 137, *ἔατο* H. 414, *εἶατο* Γ. 149, for *ἦνται*, *ἦντο* · *πεφοβήατο* Φ. 206 ; *ἐβουλ(ο-ντο)ἔατο* Hdt. 1. 4, *ἀπικέατο* 152, *ἰμῆχαν(α-ο-ντο)ἔατο* (α changed to ε, and one ε dropped, 322 a, 323 e) ; *δυν(α-νται)ἔαται* Id. 2. 142, *ἐδύνεατο* 4. 114, *ἀναπεπτεύαται* 9. 9 ; *κ(ει-ν)ἔαται* Δ. 659, *κείαται* Ω. 527, *ἐκέατο* Hdt. 1. 167, *κέατο* φ. 418, *ἀποκεκλέατο* Hdt. 9. 50 (so, with an intervening consonant, *ἐρηρέδαται* Ψ. 284, *ἐρηρέδατο* η. 95, from *ἐρείδω*) ; *τετρίφαται* (τριβ-, 39) Hdt. 2. 93, *δεδέχαται* (τ. δεικ-, Ion. δεκ-) 65 (yet *ἀπικάται* 7. 209, § 167), *κεχωρίδαται* 1. 140, *ἐσκευάδατο* 7. 67 (so, as if from verbs in -ζω, *ἐηλάδατο* η. 86, *ἀκηχέδαται* P. 637, *ἐρράδαται* v. 354, -το M. 431, *ἐσταλάδατο* v. l. Hdt. 7. 89) ; *βουλοῖατο* Hdt. 1. 3, *πειρώατο* 68, *γευσάατο* 2. 47. (b) The Opt. forms in -ατο are likewise used by the Att. poets : as, *δεξάατο* Soph. Œd. C. 44, *πεμψάατο* 602, *πυθόατο* 921, *ἀσθανόατο* Ar. Pax 209, *ἐργασάατο* Av. 1147.

c. In a few cases, the poets seem to have simply dropped ν between two consonants, in the 3 Plur. : as, *κεχείμ(αν-νται)ανται* φρένες Pind. P. 9. 57, *κέκρανται* συμφοραί (v. l. -ρά) Eur. Hipp. 1255, *δέδοκ(κ-νται)κται* . . φυγαί Id. Bac. 1350. Cf. 158.

d. For the Impf. *ἐτίθην* and *ἦν*, the Ion. has *ἐτίθεα* Hdt. 3. 155, and *ἦα* β. 313, unaugmented *ἔα* Δ. 321, Hdt. 2. 19. So *ἔας* Hdt. 1. 187, *ἦεν* A. 381, *ἔατε* Hdt. 4. 119, *ἔασαν* 9. 31. Cf. 273 c, e, 306 c.

330. The flexives of the 3 PLUR. are interchanged, especially in the Alex. and Hellen. Greek, and the Ep. and Dor. poets : thus,

a.) Alex. and Hellen., -αν for -ασσι of the Perf., and -σαν for -ν or -εν : as, *πέφρικαν* Lyc. 252, *ἔγνωκαν* Jn. 17. 7 (so *ἔοργαν* Hom. Batr. 179) ; *ἐσχάζουσαν* Lyc. 21, *ἤλθοσαν* Ps. 79. 1, *ἐδόλιουσαν* Rom. 3. 13 ; *εἰποισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44.

b.) In the Ep. and Dor. poets (sometimes imitated by the Att.), the older ν for -σαν (275 c) : as, Aor. Pass. *ἠγέρθεν* for *ἠγέρθησαν*, A. 57, *τράφεν* 251, *φάανθεν* 200, *ἐφίλαθεν* Theoc. 7. 60, *φάνεν* Pind. O. 10. 101, *ἐκέρεσθεν* Ar. Pax 1283, *ἐκρυφθεν* Eur. Hipp. 1247 ; -μι Form, *ἑστάν* A. 535 (*ἑστησαν* N. 488), *ἰεν* M. 33, *τίθεν* Pind. P. 3. 114, *ἐδιδον* Hom. Cer. 437, *ἔγγον* Pind. P. 4. 214, and *ἔγγων* Ib. 9. 137, *ἐφῦν* ε. 481 ; Plup. 3 pl., *ἠέιδεν* Ap. Rh. 4. 1700, *ᾗδεν* 2. 65.

331. 2 PERS. a. In the Subj. 2 sing., the uncontracted -ῃαι (or shorter -αι, 326 d) commonly remains in the Ep., and sometimes in Ion. prose : as, *ἱκῃαι* Z. 143, *ἰθῃαι* Hdt. 4. 9. Cf. 323.

b. The Ep. sometimes drops σ in the Perf. and Plup. pass. : as, *μέμνηται* Φ. 442, contr. *μέμνη* O. 18, Theoc. 21. 41, *βέβληται* E. 284, *ἔσσω* II. 585.

c. On the other hand, in the S. S., we find the σ retained in some contract forms, and in the Presents having the sense of the Fut. *πίομαι*, *φάγομαι* (305 f) : as, *καυχ(άσσαι)ᾶσαι* Rom. 2. 17, *ὀδυνᾶσαι* Lk. 16. 25, *πλεῖσαι*, *φάγεσαι* Id. 17. 8.

332. ITERATIVE FORM. a. The Ep., to express with more emphasis the idea of *repeated* or *continued action*, or sometimes perhaps for metrical effect, often formed the Impf. and Aor. in -σκον, -σκόμην.

b. This form, called the *iterative* (itēro, to repeat), and akin to the Lat. formation in -sco, also appears in Ion. prose, and rarely in Dor. and Att. poets. (c) Of the connectives of the Impf. and Aor., it used -ε and -α (290 a), (d) sometimes dropping the -ε after α or ε, and (e) rarely using

-α- for -ε-. (f) It was almost strictly confined to the Ind. sing. and 3 plur. (νικάσκον λ. 512, ἐφάσκετε χ. 35), where it was inflected as an Impf. (-σκον, -σκες, -σκε, &c.), but commonly without the augment, which was now less needed (cf. Lat., 271 d). (g) Before the -σκ-, a short vowel was not lengthened. Thus,

(c, f) Impf. *ἐχεσκον* I was in the habit of carrying, N. 257, *ἐχεσκες* E. 472, *ἐχεσκε* 126, Hdt. 6. 12, 3 pl. *ἐχεσκον* δ. 627, for *εἶχον*, -ες, -ε, -ον; *ὀφείλσκεν* she kept weaving, β. 104, *ἀλλύσκεν* 105, *πέμπεσκε*, -εσκον, Hdt. 1. 100, *φέρεισκε* Theoc. 25, 138, *ταμνεύσκε* Soph. Ant. 950, *παύεσκε* 963, *μαχέσκετο* H. 140, *πελέσκεο* X. 433, *ἐμωγέσκοντο* v. 7; 2 Aor. *ἴδεσκε* Γ. 217, *λάβεσκε* Hdt. 4. 78, *ἐλάβεσκον* 130, *γενέσκετο* λ. 208, *ὀλέσκετο* 586; 1 Aor. (only poet.), *στρέψασκον* Σ. 546, *ὥσασκε* λ. 599, *μνησάσκετο* Λ. 566; (d) *ἔασκε* for *εἰας*, T. 295, *ναιετάσσκον* (135) B. 539, *καλέσκε* ζ. 402, *καλέσκετο* O. 338, (ἐκεῖτο) *κέσκετο* (as fr. *κέομαι*, cf. 329 a) φ. 41; (e) *ρίπτασκον* O. 23, *κρύπτασκε* Θ. 272; (g) *δύσκεν* Θ. 271, (ἔδω) *δόςκον* I. 331, (ἦν) *ἔσκον* H. 153, *ἔσκεν* Aesch. Per. 656, (ἐφάνη) *φάνεσκον* Λ. 64, (ἔστη, s. στα-) *στάσκεν* Γ. 217.

333. INFINITIVE. a. In the Inf., instead of -ναι, the Dor. and Aol. commonly retain the old ending -ν (272 a), or, with the Ep., reduplicate this ending to -μεν (cf. 272 b), which may be still farther prolonged (chiefly by the poets) to -μεναι.

b. Thus the Aol. forms the Aor. pass. inf. in -ην, the Dor. in -ήμεν, and the Ep. (which also employs the common form) in -ήμεναι: as, *μεθύσθην* Alc. 28 [29], *λασθήμεν* Theoc. 2. 18, *μιγθήμεναι* Z. 161, *ὀμωυθήμεναι* A. 187.

c. In other tenses, the *nude* Inf. has commonly in the Dor. the form -μεν, in the Aol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι: as, *θέμεν* Theoc. 5. 21, Pind. O. 6. 5, λ. 315, *θέμεναι* Insc. Cum., B. 285, Pind. O. 14. 15, *θεῖναι* Δ. 26 (cf. Δ. 57), *φάμεν* Pind. O. 1. 55, *δόμεν* Th. 5. 77, Δ. 379, *δομεναι* α. 317, *δοῦναι* 316, *γνώμεναι* 411; *νικάν* (335 b) Alc. 86 [15]; *τεθνάμεν* O. 497, *τεθνάμεναι* Ω. 225, *ἴμεν* Λ. 719, *ἰμεναι* N. 273. So *ἐστάμεναι* Hdt. 1. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (314 d).

d. In like manner the non-Attic poets employ, for -εν (originally -εν, 294 b), the prolonged -έμεν and -έμεναι: as, *ἀκού(εν)έμεν* A. 547, Pind. O. 8. 44, Theoc. 8. 83, *ἀκούέμεναι* λ. 380, *ἀξέμεν* Ψ. 111, *ἀξέμεναι* 50, *χολώσέμεν* A. 78, *ἐλθέμεναι* 151. So in the Perf., as some think, *πεπληγέμεν* Π. 728, *ἀνωγέμεν* N. 56. For the Perf. inf. in -εν or -ην, see 326 b. The common form in -έναι is said to occur first in Hdt.

e. Verbs in -άω and -έω have a contract form in -ήμεναι: as, *γο(ά-εν)ήμεναι* Ξ. 502, *πεινήμεναι* v. 137, *καλ(έ-εν)ήμεναι* K. 125, *πενθήμεναι* σ. 174. Yet *ἄμεναι*, fr. Δω, Φ. 70. In *ἀγνέμεναι* v. 213, fr. *ἀγνέω*, and *ἀρόμμεναι* Hes. Op. 22, fr. *ἀρώ*, the connective is omitted.

334. PARTICIPLE. For the Fem. -ουσα, the Laconic uses -σα: as, *ἐκλιπ(ουσα)ῶσα*, *κλεῶσα*, *θυρσα(ζουσῶν)*, 170 a) *δδωῶν*, Ar. Lys. 1297, 1299, 1313. See 141 a. For the Aol. contraction into αἰ and οἰ in the Part., see 131 d: *κίρραις* Alc. 27, *ρίραις* Pind. P. 1. 86, *θρέφαισα* 8. 37, *ξεύξαισα* Sap. 1. 9, *ἐχοῖσα* 77 [76], Theoc. 1. 96.

E. VERBS IN -MI.

335. a. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (315), especially in the Pres. sing. of verbs

whose characteristic is ϵ or \omicron : as, $\tauιθεῖς$ Pind. P. 8. 14, $\tauιθεῖ$ a. 192, Hdt. 1. 133, $διδοῖς$ I. 164, $διδοῖ$ 519, Hdt. 1. 107, $διδούσιν$ B. 255; $ιστᾷ$ Hdt. 4. 103, Imv. $καθίστα$ I. 202; $προθέουσι$ (unredupl., for $προτιθέασι$) A. 291; Inf. $συνιῖν$ Theoc. 565, $διδῶν$ (324 a) Theoc. 29. 9.

b. On the other hand, the \AA ol., Dor., and Ep. retain the form in $-\mu$ in some verbs, which in the Att. and in Ion. prose have only the form in $-\omega$: as, $κάλημι$ Sap. 1. 16, $δρημι$ 2. 11, $φίλημι$ 79 [23], $αἰνῶμι$ Hes. Op. 681, $νίκημι$ Theoc. 7. 40, for $καλέω$, $ὀράω$, &c.; $φορῆμαι$ B. 107.

c. The Ion. changes a *characteristic* before another α to ϵ (cf. 322 a), and sometimes inserts ϵ before α (135 a): as, $ιστ(αασι)$, 156) $ἑᾶσι$ Hdt. 5. 71, $δυνάται$ (329 a), $ιστέαιτο$ Hdt. 4. 166. So, in the nude Perf., $ἑστέασι$ Hdt. 1. 200, $ἑστέατε$ 5. 49.

d. The Ep. sometimes differs from the common language in the length of the stem-mark (314): as, Inf. $τιθήμεναι$ Ψ . 247, $διδούναι$ Ω . 425, $ζευγνύμεν$ Π . 145, for $τιθέναι$, &c.; Part. $τιθήμενον$ K. 34; Imv. $ἴληθι$, $ἰδῶθι$ γ . 380 (so nude Pf. $ἔστητε$ Δ . 243, 246; v. l. 2 Aor. $ἔστητε$): 2 Aor. $βᾶσαν$ M. 469, $βᾶτην$ A. 327, for $ἐβησαν$, &c. See 134.

CHAPTER X.

STEM OF THE VERB.

336. The stem of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the stem appears in only a single form.

a. The earliest form in which the stem of a verb appears is briefly called the *prime* or *old stem*; and other forms, *later* or *modified stems*. If a later form appears in the Present System, this is called the *new stem*; and any intermediate forms, *middle stems*.

b. The 2 Aor. and 2 Compound Systems are widely distinguished from the others by their *attachment to the original form* of the stem; and the Pres. System no less by its *inclination to depart* from this form. The other systems differ comparatively little from each other in the form of the stem. If the verb has *three* stems, they are commonly formed from the *middle*. If it has only *two* stems, they are sometimes formed from the *earlier*, sometimes from the *later*, and are sometimes *divided*: as, in $\tauάσσω$ (39), old stem $\tauαγ-$ $ἐτάγην$ $τέταγμα$ $ἐτάχθην$ $τέταχα$ $ἔταξα$ $τάξω$, new stem $\tauασσ-$ $τάσσω$; in $σῆπω$ $\iota\omicron$ $\sigma\omicron$ $\sigma\omicron$, o. s. $\sigmaαπ-$ $ἑσάπην$, n. s. $\sigmaηπ-$ $σέσημαι$ $ἑσῆφθην$ $σέσηπα$ $ἑσηψα$ $σῆψω$ $σῆπω$; in $φεύγω$ $φlee$, o. s. $\phiυγ-$ $ἔφυγον$ $\pi\phiυγμα$, n. s. $\phiευγ-$ $ἔφευχθην$ $\pi\phiευγα$ $ἔφευξα$ $\phiεύξομαι$ $\phiεύγω$.

c. The tenses may be arranged, with respect to the degree in which they exhibit the departure of the stem from its original form, as in 47; which shows a general table (with a few exceptions) for verbs having three forms of the stem.

d. In some verbs of three stems, the preference of an adjoining *p* for the open *α* (145 a) has kept the stem from change in the Perf. pass., and even in the Perf. act.: as, in *φθείρω* to *destroy* (stems *φθαρ-*, *φθερ-*, *φθειρ-*), *ἔφθαρμαι*, *ἔφθαρκα* · *τείνω* *stretch*, *τέταμαι*, *τέτακα*. So, from the influence of *λ*, *στέλλω* *send*, *ἔσταλμαι*, *ἔσταλκα*.

e. The changes in the stem were, for the most part, the result of *time* and *use*. Hence, those tenses which were earliest and most employed were most affected by them, and the latest tenses the least. They appear most of all in the Pres. System (of which the 2 Aor. System was the antique form), less in the Fut. and 1 Aor. Systems, and least in the Perf. and Compound Systems.

337. Many verbs are DEFECTIVE, either from the *want* of a complete formation, or from the *disuse* of some of their forms.

a. In both cases, the defect is often supplied by other verbs having the same signification. In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense: as, 3 Sing. *ἔβραχε* *rang*, Δ. 420, *δέατο* (s. *δεα-*) *appeared*, ζ. 242, *ἐκάπυσσεν* *breathed*, X. 467, *ἀγχε* *twanged*, Δ. 125.

b. Many forms, however, were doubtless used, or might have been used, which do not occur in the remains of Greek literature. If one form of a tense-system is found, it is usual to infer the existence of the other common forms of that system in the same voice.

338. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same stem, or the use of forms from *different stems*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a) Belong to *different periods, dialects, or styles of composition*: thus, *κτείνω*, and later *κτινύμι* (50), to *kill*; *τάσσω*, and later *τάττω* (39), A. P. *ἐτάχθην*, and later *ἐτάγην* · *καίω* (44), A. P. *ἐκαύθην*, and Ion. *ἐκάην* · *πυνθάνομαι*, and poet. *πεύθομαι* (50), *inquire*; *πείθω* (39), A. *ἔπεισα*, and poet. *ἐπίθον*.

(b) *Differ in their use*: thus, 1 Pf. *πέπεικα*, transitive, *I have persuaded*, 2 Pf. *πέποιθα*, intransitive, *I trust* (39); *πέφαγκα* *I have shown*, *πέφηνα* *I have appeared* (40); 1 A. *ἔστησα*, trans., *I placed*, 2 A. *ἔστην* intrans., *I stood* (45). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (c) Are *supplementary* to each other. See 306 b, 320.

d. From the various changes which take place in the stem, many verbs, together with their common themes, have others, either older, derived, or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs. Themes derived from the same root are termed *cognate*.

e. Defective and redundant verbs, and those having more than one stem, are all *irregular* in the largest application of that term. But, from the great number of such verbs, the term is *familiarly* applied only in the more marked and less analogical cases.

339. The changes in the stem of the Greek verb are of three kinds, EUPHONIC, EMPHATIC, and ADOPTIVE.

a. The same or similar terms are applied to the *modified stems* which result; while special names have also been given to some of their more common forms.

b. The dialects increase greatly the number of these changes, especially of the euphonic: as, τάσσω, new Att. τάττω (169 a); ὀράω, Ion. ὀρέω (322 a); μέλιζω, παίζω, Dor. μελίσσω, παίσσω (170 a).

c. In the following sections of this chapter, and in some of the tables, small Roman letters, and figures annexed, are used to mark classes of stems and their subdivisions: as, a, a¹, b². For the sake of apter notation, there will be a few departures from strict alphabetic order. Not a few stems belong to different classes, as exhibiting more than one kind of change.

I. PRIME STEMS (a).

340. 1. Prime Stems may be *roots*, either (a¹) giving rise to modified stems; or (a²) remaining alone; or they may be *derived stems*, either (a³) giving rise to other stems, or (a⁴) remaining alone.

Thus, (a¹) the root *τι-*, to *pay* (itself found in the poet. Pres. *τιω*), gives rise to the stems *τιν-* and *τινν-*, used in the later Presents *τινω* and poet. *τινύμαι*; while (a²) the root *ἐλπ-*, to *cause to hope*, remains alone in the Ep. verb *ἐλπω*. But these verbs have derivatives in the nouns *ἐλπίς hope*, and *τιμή honor*; and from these are taken derived stems for new verbs: viz., (a³) *ἐλπίδ-*, giving rise to *ἐλπίζ-* in the Pres. *ἐλπίζω to hope*; and (a⁴) *τιμά-*, the only stem of the verb *τιμάω to honor*.

2. Most verbs which have only the prime stem are *derivative pure verbs*: as, *τιμάω, φιλέω, δηλόω* (42).

3. Most roots are *monosyllabic*, and have a *short vowel*. Hence these became rules for the stem of the 2 Aor.; and some changes appear even in this stem, either for conformity to these rules, or to enable the tense to take the old nude inflection (313 b). See 342. 2, 3, 353 a. A very few forms from stems otherwise modified are used as 2 Aorists: as, 2 A. *ἐτάμον*, commonly *ἐταμον* (341), *cut*; *ἐπλάγγην* and, except in compounds, *ἐπλήγγην*, *was struck*. See 327.

4. The 2 Aor. System (except in a few defective forms, 337 a) belongs only to verbs which have more than one stem; and so, with very few exceptions, the 2 Compound System. Few verbs have both systems (239 b), and comparatively few have either; though among these are some of the most common verbs in the language, so that 2 Aorists, especially in the active voice, are of frequent occurrence greatly beyond proportion to their number.

II. EUPHONIC STEMS.

341. Euphonic changes in the stem are chiefly the following:

b. PRECESSION (*Attenuated Stems*). In some stems, a vowel is changed by precession, (b¹) *α* becoming *ε*, (b²) *ε* or *ο*, *ι* (chiefly when consonants are annexed to the stem), (b³) *ā*, *ω*, &c.: as,

(b¹) 2 Aor. P. ἐδάσθην, Pr. A. δάσθω *slay*; ἐπλάσθην, πλάσθω *plait*; ἐτρέπην, τρέπω *turn*; (b²) 2 A. ἔτεκον, Pr. τίκτω *bring forth, beget*; ἀμβλίσκω and ἀμβλίσσω *miscarry*; (b³) 2 A. ἐτρέγον, Pr. (τρέγ-) τρώγω *eat*. Cf. the changes of *a* to *e*, of *ā* and *ē* to *i*, of *æ* to *i*, of *a* and *au* to *u*, &c., in Latin compound verbs: *as, fallo, refello; cado, accido*.

342. c. CONTRACTION, SYNCOPE, METATHESIS, ANTITHESIS (103 s).

1. Some stems (c¹) are *contracted*: *as, ἀείδω ᾄδω sing, αἰέσω ᾄσω rush, κληῖω κληῖω old Att. (later κλείω, cf. 222 a) shut*. Cf. Lat. *demo, cogo, nolo, prendo*.

2. Some stems are (c²) *syncopated* in the *theme*, chiefly in cases of *reduplication*: (c³) others, in the 2 Aor. (340. 3); and (c⁴) others, in *other tenses*: *as, (c²) 2 A. ἐγενόμην, Pr. (γίγεν-) γίγνομαι become (cf. Lat. gíg[e]-no); ἔπετον (Dor.), πίπτω fall; μένω and poet. μῑμνω remain; (c³) (ἐγρ-, ἐγρ-) ἠγρόμην awake, (ἐλυθ-, ἐλθ-) ἤλθον came; (c⁴) καλέω CALL, Pf. (κλε-) κέκλημαι. Cf. Lat. per[r]igo, sur[r]igo*.

3. In some stems there is *transposition*, chiefly by changing the place of a *liquid*. This occurs (c⁵) in the *theme*; (c⁶) in the 2 Aor.; (c⁷) in *other tenses*: *as, (c⁵) 2 A. ἐθορον, Pr. (θορ-) θρώσκω leap; ἐθανον, (θνα-) θνήσκω die; (c⁶) (ταλ-, τλα-) ἐτλην endured, (σκαλ-, σκλα-) ἐσκλην became dry, (δαρκ-) ἐδράκον saw, ἐδάρθην and ἐδράσθην (39 c) slept (340. 3); (c⁷) βέβληκα, κέκμηκα (308). Cf. Lat. cerno, sperno, Pf. crevi, speravi*.

4. (c⁸) The substitution of one letter for another is chiefly presented under other heads (341, 343, &c.).

343. d. OMITTING OR ADDING ASPIRATION. 1. Some stems (d¹) are changed to avoid a *double aspiration*: *as, (θρεφ-) τρέφω, (θρεχ-) τρέχω, (έχ-) ἔχω, (θε-) ἐτέθην, (θυ-) ἐτύθην (159 b, d, e)*.

2. A few stems (d²) have both aspirated and unaspirated forms: *as, βρόχω and βρύκω (159 i); ψύχω cool, 2 A. P. ἐψύχην and ἐψύγην*.

344. e. In some stems, a *consonant* is (e¹) *dropped* or (e²) *added* for the sake of euphony or the metre: *as,*

*γίγνομαι, become, (γγο-, γιγγο-) γιγνώσκω [g]nosco, KNOW, later softened forms γίνομαι, γινώσκω; λείβω, poet. εἰβω, pour; (γδουπ-) δονῶ *sound heavily*, 1 A. ἐδοῦπῃσαν i. 8. 18, Δ. 504, γδοῦπῃσαν Δ. 45. In other verbs, the insertion of a consonant, especially *v*, renders a syllable long, and thus relieves the succession of short syllables, particularly in objective forms: *as, πυνθάνομαι inquire, κεράννυμι mix, πίμπλημι fill, Impf. ἐπυνθάνόμεθα, ἐκεράννυτο, ἐπίμπλητο*. See 351. 2. 3; 357. 1.*

345. f. (Digamma Verbs, &c.) In some verbs, the (f¹) dropping or (f²) change of F, or (f³) of σ, has led to different forms of the stem: *as,*

(πλεF-, πλε-f¹, πλεu-f²) πλέω, πλεύσομαι (42 g); (θεF-) θέω run, θεύσομαι νέω swim, νεύσομαι (χεF-, χε-, χευ-, χυ-) χέω pour, Aor. ἔχεα, Ep. ἔχεα, A. P. ἐχέθην; καίω (44): (σεχ-, σχ-c³, σχε-c³, ἐχ-141, ἐχ-d¹) ἔχω have, F. (έχ-σω) ἔξω, 2 A. ἐσχον, Impv. σχέís (σεπ-, σπ-c³, ἐπ-, σεσπ-234 e, ἐσπ-) ἔπω be busy with, 2 A. ἐσπον, ἐσπόμην, poet. ἐσπόμην.

a. The Digamma Verbs may be compared with the verbs in Latin ending in *-vo* and *-veo*, in which the stem has also various forms: *jūvo, jūtum, to help; lāvo, lautum, wash: cāveo, cautum, beware; mōveo, mōtum, move; volvo, volūtum, roll; ferveo and ferveo, fervi and ferbui, boil*.

III. EMPHATIC, OR PROTRACTED STEMS.

346. Most *impure* stems and many *pure* stems are PROTRACTED in the *Present System*, to express with more emphasis the idea of *continued*, or perhaps, in some cases, of *transitive* action. This protraction takes place, (A.) by lengthening short vowels; (B.) by adding syllables or letters.

347. A. By LENGTHENING SHORT VOWELS; either (g) to cognate LONG VOWELS (*Long Vowel Stems*); or (h) to DIPHTHONGS (*Diphthong Stems*); as follows:

(1.) In *mute* verbs, α becomes η ; in *liquid* verbs, and in some *mute* verbs, ι and υ are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*. (2.) In *mute* verbs, the change commonly extends to all the *regular tenses* (303 a). Thus,

(g) 2 A. P. ἐσάπην, ἐτάκην, Pr. σήπω rot, τήκω melt; ἐκλίνην, κλίνω bend; ἐτρίβην, τρίβω (39); ἐσύρην, σύρω drag; ἐτύφην, τύφω fumigate.

(h) Fut. φάνῶ, καθάρῶ, Pr. φαίνω (40), καθαίρω purify; σπερῶ, σπείρω sow; τενῶ, τείνω stretch; 2 A. ἐλίπον, ἐπίθον, Pr. λείπω, πέθω (38 s); ἐφύγον, φεύγω flee; Pf. ἀκήκοα (ἀκο-), Pr. ἀκούω hear.

a. Some refer these changes, in part, to the addition of I, with transposition and contraction (348, 142).

348. B. By ADDING SYLLABLES OR LETTERS. These may be *annexed*, *inserted*, or *prefixed* (32 c, e, f).

1. The CONSONANTS ANNEXED OR INSERTED are the consonant I (with the resulting changes, 143), σκ, ν, τ, θ, &c.

349. IOTA FORM. i. The consonant I unites (*i*¹) with a *palatal mute*, or less frequently (*i*²) with a *lingual* or (*i*³) *labial mute*, to form σσ (in later Att. ττ, 169 a): as,

(i¹) 2 A. P. ἐτάγην, ἐμάγην, Pr. τάσσω or τάττω (39), μάσσω knead; φυλάκ-, φυλάσσω guard; ταραχ-, ταρασσω disturb; (i²) βλίτ-, βλίττω take honey; ἀρμόδ-, ἀρμόττω or ἀρμόζω fit; κορύθ-, poet. κορύσσω arm; (i³) F. (πεπ-σω) πέψω, Pr. πέσσω or πέττω cook.

j. The I unites (*j*¹) with a *lingual mute*, or less frequently (*j*²) with a *palatal mute*, (*j*³) a *double palatal*, or (*j*⁴) a *labial mute*, to form ζ: as,

(j¹) φράδ-, φράζω tell; ὀνομάτ-, ὀνομάζω name; (j²) 2 A. ἐκράγον, ἐσφάγην, Pr. κράζω cry, σφάζω or σφάττω slay; στενάχ-, στενάζω groan; (j³) κλαγγ-, κλάζω clang; σαλπιγγ-, σαλπίζω blow a trumpet; (j⁴) νίφ-, νίζω, later νίπτω, wash.

1 (for k, see 350). The I unites with λ, to form λλ: as,

F. βᾶλλω, σφᾶλλω, στελλω, Pr. βάλλω *throw*, σφάλλω *deceive*, στέλλω *send*. Some regard the liquid as here simply doubled to make a long syllable. This doubling was extended in the Æolic (171 a). Cf. Lat. *pello*, *pepūli*; *percello*, *percūli*.

α. Palatals in -ζω are mostly *onomatopes* (words formed to imitate sounds). Some verbs in -ζω or -σσω have both palatal and lingual forms.

β. Linguals in -ζω are very numerous, particularly those in -ζω. They are mostly derivatives, wanting the second tenses and, by reason of euphonic changes, nowhere showing the stem in its prime form. This may often, however, be ascertained from a cognate word. It ends most frequently in δ, and may be assumed to do so, if the contrary does not appear: as, ὀρίδ-, ὀρίζ- (39 d).

γ. Most linguals in -ζω may be *practically* regarded as having but a single form of the stem, with ζ as the stem-mark. And in some, (z) the stem may be regarded as having for an added consonant simply ζ, either (z¹) alone or (z²) with a vowel (the modified stem marked with z, to avoid double notation): as, (z¹) πρίω, and later πρίζω, *to saw*; οὐτάω and οὐτάζω *wound*, poet.; πελάω poet., and πελάζω, *approach*; (z²) 2 A. ἔπορον, Pr. πορίζω *furnish*.

δ. With these forms in -σσω and -ζω, compare the Lat. derived forms in -sco: as, *incedo*, *incesso*; *quatio*, *quasso*; *capio*, *capesso*; Ἀττικίζω, Atticisso.

350. k (for l, see 349). INCEPTIVE FORM. In this form, -σκ- is annexed, (k¹) either alone, or (k²) with a vowel, commonly ι. When -σκ- alone is added, (k³) a consonant preceding is *dropped* or (k⁴) *transposed*, or (k⁵) rarely *unites with the σ*, excluding the κ; while a vowel preceding, particularly ο, (k⁶) may be *lengthened* or (k⁷) *changed to ι*. Thus,

(k¹) F. ἀρέσω, μεθύσω, Pr. ἀρέσκω *please*, μεθύσκω *intoxicate*; (k²) 2 A. εὔρο, Pr. εὔρίσκω *find*; (k³) ἔχανον, χάσκω (151) *gape*; ἔλακον, λάσκω *sound*, *utter*, poet.; ἐπαθον, (παθσκ-, 151, 159 g) πάσχω *suffer*; (k⁴, ⁶) ἔθορον, (θορσκ-) θρώσκω *leap*, ἔθανον, (θανσκ-) θνήσκω *die* (342. 3); (k⁵) ἄλεκ-, (αλεκσκ-) ἀλέξω *ward off*; (k⁷) ἀμβλόω and ἀμβλόσκω (341); 2 A. (ἀλο-) ἐάλων, ἀλίσκομαι *to be taken*. So from r. μυγ-, with transposition, may be formed (μγσκ-) μίσγω *mix*; cf. Lat. *misceo*, (*mics*) *mixtum*.

α. These verbs correspond in form and sometimes in force to the Lat. *inceptives* in -sco: as, γηράσκω *senesce*, *grow old*, ἡβάσκω *pubesce*, *become of age*, γυγνώσκω *gnosce*, *gain knowledge*, διδάσκω *cause to learn*, *disco*, *learn*. The Ep. *iterative form* is also kindred (332). See 379 b.

351. n. NASAL FORM. In this, ν is added, either alone, or with a vowel (chiefly as -ᾶν-, -νῦ-, or -νε-).

1. When -ν- alone is added, (n¹) it commonly *follows* the former stem-mark, which, (n²) if a short vowel, often becomes a long vowel or diphthong; but (n³) sometimes *precedes* it (chiefly α in a few poetic forms): as,

(n¹) 2 A. ἔδακον, Pr. δάκνω *bite* (47); ἔκαμον, κάμνω *labor*; ἔτεμον, τέμνω *cut*; (n²) ἐπίον, πίνω, *drink*, (δῦ-) ἐδύν, δύνω *enter*; (βᾶ-) ἐβην, βάλνω *go*; ἐλάω, commonly ἐλαύνω, *drive*; (n³) F. δαμάσω, poet. Pr.

δαμνάω or δάμνημι *subdue*; (περᾶ-, περνᾶ-) *πέρνημι* poet., *sell*; poet. κερᾶω and (κιρνᾶ- b²) *κίρνημι mix*. Cf. the Lat. Presents strengthened by the addition of *n*: as, *cerno, sperno, crevi, sprevi* (342. 3); *lino, sino, litum, situm*; *findo, scindo, fidi, scidi*.

2. There are three ways of adding -ᾶν-: (n⁴) without further change, chiefly to *double-consonant* stems (already long); (n⁵) with *ν* inserted before a characteristic mute, to lengthen a short syllable (344); (n⁶) with -αν- *prolonged* to -αιν- or -ᾶν-: as,

(n⁴) αὔξω and αὔξάνω (41); 2 A. ἐβλαστον, βλαστάνω *bud*; ἐδαρθον, δαρθάνω *sleep*; ἡμαρτον, ἡμαρτάνω *err*; (n⁵) ἐλᾶθον, λαμβάνω *lie hid*; ἔμαθον, μαρτάνω *learn*; ἔλαβον, λαμβάνω (150) *take*; ἔτυχον, τυγχάνω *happen*; (n⁶) (ὀσφρ-) ὀσφρόμην, ὀσφραίνομαι *smell*; κερδ-, κερδαίνω *gain*; ἐκίχον, Ep. κίχάνω, Att. κίγχανω n⁶, v. l. κίχάνω, *find*.

3. When -νυ- is added, the preceding syllable is by rule long. Hence, while -νυ- can be (n⁷) annexed without further change to *consonants* (chiefly palatals and liquids), (n⁸) *the ν* is *doubled* after a *short vowel* (ο also becoming ω): as,

(n⁷) 2 A. ἐμίγην, μίγνυμι *mingle*; ἔπαρον, πτάρνυμαι *sneeze*; οίγω and οίγνυμι *open*; F. ὀρσω, ὀρνυμι *rouse*; (ἀγ-) ἄγω, ἀγνυμι *break*; (n⁸) κερᾶσω, κεράννυμι *mix*; σβέσω, σβέννυμι *extinguish*; κορέσω, κορέννυμι *satiate*; (ῖο-) ῖώσω, ῖώννυμι *gird*; χόω, and later χώννυμι, *heap up*. For the inflection of these verbs, see 313 s, 315 a.

4. (n⁹) After a diphthong (securing in itself a long syllable), a lingual or liquid is dropped before -νυ-: as, δαυτ-, δαινυμι *feast*; κτείνω, later κτείννυμι *kill*. In δαλλυμι (δλ-, δλνυ-) *destroy*, ν is assimilated.

5. (n¹⁰) A few stems receive -νε-: as, 2 A. ἰκόμην, ἰκνέομαι, and poet. ἰκάνω n⁶, *come*; 1 A. ἐκύσα, κύνέω *kiss*; βύω and βύνέω *stop up*.

352. *t* (for *o*, see 354). **TAU FORM.** In this, *τ* is added, either (t¹) alone, chiefly to *labial stems*, or (t²) with a vowel: as,

(t¹) 2 A. ἐκόπην, κόπτω *cut*; ἐτόπην, τόπτω *beat*; ἐβλάβην, βλάπτω (147) *hurt*; ἐκρύβην, κρύπτω *hide*; ἐβάφην, βάπτω *dip*; ἐρράφην, ράπτω *stitch*; ἔτεκον, τέκτω (341); ἀνύω and ἀνύτω *accomplish*; (t²) ἐρρίφην, ρρίπτω and ρρίττω *throw*; 1 A. (πεκ-) ἔπεξα, πεκτέω *comb*; 2 A. (ἐρ-) ἑρώμην, ἐρωτάω *ask*. Cf. Lat. *pecto, flecto, necto, plecto*.

353. *q* (for *p*, see 356). **THETA FORM.** In this form, which is chiefly poetic, *θ* is annexed, (q¹) either alone, or (q²) with a vowel, commonly *α* or *ε*. (q³) A short vowel in the stem is oftener lengthened before *θ*. Thus,

(q¹) πελάω and πελάθω *approach*, poet.; (q²) φλέγω, poet. φλεγέθω, *burn*; (θαλ-) θαλλω 1, poet. θαλέθω *flourish*; φθίνω, poet. φθινύθω, *consume*; ἔδω, poet. (ἐδθω 147) ἔσθω, comm. ἐσθίω, *eat*; (q³) νέω and νήθω *spin*; (πλα-, 236 b) πλήθω and πληθύθω *be full*.

α. A few verbs obtain, in this form, a 2 Aor. with a short penult (340. 3): as, διώκω *pursue*, ἐδιώκᾶθον *etko yield*, εἰκαθον; ἐργάζω *exclude*, ἐεργαθόμεν *ἀμύνω ward off*, ἡμύναθον, -όμεν; ἔσχω and poet. ἔσχεθον *had, held* (cf. ἡτίπαρον, ἐρύκακον, 284 e). These extended Aorists, which are chiefly poet., are regarded by some as Present Systems, wanting the Pres. indic., and are commonly so accented.

354. o. A few stems receive *other consonants*, either (o¹) alone, or (o²) with vowels: as,

(o¹) ἀμep-, ἀμepδω and ἀμepώ h, *deprive*, poet.; δέω and δειδω h, *fear*, Ep.; τpύω and τpύχω *wear out*; ψάω and ψήχω *rub*; νέω and poet. νήχω *swim*; (o²) άω to be *sated*, Ep. A. (άδε-) άδpσα · έχθω and έχθαίρω *hate*, mostly poet.; κύλλω, κύλλινδω n³, and κύλλινδέω, *roll*.

355. u, v, w (*for r and t, see 357, 352*). II. VOWEL FORM. VOWELS ANNEXED to protract the stem are chiefly (u) α and (v) ε, but (w) sometimes others: as,

(u) 2 A. έγοον, γoάω *be wail*; έμύκον, μύκάομαι ίow; έμακον, μηκάομαι *bleat*; 2 Pl. βέβpύχα, βpύχάομαι *roar* (onomatopes, as also βληχάομαι, bālo, Germ. blöken, *bleat*); (v) γέγηθα, γηθέω poet., *rejoice*; 2 A. εκτυπον, κτυπέω *crash*; F. (δοκ-) δόξω, δοκέω *seem, think*; (άθ-) άσω, άθέω *push*; επιμελόμαι and επιμελέομαι *take care of*; (w) έλκω, late έλκέω *draw*; (δμ-, δμνυ- n⁷, δμν-) δμνύμι *swear*, F. δμόςω. Cf. Lat. sectum, secāre, *to cut*; doctum, doceo, *teach*; captum, capio, *take*; ventum, venio, *come, &c.*

α. (u², v²) When α is affixed, ε in the preceding syllable usually becomes ω; but when ε is affixed, o: as, τρέπω, poet. τρωπάω and τρωπέω, *turn*; στρέφω, chiefly poet. στροφάω and στροφέω, *twist*; νέμω and νομάω *distribute*; (σκεπ-) σκέπτομαι t, and σκοπέω, *view*.

β. This addition of vowels appears to be also in part euphonic. For vowels added with consonants, see 349 s.

356. p, r (*for q, see 353*). III. PREFORMATIVES lengthening the stem consist chiefly of (r) *three kinds of reduplication*; and (p) the few others may be rather *euphonic* than *emphatic*: as,

(p) σπαίρω and άσπαίρω *gasp*; δέρομαι and άδέρομαι *lament*; όκέλλω, *for κάλλω, come to land*.

357. r. REDUPLICATED STEMS. Reduplication in the stem is most frequent in *verbs in -μι and -σκω*. It is of three kinds:

1. (r¹) PROPER, prefixing the *first letter with -i-* (rarely with -ε-) to stems beginning with a *single consonant*, with a *mute and liquid*, or with μν-: as,

(δο-, διδο-) δίδωμι, (θε-, θιθε-, 159 a) τίθημι (45); (χρα-, χιχρα-) κίχρημι *lend*; (πλα-, πι-μ-πλα-, 344) πίμπλημι *fill*, (πρα-) πριμπρημι *burn*; 2 A. έδαον poet., διδάσκω *teach*; έδpω (45 h), διδράσκω *run*; (γνο-) έγνων, γιγνώσκω k⁹, *know*; τρώω Ep., and τιτρώσκω, *wound*; F. (τρα-) τρήσω, *tetralyn bore*. Cf. Lat. gigno, sisto.

2. (r²) ATTIC, prefixing the *two first letters* to stems beginning with a *short vowel followed by a single consonant*: as,

(άp-) άpαρίσκω *fit*, poet.; (άχ-, άχαχ-, 159 a) άκαχίω *afflict*, Ep. So, with the familiar vowel of reduplication ι, in place of the initial vowel repeated, (όνα-) όνινημι *benefit*; άτάλλω and άτιτάλλω *rear*, poet.

3. (r³) IMPROPER, simply prefixing ε *with the rough breathing*

to stems not included above: as, (στα-, σιστα-, 141) ἴστημι, (ἔ-, ἰ-ἔ) ἵημι (45); 2 A. ἐπάμην, ἵπταμαι *fly*.

α. Reduplication in the stem resembles that in the Perfect, except that the closer *t* takes the place of *ε*, and that the Att. Redupl. does not also lengthen the initial vowel. Cf. δίδωμι and δέδωκα, ἵστημι and ἕστηκα, ἀράρισκω and its Pf. ἀράρα.

IV. ADOPTED STEMS.

(For *t*, see 352; *u*, *v*, *w*, 355; *z*, 349 γ.)

358. x. Some themes, to complete their inflection, *adopt* tenses from stems that appear to be *radically distinct*: as,

αἰρέω *take*, 2 A. (ἐλ-) εἶλον; ἔρχομαι *come*, F. (ἐλϑ-, ἐλευθ- *h*) ἐλεύσομαι, 2 Pf. ἐλήλυθα; ἐσθίω *eat*, 2 A. ἐφαγον; ὁράω *see*, F. (ὀπ-) ὄψομαι, 2 A. (ὀδ-, 279 c) εἶδον; τρέχω *run*, 2 A. ἔδραμον; φέρω *bear*, F. οἶσω, Pf. (ἐνεκ-) ἐνήνοχα; ὠνέομαι *buy*, 2 A. ἐπριάμην (45 i).

α. NOTE. For general views of the CLASSES OF STEMS, and their RELATION TO THE TENSES, see 47, 49; for a CATALOGUE OF ILLUSTRATIVE VERBS, see 50.

CHAPTER XI.

FORMATION OF WORDS.

359. a. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary elements*. These elements (termed by botanic figure *roots* or *radicals*) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

b. If a word contains only *one* radical, either with or without formative elements (172 b), it is termed *simple*; but, if *more than one*, *compound*. Of simple words containing the same radical, that which appears to have been the earliest is called the *primitive*; and the others, *derivatives*.

c. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child; while others are merely formations from the same radical, which, however, may have a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases. The parent of a word is sometimes called *its primitive*, even when it is itself the child of an older word. So the term *stem* is sometimes extended to the essence of a word which is not inflected (172 a).

d. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require. When, however, a *verb* or a *noun* can with equal ease be taken as the primitive, the *verb* is more frequently so regarded. So, if an *adjective* and *noun* have the same stem, precedence is usually given to the *adjective*. Thus ἀρχω to lead is commonly esteemed the primitive, rather than ἀρχός leader; and (βαθε-) βαθύς deep, rather than βάθος depth.

e. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

f. Some trace derivation farther back than others, or trace it differently; and hence regard that as a *derived stem*, which others consider a *root*. In some cases, we cannot go beyond a word, or stem, which is yet doubtless derived, the simpler forms of the root having perished, or the word having been borrowed from another language. The evident roots of the Greek have commonly but one syllable and a short vowel (340. 3); and, if two consonants are combined in them, one is commonly a liquid or σ: as in τρέπω to turn, ἀρχω to lead, σπῆω to draw.

360. The stem of a primitive sometimes remains unchanged in a derivative; but it is commonly *modified*, chiefly by annexing significant syllables or letters. These are termed *affirmatives*; while the affirmative, with the affix of the theme if this is added, may be distinguished as the *suffix*.

Thus, in ἀροτρον plough and λύτρον ransom, the stems ἀρο- and λυ- of the verbs ἀρώ to plough, λύω to loose, are modified by the addition of the affirmative -τρ-, which denotes *instrument* or *means*; and thus give rise to the new stems ἀροτρ- and λυτρ-, to which again the affix of inflection -ον is added, making the themes ἀρο-τρ-ον and λυ-τρ-ον. These words are more briefly said to be formed by adding to the primitive stems the *suffix* -τρον.

a. The force of affirmatives, as of words, is often extended beyond their original significance.

b. The general distinction between *inflection* and *derivation* may be thus briefly stated: that the former expresses *variation* in the relations of an idea; but the latter in the *idea itself*; while *composition* unites the ideas of different words.

361. Derivation shows also many euphonic changes, especially such as take place before the affixes of verbs: thus,

a.) Changes of consonants: as, τρ(β-τ)πτης rubber, τά(γ-σε)εις arrangement, πει(θ-ρικ)στικός persuasive. Cf. 304.

b.) Precession or the use of a kindred vowel: as, (βασιλε-) βασιλεύς king, βασιλικός kingly; λέγω to speak, λόγος speech; λείπω to leave, λοιπός remaining, ἀρῆγω to help, ἀρωγός helpful. Cf. 312.

c.) The lengthening of a short vowel, or the insertion of σ or η: as, ποιέω to compose, ποιητής poet; σείω to shake, σει-σμός a shaking, shock; αἰέω to increase, αἰε-η-τικός augmentative. Cf. 307, 310, 311. Even an initial vowel is sometimes lengthened: as, ἥθος (ἐθω) usage, ὠφέλειω (ὀφέλος) to help.

d.) Contraction, Syncope, Metathesis, &c.: as, *ἄλμα ἄσμα song*; *ἀλήθεια true*, (*ἀληθε-ια*) *ἀλήθεια truth*; *καλέω to call*, (*καλε-*) *κλητήρ summoner*; *τέμνω to cut*, *τμήσις cutting*. Cf. 342.

e. A union-vowel is often inserted. Before some suffixes, this is so uniform that it is commonly treated as part of the suffix. Other suffixes vary in this respect: as, *θάνα-τος death*, *ὕε-τος rain*, *κωκυ-τός wailing*.

I. FORMATION OF SIMPLE WORDS.

362. Simple words are divided in respect to their formation into three classes: (a) those which consist of the mere radical, without change, except for euphony or emphasis; (b) those which have, in addition, merely the affixes of inflection; (c) those which receive further modifications.

d. The Rules and Remarks which follow have respect chiefly to the last class. Some of the rarer modes of formation are left for lexicons and observation.

e. Words derived from *verbs* are called **VERBALS**; from *nouns* (whether *substantive* or *adjective*, according to the old classification), **DENOMINATIVES**; from *pronouns*, **PRONOMINALS**.

f. Many derivative nouns are properly adjectives used substantively.

A. NOUNS.

363. I. FROM VERBS. Nouns formed from verbs (or from common radicals, 359 c) denote,

1.) The **ACTION** or **ABSTRACT IDEA** of the verb. These are formed by adding to the stem of the verb,

a.) **-σις** (Gen. **-σεως**, fem.), or **-σις** (Gen. **-σις**, f.): as, *μιμέ-ομαι to imitate*, *μίμη-σις imitation*; *πράσσω* (r. *πρᾶγ-*) *to act*, *πρᾶ(γ-σις)ξις action*; *θύω to sacrifice*, *θυσιᾶ sacrifice*; *δοκιμάζω to try*, *δοκιμασία trial*. Here **-σ-** appears to have come from **-τ-**, which remained in a few words where **σ** preceded, and a few others: as, *πίστις faith*, *πύστις inquiry*, *ἄμπωτις ebbing*. See 143 b, 298; and cf. Lat. verbals in **-tio** and **-sio**, as *actiō*, *divisio*.

b.) **-η**, **-α** (G. **-ης**, **-ας**, f.): as, *φεύγω* (r. *φυγ-*) *to flee*, *φυγ-ή flight*; *τρέφω to nourish*, *τροφή nourishment*; *χαίρω* (r. *χαρ-*) *to rejoice*, *χαρ-ά joy*; *φθείρω to corrupt*, *φθορά corruption*. Some verbs in **-εω** have abstracts in **-εία** (194 b. a.): as, *παιδεύω to instruct*, *παιδεία instruction*.

c.) **-ος** (G. **-ου**, m.): as, *λέγω to speak*, *λόγ-ος speech*; *σπείρω to sow*, *σπένδος sowing*; *πλέω to sail*, *πλόος sailing, voyage*.

d.) **-τος** (G. **-του**, m.), **-τη** (G. **-της**, f.) and Ion. **-τός** (G. **-τύος**, f.): as, *κωκυ-ω to wail*, *κωκυ-τός wailing*; *βίωω to live*, *βιοτή and βίωτος life*; *μέλω to care*, *μελ-έ-τη care*; *ορχέομαι to dance*, Ion. *ορχηστός dancing*. Cf. Lat. verbals in **-tus** and **-sus**, as *cantus*, *cursus*.

e.) **-μός** (G. **-μοῦ**, m.), or **-μη** (G. **-μης**, f.): as, *ὀδύρ-ομαι to lament*, *ὀδυρ-μός lamentation*; *μνη-μνημαι to remember*, *μνήμη remembrance*; *φήμη (φήμη) fama, report*. Exceptions to 148 here occur, especially in the use of **θ** and **χ** before **-μος**: as, *κλαυθμός weeping*, *ἀδχμός drought*.

f.) **-ος** (G. **-ως**, n.): as, *κήδ-ομαι to care*, *κήδ-ος care*. Cf. Lat. **-us** (*frigus*).

g. Other suffixes appear in ὁ γέλως, -ωτος, *laughter*, δλεθρος *destruction*; ἡ ἀλγυθὼν *pain* (cf. Lat. *cupido*), δύναμις, -εως, *power*, ἐλπίς, -ίδος, *hope*, πειθὼ *persuasion*, αἰδώς, -δος, *shame*, πλησμονή *satiety*, χάρις, -ιτος, *favor*; the Ep. πανσυχὴ *cessation*, ἐλπωρή *hope*; &c. See 386 d.

h. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as an effect, object, circumstance, &c., of the action, and thus blend with other classes: as, γραμμὴ *line*, δόσις *gift*, λάχος *share*. So φυλακή, *watch*, may signify not only the act of watching (*Keep watch*), but also the time (*The third watch of the night*), the place (*He is in the watch*), and even the persons concerned (*Call the watch*). The *watch* which keeps the time for us meanwhile, was not known to the Greeks.

364. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the stem of the verb,

a.) -μα (G. -ματος, n.): as, πράσσω *to do*, πράγ-μα (τὸ πεπραγμένον *factum, thing done*) *deed*; γράφω *to write*, γράμμα (τὸ γεγραμμένον *scriptum, thing written*) *letter*; σπείρω *to sow*, σπέρμα *thing sown, seed*. Cf. Lat. verbals in -men: as, agmen, *that which is led, train*; volumēn, *roll*.

b. Other suffixes appear in τὸ δῶρον *gift*, πέταλον *leaf*, βέλεμνον *missile*; ἡ ἀγέλη *herd* (those led); &c. See also 363 h.

365. 3.) The DOER. These are formed by adding to the stem of the verb,

a.) -της (G. -του, m.): as, θεά-ομαι *to behold*, θεᾶ-της *beholder*; ποιέω *to compose*, ποιητής *poet*, poet, κτίζω *to found*, κτιστής *founder*.

b.) -τήρ (G. -τήρος, m.) or -τωρ (G. -τορος, m.): as, δίδωμι (r. δο-), *to give*, δο-τήρ *dātor, giver*; σώζω *to save*, σωτήρ *servātor, savior*; r. ρε-, *to speak*, ρή-τωρ *orātor, speaker*. Cf. Lat. verbals in -tor, and Eng. in -er, -ster (songster). (c) The feminines corresponding to Classes a. and b. end in -τριά or -ταρά (proparoxytone, G. -ās), or in -τρίς or -τις (G. -ίδος): as, ποιήτρια *poetria, poetess*, σώτειρα *servātrix, female deliverer*; αὐλητής and -τήρ, *flute-player*, αὐλητρίς and -τρια, *flute-girl*; προφήτης *prophet*, προφήτις *prophetess*. Cf. Lat. -trix (orātrix, victrix).

d.) -εύς (G. -έως, m.): as, γράφ-ω *to paint*, γραφ-εύς *painter*; φθεῖρω *to corrupt*, φθορεύς *corrupter*; κείρω *to shave*, κουρεύς *barber*.

e.) -ός (G. -οῦ, m. f.): as, ἀρχ-ω *to lead*, ἀρχ-ός *leader*; τρέφω *to nourish*, τροφός *nurse*; αἰδῶ *to sing*, αἰδοῖς *minstrel*.

f.) -μων (G. -μονος, m.): as, ἡγέ-ομαι *to lead*, ἡγε-μῶν *leader*; δαίω *to distribute*, δαίμων, *distributer, deity*.

g. Other suffixes appear in ὁ τέκτων, -ονος, *workman*, θεραπῶν *attendant*, τρέχης, *runner*, &c.

h. Some verbals of Class 3 are applied to things: as, βάω *to beat*, βαυστήρ *beater, hammer*, ζωστήρ *girdle*, ἀήτης *wind* (blower), ἐμβολεύς *stopper*, πνεύμων *lungs* (breathers).

366. 4.) The PLACE, INSTRUMENT, or other means or circumstances of the action. These are formed by adding to the stem of the verb,

a.) -τήριον (G. -ου, n.), more frequently expressing place: as, ἀκροά-ομαι *to hear*, ἀκροα-τήριον *auditorium, place of hearing, auditory*; δικαστήριον (δικάζω) *court of justice*; ποτήριον (πίω) *poculum, drinking-cup*. Cf. 374 b, 375 n.; and Lat. -torium.

b.) -τρον (G. -ον, n.), or -τρα (G. -α, f.), more frequently expressing means: as, ξύω *to curry*, ξύστρον and ξύστρα *currycomb*, ἀροτρον *arātrum*, plough (360), λύτρον (λύω) *ransom* (means of releasing), ὀρχήστρα (ὀρχέομαι) *orchestra*. Cf. Lat. *-trum*, *-bra*, (*latebra*, *hiding-place*), &c.

c. Other suffixes appear in τὸ κλεῖθρον *bar*, πτερόν *wing*, βλίφαρον *eyelid*, δρέπανον and ἀνή *sickle*; ὁ στέφανος *crown*; ἡ ἔδρα *seat*, κοίτη *bed*, θυμέλη *altar*; &c.

d. NOTE. Suffixes of verbals are annexed, in general, with the same euphonic changes as the similar affixes of inflection (361): i. e. those beginning with σ follow the analogy of -σω of the Fut. or -σαι of the Perf. pass.; those beginning with μ and τ, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. sing. of the Perf. pass. more frequently denote the *thing done*; the 2d, the *doing*; and the 3d, the *doer*. Thus,

πε-ποίη-μαι,	πε-ποίη-σαι,	πε-ποίη-ται,
ποίη-μα, <i>poem</i> ,	ποίη-σις, <i>poesy</i> ,	ποίη-τής, <i>poet</i> .

367. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, 359 c) usually express the ABSTRACT of the adjective, and are formed in,

a.) -λᾱ (G. -λᾱς, f.), or oftener, if the stem ends in ε or ο, -ιᾱ forming, with the stem-mark, -ειᾱ or -οιᾱ: as, σοφ-ός *wise*, σοφ-ιᾱ *sapient-ia*, *wisdom*; εὐδαίμων, -ον-ος, *happy*, εὐδαιμον-ιᾱ *happiness*; ἀληθής, -έ-ος, *true*, ἀληθειᾱ *truth*; εὖνο-ος, contr. εὖνους, *kind*, εὖνοῦᾱ *kindness*. See 194 b, c, 375 a; and cf. Lat. *-ia* (*miseria*, *concordia*).

b.) -της (G. -τητος, f.), from adjectives in -ος and -υς: as, ἴσος *equal*, ἰσότης *equalitas*, *equality*; ταχύς *swift*, ταχυτής *celeritas*, *swiftness*. Cf. Lat. *-tas*, *-tia*, *-ties*, *-tudo* (*mollitia*, *mollities*, *altitudo*).

c.) -σύνη (G. -ης, f.), from adjectives in -ος and -ων: as, δίκαιος *just*, δικαιοσύνη *justice*; σωφρων *discreet*, σωφροσύνη *discretion*.

d.) -ος (G. -εος, n.), chiefly from adjectives in -υς: as, βαθύς *deep*, βάθος *depth*; εὐρύς *broad*, εὖρος *breadth*; ταχύς (b), τάχος *speed*.

e.) -άς (G. -άδος, f.), from numerals: as, δύο *two*, δυᾱς *duad*; τριάς.

368. III. FROM OTHER NOUNS. Nouns derived from other nouns are chiefly,

1.) PATRIALS, and similar words denoting *persons related to some object*. These end in,

a.) -της (G. -του, m.) and -τις (G. -τιδος, f.; 235 a), with the preceding vowel long in patrials (-ίτης, -ήτης, -άτης, -ιᾱτης, -ιώτης) and also in other nouns in ιτης, -τις: as, Σύβαρις *Sybaris*, Συβαρίτης, *a man of S.*, *a Sybarite*, Συβαρίτις, *a woman of S.*; Αἰγυήτης, Πισάτης, Σπαρτιάτης, Σικελιώτης, *a man of Aegina*, &c.; πόλις *city*, πολίτης *citizen*, πολίτις *female citizen*; τόξον *bow*, τοξότης *archer*, τοξότις *archeress*.

b.) -εύς (G. -έως, m.) and -ίς (G. -ίδος, f.; 217 f): as, Μέγαρα *Megara*, Μεγαρεύς *Megarian man*, Μεγαρίς *M. woman*; φάρμακον *drug*, φαρμακεύς *dealer in drugs*, φαρμακός, φαρμακίς *sorcerer*; ἵππος *equus*, *horse*, ἵππεύς *eques*, *horseman*, *knight*.

c. A PATRIAL NOUN (*patria*, *native land*) denotes a *person* belonging to a particular *country*; a GENTILE NOUN (*gens*, *nation*), one belonging to a particular *nation*. Adjectives have like distinctions.

369. 2.) PATRONYMICS (so called from containing the father's or an ancestor's name, *πατρὸς ὄνομα*). These end in,

a.) -*δης* (G. -*δου*, m.) and -*ς* (G. -*δος*, f.), preceded by -*δ-* if from names in -*ιος* or of Dec. 1, but otherwise by -*τ-* (-*ίδης* uniting with a preceding *e* or *o*): as, *Βορέας Boreas*, *Βορέδης son of B.*, *Βορέα's daughter of B.*; *Θέστιος*, *Θεστιάδης*, *Θεστιᾶς* · *Πρίαμος*, *Πριαμίδης*, *Πριαμῆς* · *Κέκροψ*, *Κεκροπίδης*, *Κεκροπίς* · *Πηλεΰς*, -*έως*, *Πηλείδης Pelides*; *Ἡρακλείδης* (19 b); *Λητώ*, -*δος*, *Λητοίδης*. The Ep. often uses the form in -*ιάδης* after a long syllable, for the sake of the metre: *Φηρητιάδης*, B. 763; *Πηληϊάδης*, A. 1, also *Πηλείδης*, v. l. -*είδης*, 223.

b.) -*ων* (G. -*ωνος*, rarely -*ίονος*, m.) and -*ώνη* or -*ίνη* (G. -*ης*, f.), only poetic: as, *Κρόνος Saturn*, *Κρονίων*, -*ίωνος* or *ίονος*, *son of S.*, A. 397; *Πηλεΰς*, *Πηλείων*, v. l. -*είων*, A. 188; *Ἀκρίσιος*, *Ἀκρισιώνη*, *daughter of A.*, E. 319; *Ἀδρηστος*, *Ἀδρηστίνη* E. 412. The poets even blend the forms a. and b., as in *Ἰαπετιονίδης son of Iapetus*, Hes. Th. 614; and use other freedoms: as, fr. *Δευκαλίων* and *Ἀάμπος*, *Δευκαλίδης*, M. 117, *Δαμπετίδης*, O. 526.

c.) Patronymics appear to have been, in their origin, *diminutives*: *Πριαμίδης Priam*. Cf. 371 d. Akin to the above are a few words in -*ίδος*, contr. -*ιδούς*, — *son*, -*ιδέα*, contr. -*ιδή*, — *daughter*: as, *θυγατριδούς*, -*ιδή*, *daughter's son*, — *daughter*, *ἀδελφιδούς*, -*ιδή*, *nephew*, *niece*; also a few such comic derivatives as *κλεπτιδης son of a thief*, Pherecr. Inc. 79. See Ar. Ach. 595 s.

370. 3.) FEMALE APPELLATIVES. These end in,

a.) -*ης* (G. -*ιδος*), chiefly from masculines of Dec. 1, and from those in -*εύς*: as, *δεσπότης master*, *δεσπότης mistress* (also *δέσποινα*, cf. b). See 235 a.

b.) -*ωνῆ* (G. -*ης*), chiefly from masculines in -*ων*: as, *λέων*, -*οντος*, *leo*, *λίον*, *λέαινα leaena*, *lioness*; *τέκτων*, -*ονος*, *artisan*, *τέκτανα* · *Λάκων*, -*ωνος*, *Spartan*, *Λάκαινα*. Also from some in -*ος*: as, *θεός god*, *θέαινα goddess* (174 b); *λύκος wolf*, *λύκαινα*. Cf. Lat. *gallina*, *regina*.

c.) -*ειᾶ* (G. -*είας*): as, *βασιλεύς rex*, *king*, *βασίλεια regina*, *queen*; *ιερεὺς priest*, *ἱέρεια priestess*. Cf. 235 c.

d.) -*σσᾶ* (-*τῶ*, 169 a; G. -*ης*), from several endings of Dec. 3: as, *Κίλιξ*, -*ικος*, *Cilician*, *Κίλικια*, 143 c) *ισσα* · *ἀναξ*, -*κτος*, *sovereign*, *ἀνασσα* · *θής*, -*τός*, *hireling*, *θῆ(τ)ιασσα* · *Λίβυς*, -*υος*, *Lybian*, *Λίβυσσα*.

e.) -*α*, -*η*, &c.: as, *θεά goddess* (cf. b); *ἀδελφός brother*, *ἀδελφή sister*. See also 235, 365 c, 368, 369.

371. 4.) DIMINUTIVES (sometimes expressing *affection*, often *contempt*). These end in,

a.) -*ιον* (G. -*ιον*, n.), with a syllable often prefixed (-*βιον*, -*άριον*, -*ύλλιον*, -*ύδριον*, -*ύφιον*, &c.); (b) -*ισκος* (G. -*ου*, m.), -*ισκη* (G. -*ης*, f.): as, *παῖς puer*, *child*, *Diminutives*, *παιδίον little child*, *παιδίσκος*, *παιδαρίσκος*, *puerulus*, *puellus*, *puerulus*, *young boy*, *little boy*, *παιδίσκη*, *puella*, *puellula*, *young or little girl*, *παιδάριον*, *παιδαρίδιον*, *παιδαρύλλιον*, *παιδισκάριον* · *μεῖραξ* *girl*, *μεῖράκιον*, *μεῖρακίδιον*, *μεῖρακύλλιον*, *μεῖρακυλλίδιον*, *μεῖρακίσκος*, *μεῖρακίσκη* · *κόρη* *girl*, *κόριον*, *κορίσκη*, *κορίδιον*, *κοράσιον* (for -*άριον*, on account of the preceding ρ), *κορασίδιον* · *νῆσος* *island*, *νησούδιον* · *ζῶον* *animal*, (*ζῳίδιον*) *ζῳίδιον*, *ζῳάριον*, *ζῳόφιον*. ὦ Σώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c.) -*ις* (G. -*ιδος* and -*ίδος*, f.): as, *πίναξ* *tabula*, *table*, *πινάξις*, -*ιδος*.

tabella, *tablet*; νῆσος *isle*, νησίς, -ῖδος, *islet*; κρήνη *fountain*, κρηνίς, -ῖδος, *fonticulus*.

d.) -ιδεύς (G. -εύς, m.; of the young of animals): as, ἀετός *eagle*, αετιδεύς *eaglet*; λαγώς *hare*, λαγιδεύς; also υἱός, υἱιδεύς *grandson*.

e.) -ίχνη, -άνη, -ἄλος, -ἔλη, -ἔλος, -ἄλλος, -ῦλη, &c.: as, πόλις *city*, πολίχνη · πίθος *wine-jar*, πιθάκη · κόκκος *kernel*, κόκκαλος · σκοπός *peak*, σκόπελος *scorpus*; νέφος *nubes*, νέφος, νεφέλη *nebula*; ναύτης *sailor*, ναυτίλος *nautilus* (*little sailor*); ἀκανθίς *finch*, ἀκανθυλλίς · ἔρως, -ωτος, *love*, ἐρωτόλος Dor., *darling*, Theoc. 3. 7; κόγχη *concha*, μυσκέλη, κογχύλη *conchula*. Cf. Lat. diminutives in -ūlus, -ulus, -ellus, -cūlus, -a, -um.

f. Some diminutives (especially in -ιον) have lost their peculiar force: thus, θῆρ, commonly in prose θηρίον *wild beast*. Some proper names have diminutive forms, sometimes made by abbreviation: as, Μέγυλλος (*μέγας* *great*), Θράσυλλος (*θρασύς* *bold*), Διονύς, Μηνᾶς (227 b).

372. 5.) AUGMENTATIVES, words implying *increase* or *largeness*, either of *number*, *size*, or *degree*. These end in,

a.) -ων (G. -ωνος, m.). This ending may express either a *place*, an *animal*, or a *person*, in which any thing exists *in numbers*, or *in large size* or *degree*: as, ἀμπελὼν *vine*, ἀμπελῶν *vineyard*, ἱππῶν (*ἵππος*) *equile*, ἵππου *horse-stable*, ἀνδρῶν, γυναικῶν (*ἀνὴρ*, *γυνή*) *apartments for men, women*, οἰνῶν (*οἶνος*) *wine-cellar*; χεῖλος *lip*, χελῶν, a fish with a long snout; γνάθος *jaw*, γνάθων *glutton*; πλάτος *breadth*, Πλάτων. As a designation of place, -ωνία is also used: as, ῥοδωνία (*ῥόδον*) *rosētum*, *rose-bed*. Cf. Lat. Nāso, -ōnis, *Big-nose*, capīto, fronto, &c.

b.) -αξ (G. -ἄκος, m.), applied, like the preceding, to persons and animals, but harsher in its expression: as, πλούτος *wealth*, πλούταξ *a rich churl*. So λάβρος *greedy*, λάβραξ *sea-wolf*. Cf. Lat. adj. loquax, rapax.

B. ADJECTIVES.

373. Adjectives derived from verbs express, in general, *relations* (*active* or *passive* in their character) to the *actions* or *states* denoted by the verbs; and those derived from nouns express *relations* to the *persons* or *things* denoted by the nouns. But, from their very nature, *relations* are distinguished with less precision than *things* or *actions*; and, to some extent, the offices stated below blend with each other.

374. I. FROM VERBS. These end in,

a.) -ικός, -ή, -όν, *active*: as, ἀρχω *to rule*, ἀρχ-ικός *able to rule*; γράφω *to describe*, γραφικός *descriptive*, *graphic*. This ending is more frequently preceded by τ (cf. 365 a, b): as, ποιητικός (*ποιέω*) *poetic*. But see 375 b.

b.) -τήριος, -α, -ον, *active* (τήρ + ἴος, 365 b, 375 a): as, σώζω *to save*, σωτήρ, σωτήριος *saving*, *preservative*. Cf. Lat. ora-tōr-ius.

c.) -ῖμος, -ον (or -ή, -ον), implying *fitness*, both *active* and *passive*, and annexed after the analogy of different verbal nouns: as, τρέφω, τροφή (363 b), τρέφ-ιμος *fitted to impart* or *to receive nourishment*, *nutritious*, *vigorous*; χρήσιμος (*χράομαι*, *χρῶσις*) *fit for use*. Cf. the various senses of φύξιμος.

d.) -μων, -μον (G. -μονος), *active*: as, ἐλεῶ *to pity*, ἐλεῇ-μων *compassionate*; μνήμων (*μνήμημαι*) *mindful*; νοήμων (*νοέω*) *thoughtful*.

e.) -τός, -ή, -όν, *passive*, signifying *that which is done*, either as a matter of *fact* (like the Lat. Part. in -tus or -sus), or more commonly as a

matter of *habit* or *possibility*: as, ὁράω to see, ὁρά-τός visus, seen, visibīlis, visible; φιλητός amātus, amābilis. See 269 d, 272 c.

f.) -τός, -ά, -ον, *passive* (269 d), expressing *necessity* or *obligation* (like the Lat. Part. in -ndus): as, ποιέω to make, ποιη-τός faciendus (Cic. has the spoitive *facileon*), that is to be made. Often in neut. as impers.: γραπτέον scribendum.

g.) -νός, -ή, -όν, *passive* (compare the Part. in -μενος): as, σέβω to revere, (σεβ-νός, 148 c) σεμνός revered, ποθεώς (ποθέω) longed for.

h.) -ρός (-ά, -όν), -ός (G. -δος), -ός, &c.: as, χαλᾶω to slacken, χαλαρός slack; φέρω to bear, φορᾶς fruitful; λέγω to choose, λογός chosen; λοιπός (λείπω) remaining.

375. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a.) -ιος, *pertaining to*; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -εος, -οιος, -φος, -υιος), and often, without respect to this, assuming the form -ειος (Ion. -ήιος, 132), especially from names of persons and animals (iv. 5. 31). Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός heaven, οὐράν-ιος celestis, *pertaining to heaven*, φόνιος (φόνος) of murder, murderous, ἐνιαύσιος (ἐνιαυτός, 143 b) annuus, *for a year*, Μιλήσιος (Μίλητος) Milesius; ἀγοραίος (ἀγορά) forensis, Ἀθηναίος (Ἀθήναι) Athenian; θεῖος (θεός) divine, βασιλείος (βασιλεύς, -της), Ion. βασιλῆϊος regius, royal, Ἀργεῖος Argivus; ἔφω (ἔως) Ion. ἡῖος (ἡώς, -ός), of the morning; πῆχυς (πῆχυς) of a cubit's length; ἀνθρώπιος (ἄνθρωπος) humanus, θήρειος (θήρ) ferinus, Ὀμηρείος (Ὀμηρος) Homeric. Cf. Lat. -ius and -ivus.

NOTE. From the neuter of these adjectives has come a class of substantives denoting an appropriated *building* or other *place*, *instrument*, &c.: as, Ἀθήναιον (Ἀθῆνᾶ) Athēnæum, Θησεῖον, Μουσεῖον Mūsæum, *temple of Minerva*, of Theseus, of the Muses, κουρείον (κουρεύς) barber's shop, γραμματεῖον (γραμματεὺς) writing-tablet. Cf. 366.

b.) -ικός, -ή, -όν (commonly -κός or -αικός after ι or υ, while -αιος often makes -αῖκος), *relating to*. These adjectives in -κός are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη art, τεχν-ικός *relating to art*, artistic, πολεμικός (πόλεμος) bellicus, *military*; νεάν-ικός (νεάνις) youthful, Λίβυς Libyan, Λιβυκός *pertaining to the Libyans*; Κορινθίος Corinthian, Κορωνθακός, σπονδειακός (σπονδεῖος) spondæic; Ἀχαιός Achæan, Ἀχαιικός, and less Att. Ἀχαιῖκος ποιητής poet, ποιητικὸς poetic, πολιτικός (πολίτης) civilis, civicus, στρατηγικός (στρατηγός) fit for a general. See 374 a; and cf. Lat. -icus, -ilis.

c.) -εος, -ᾶ, -ον, and -ινος, -ή, -ον (proparoxytone), denoting *material*, -en: as, χρυσός gold, χρυσ-εος aur-eus, golden, ἀργυρεος argenteus; ξύλ-νος (ξύλον) wooden, κέδρινος (κέδρος) cedrinus, of cedar. Cf. Lat. -eus, -inus.

d.) -ινός, seldom -ῖνός, expressing *time* or *prevalence*: as, ἡρ-νός (ἡρ) vernus, vernal, πεδινός (πέδον) level, ὄρενός (ὄρος, -τος) montānus, mountainous.

e.) -ινος, -ηνός, -ανός, *patrials*, from names of cities and countries out of Greece: as, Ταραν-ίνος (Τάρας, -αντος) Tarentine, Κυζικηνός (Κύζικος) Cyzicene, Σαρδιανός (Σάρδεις) Sardinian. Cf. Lat. Latinus, Romānus, &c.

f.) -ρός, -ερός, -ηρός, -αλέος, -ηλός, -ωλός, -ας (-εσσά, -εν, G. -αντος), -αδής (-ες, G. -εος, contr., as most think, fr. -ο-αδής, fr. εἶδος form), &c., expressing *fulness*, *quality*, &c.: as, αἰσχρός (αἰσχος) shameful, φοβερός (φῶβος) fearful, πονηρός (πῶνος) painful, θαρσαλέος (θάρσος) courageous.

ἀπατηλός (ἀπάτη) *deceitful*, φειδωλός (φειδώ) *parsimonious*, ὕληεις (ὕλη) *woody*, πυρρῆς (πῦρ, -υρός) *fiery*, χαρπῆς (χάρις) *graceful*, σφηκώδης (σφήξ) *wasp-like*, ψαμμώδης (ψάμμος) *sandy*.

376. III. FROM ADJECTIVES AND ADVERBS. a. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns: thus, καθαρός *clean*, καθάριος *cleanly*; ελευθέριος (ελεύθερος liber) *liberalis, liberal*; θηλυκός (θῆλυς), *feminine*; οὐτιδανός (οὔτις) *worthless*, A. 293; μικκύλος (μικκός Dor. for μικρός) *parvulus, tiny* (371 e), Mosch. 1. 13; χθεσινός (χθές) *hesternus, of yesterday*; δευτεραῖος (δευτέρα, sc. ἡμέρα) *on the second day* (240. 3).

b. The adjective has in Greek, as in other languages, two strengthened forms, of which one may be termed *dual*, applying to an object as *one of two*, and the other *plural*, applying to an object as *one of a number* (commonly more than two). The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called.

c. Other examples of the *comparative* or *dual strengthened form* are, (1) the correlatives πότερος; *whether of the two?* ποτερός, ἕτερος (formed from the 3d Pers. pron. as the positive, or, as some think, from the numeral εἰς) *one of the two*, οὐδέτερος, ὁπότερος, ἐκάτερος, ἀμφοτέρους (see 58, and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*); (2) the following, implying a consideration of *two objects or relations*: δεξιτερὸς (poet.) *dexter, right* (rather than left), ἀριστερός *sinister, left*, δεύτερος *second*, ἡμέτερος *noster, our* (rather than yours), ὑμέτερος *vester, your* (and, extending the analogy, σφέτερος *their*).

d. Other examples of the *superlative* or *plural strengthened form* are, (1) the correlatives πόσος; *which in order?* or, *one of how many?* ὁπόσος, ἕκαστος (58); (2) all *ordinals* except δεύτερος; see 240. 2, 264.

C. PRONOUNS.

377. For the formation of the most common pronouns, see 244 s. The Greek abounds in correlative pronouns and adverbs (53).

a. In respect to many of these, it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the rough breathing, *relative definite*; and with ὁπ-, *relative indefinite*: as, πόςος; *how much?* πόςος of a certain quantity, τόσος, τοσοῦτος, and τοσόσδε (252 a), *so much*, ὅσος *as much*, ὁπόσος *how much soever*; πότε; *when?* ποτέ *at some time*, τότε *then*, ὅτε *when*, ὁπότε *whenever*.

b. The regular themes from these pronominal stems would be πός, τός, ὅς, and ὅπος. But of these only ὅς is found, though the article has most of its forms as from τός (249 s). The radical π- (Ion. κ-, 168) corresponds to the Sans. *k-* and the Lat. *qu-*; and ὁπ- (Ion. ὁκ-) is simply the combination of this with the relative.

D. VERBS.

378. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and prevailing significations are as follows :

a.) *-έω, -εύω*, and (mostly from nouns of Dec. 1) *-άω*, to be or do that which is pointed out by the primitive : as, φίλος friend, φιλέω to be a friend, love, εὐδαιμονέω (εὐδαίμων, -onos) to be prosperous, πολεμέω (πόλεμος) bello, wage war ; δουλεύω (δούλος) servo, to be a slave, serve, βασιλεύω (βασιλεύς) regno, reign, χορεύω (χορός) dance ; τολμάω (τόλμα) audeo, be bold, dare, τιμᾶω (τιμή) honor. So from superlatives : as, ἀριστεύω to be best. Cf. Lat. *-eo, -(ao)*.

b.) *-όω* (mostly from words of Dec. 2), *-αίνω* and *-όνω* (mostly from adjectives), to make that which is pointed out by the primitive : as, δῆλος evident, δηλόω to make evident, δουλός (δούλος) make one a slave, enslave, χρυσός (χρυσός) make golden, γῆλα, πτερόω (πτερόν) make winged, furnish with wings ; λευκαίνω (λευκός) whiten, σημαίνω (σήμα) signify, ἡδύνω (ἡδύς) sweeten.

c.) *-ίζω*, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. 369 a, 375 b) *-άζω* ; from names of persons or animals, imitative (denoting the adoption of the manners, language, opinions, party, &c.) ; from other words, used in various senses, but mostly active : as, Μηδ-ίζω (Μῆδος) to imitate or favor the Medes, Ἑλληνίζω speak Greek, Δωριζέω and Δωριάζω live, talk, sing, or dress like the Dorians, Φιλίππειζω be of Philip's party, ἁλωπεκίζω (ἁλώπηξ) play the fox ; πλουτίζω (πλοῦτος) make rich, εὐδαιμονίζω esteem happy, θερίζω (θέρος) harvest, ἐρίζω (ἐρίς) contend, ἐορτάζω (ἐορτή) make a feast, δικάζω (δίκη) judge, θαυμάζω (θαύμα) wonder. Cf. Lat. *patrisso* (pater), *Græcisso*.

d.) *-ιάω*, rarely *-άω*, expressing desire (Desideratives), or morbid state : as, μαθητής disciple, μαθη-ιάω to wish to become a disciple, Ar. Nub. 183 ; στρατηγιάω (στρατηγός) desire military command, vii. 1. 33 ; θανατάω (θάνατος) desire death, Pl. Phædo 64 b ; σπληνιάω (σπλήν) be splenetic.

e. *-ω* with simply a strengthening of the penult, more frequently active : as, καθᾶρός pure, καθαίρω to purify, ποικίλλω (ποικίλος) and αἰδᾶλλω (αἰδῶλος) variegate, μαλάσσω (μαλάκός) soften, δεσπόζω (δεσπότης) be lord, κοκκύζω (κόκκυξ) cry cuckoo.

f. Other endings appear in κοῖνω (κόνις) to bedust, δακρῶω (δάκρυ) weep, φεύζω (φεῦ) and οἰμῶζω (οἶμοι) wail, οἰκτείρω (οἰκτος) pity, ὑπνώσσω (ὑπνος) be drowsy, sleep, &c.

379. II. FROM OTHER VERBS. These are

a.) *Desideratives*, formed in *-οίω*, from the Fut. : as, γελάω to laugh, γελάσειω wish to laugh, Pl. Phædo 64 b, πολεμῶμαι (πολεμέω) wish for war, Th. i. 33. Cf. Lat. desideratives fr. the Fut. Part. : as, esurio fr. esurus.

b.) Various prolonged forms in *-ίζω, -σκω, -λλω*, &c., sometimes frequentative or intensive, as, ρίπτω jacio, to throw, ριπτάζω jacto, throw to and fro, στένω sigh, στενάζω sigh deeply, αἰτέω ask, αἰτίζω beg ; sometimes inceptive (350 a), as, ἡβάω to be of age, ἡβάσκω become of age ; sometimes causative, as, μεθύω to be intoxicated, μεθύσκω intoxicate ; sometimes diminutive, as, ἐξαπατάω cheat, ἐξαπατούλλω (cf. 371) cheat a little, humbug, Ar. Eq. 1144 ; but often scarce differing in force from the primitive form (336 s). Cf. Lat. *facesso* (facio), *despatch*, *scribillo* (scribo), *scribble*, &c.

c.) A few forms, chiefly poetic, in which reduplication, more or less regular, gives a transitive or intensive sense : as, πίνω to drink, πιπίσκω

give to drink ; *μαλούμαι* (μα-) *seek*, *μαιμάω* *pant for*, Soph. Aj. 50 ; *μύρω* *flow*, *μορμύρω* *dash*, Φ. 325 ; *πνέω* *breathe*, *ποιπνύω* *puff*, A. 600 ; *ὄπ-*, *see*, *ὀπιπνέω* *gaze at*, Δ. 371. See 357. Cf. Lat. *tinnio*, *tintinnio*, *tinkle*.

E. ADVERBS.

380. Most adverbs belong to the following classes :

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Thus,

a.) ACCUSATIVES : as, *δωρεάν* *as a gift*, *gratis*, *ἀκμήν* *at the moment*, *χάριν* in *gratiam*, *for the sake of*, *δίκην* *instar*, *like* ; and the Neut. sing. and pl. of adjectives, especially Comparatives and Superlatives (263).

b.) GENITIVES, (1) in *-θεν* (192), denoting the *place whence* ; (2) in *-ου*, denoting the *place where* : as, *οὗ* [sc. *τόπου* or *χωρίου*] *in which place*, *where*, *αὐτοῦ* *there*, *ομοῦ* *in the same place*, *οὐδαμοῦ* *nowhere* ; (3) in *-ης* : as, *αἰφνης* (and *ἐξαίφνης*, 382 a ; so Lat. *repente* and *derepente*) *of a sudden*, *ἐξῆς* (and *ἐφεξῆς*, 382 a) *in order* ; (4) *προικός* (*προίξ*) *of gift*, *gratis*, &c.

c.) DATIVES, (1) in *-οι*, *-οθι* of Dec. 2 sing., and in *-ησι(ν)*, *-ασι(ν)* of Dec. 1 pl., denoting the *place where* (in adverbs in *-οι* derived from pronouns, this commonly passes into the idea of *whither* ; cf. the familiar use of *where*, *there*, &c., in Eng.) : as, *Ἀθήνησι* *at Athens*, *Πλαταιᾶσι* *at Plataeæ*, *θύρᾳσι* *at the door* ; (2) in *-η* (*-η*), *-α* (*-α*), *-αι* of Dec. 1, and in *-ι* of Dec. 3, denoting *way*, *place where*, or *time when* : as, *ταύτῃ* [sc. *δὲ*] *in this way*, *thus*, [sc. *χώρᾳ*] *in this place*, *here*, *πανταχῇ* *every way*, *everywhere*, *πεζῇ* *on foot*, *ἰδίᾳ* *privately*, *χαμαὶ* *humi*, *on the ground*, *πάλαι* *in olden time*, *ἐκτι* *by the will of*, *ἰσὶ* (*is*, 190) *with might*, A. 38, *ἀγχι* *near*, *ἤρι* *early*, I. 360.

d. For the old Dat. forms *-οι*, *-οθι*, *-αι*, and *-ησι* (for which *-ασι* was common after *ε*, *ι*, or *ρ*, 115 a), see 187, 191, 198. The adverbial Dat. is usually written with *ι* subsc., when it has the same form in common Greek with a noun or adj. so written, and some carry the use of this *ι* still farther (109 a).

e. Some pronominal or kindred adverbs are strengthened by the insertion of *-ἄχ-* : as, *ἀλλαχοῦ* and *ἀλλαχῇ* *elsewhere*, *πανταχῇ* (c), *ποσαχῶς* ; *in how many ways* (381 a) ? See 58 ; and cf. 191. 3. The insertion of *-ακ-* in numeral adverbs (381. 4) may be akin to this.

f. Some adverbs, originally dative forms or akin to these, have *-ς* or *-ν* movable (163 a, 164) : as adverbs of place in *-σι(ν)*, numerals in *-άκι(ς)*, *πέρσι(ν)*, *αἰθι(ς)*, *οἴτω(ς)* (cf. *πῶ* and *πῶς*). These suggest that other adverbs in *-ως*, *-ις*, &c. may have been of dative origin or analogy, as so many Lat. adverbs in *-e*, *-o*, *te-r*, &c., appear to have been of ablative.

381. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a.) *-ως*, from adjectives. The adverb may be formed by changing *ν* of the Gen. pl. into *ς* : as, *σοφός*, G. pl. *σοφῶν*, *wise*, *σοφῶς* *sapienter*, *wisely* ; *ταχύς*, *ταχέων*, *swift*, *ταχέως* *swiftly* ; *σαφής* (*σαφῆς*, *-έων*, *ων*), Ion. *σαφῆς*, *manifeste*, *evidently* : fr. adj. pronouns and participles, *ὥς*, *ὥς*, *ἐτέρως* ; *πρεπόντως*, *εἰκότως*, *τεταγμένως*.

b.) *-δόν* or *-δον* (perhaps kindred with *εἶδος*, *form*), chiefly from nouns ; *-δην* or *-άδην*, chiefly from verbs (those in *-άδην* conforming to

366 d ; and -*sa* : as, *πλωθδόν* (*πλινθος*) *like bricks*, Hdt. 2. 96, *βοτρυδόν* (*βότρυς*) *in clusters*, B. 89, *ἀγελήδόν* *gregatim, in herds*, ἀναφανδόν or -δά (*ἀναφαίνω*) *openly*, κρύβδην or -δα (*κρύπτω*) *secretly*, σποράδην (*σπείρω*) *sparsim, scatteringly*, μίγδην, -δα, or -άδην, *mistim*. These appear to be Acc. forms (cf. 380 a) : Sing. fem. -*σην*, neut. -*δον* and pl. -*σα*. Cf. Lat. -*tim* (-*sim*), -*ātim*.

c. -*ι* or -*ει*, especially from imitative verbs (378 c ; -*ω* becoming -*σι*), and in compounds of *ἀ-* privative, *αὐτός*, and *πᾶς* : as, *Μηδισι* *like the Medes*, Ἑλληνισι *in the Greek language* ; ἀμισθί (*μισθός*) *without pay*, ἀμαχεῖ and ἀμαχητεῖ, or -ι, *without battle*, αὐτοχειρί (*χεῖρ*) *with one's own hand*, πανδημεῖ (*δῆμος*) *with the whole people*. These appear to be Dat. forms (cf. 380 c).

d.) -*ξ*, mostly from palatal stems : as, ἀνα-μίγνυμι (τ. μίγ-, 351. 8) *to mix up*, ἀναμίξ *confusedly, pellmell*, παραλλάξ (*παρ-αλλάσσω*) *alternately*, δάξ and δάδξ (*δάκνω, ὀδοῦς*, 351. 1, 17 c) *by biting*.

(2.) TIME WHEN, in -*τε* (Dor. -*κα*, 168), or, for more specific expression, in -*ικά* : as, ἀλλότε (*ἄλλος*) *at another time*, αὐτίκα (*αὐτός*) *at the very moment*. See 58.

(3.) PLACE WHITHER, in -*σε* (which appears to be a softened form of -*δε*, 382 a, or at least kindred with it) : as, πεδόσε *to the ground*, Eur. Bac. 137, = πεδόνδε Soph. Tr. 786 ; ἐκέισε *thither*, ἐτέρωσε *to the other side*. See 58.

NOTE. The Ep. and Dor. -*σις* has now the force of -*δε*, now of -*δον* (b) : χαμάδης (= χαμάζε) *to the ground*, H. 16 ; ἀμοιβηδής (= ἀμοιβήδον) *in turn*, Σ. 506.

(4.) NUMBER, in -*άκισ*, &c. See 241.

382. III. PREPOSITIONAL FORMS AND PHRASES : as,

a.) Prepositions with their Cases, (πρὸ ἔργου) *προδργου before the work, to the purpose*, παραχρήμα *upon the affair, immediately*, (δι' ὃ) *διὸ on account of which, wherefore*, (ἐν ποδῶν ὁδῷ) *ἐμποδῶν in the way of the feet*, Θήβαζε (from Θήβας and -*δε*, an inseparable preposition denoting *direction towards*, 137 d), poet. Θήβασδε Ψ. 679, *to Thebes*, Ἀθήναζε *to Athens*, θύραζε *foras, out*.

b. Prepositions used without Cases, πρὸς [sc. τούτῳ] *in addition to this, besides*, Aesch. Pr. 73 ; ἐν [sc. τούτοις] *meanwhile*, Soph. O. T. 27 ; μετὰ *in the midst*, B. 446.

c. Derivatives from Prepositions, ἀνω (*ἀνά*) *up*, κάτω *down*, εἰσω, ἔξω, πρόσω, later πόρρω *porro* ; ἐνδον (381 b), ἐντός *intus*, ἐκτός *extra*, περίξ (381 d) *circum*.

d. These adverbs in -*ω*, with Comparatives and Superlatives in -*τέρω* and -*τάτω*, as well as πῶ *yet*, ὀπίσω *behind*, ὥδε *thus*, &c., have the Dat. form.

II. FORMATION OF COMPOUND WORDS.

383. In the union of two words to form a compound,

A.) The FIRST WORD has commonly its stem-form with simply euphonic or imitative changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

a.) In the addition of a *union-vowel* (termed the *composition-vowel*), which, after a *substantive* or *adjective*, is commonly *-o-*, but sometimes *-η-*, *-α-*, *-ι-*, *-οι-*, or *-αι-*; and, after a *verb*, *-ο-*, *-ε-*, or *-ι-*: as, *μυθ-ο-γράφος* (μῦθ-ος, γράφω) *fabler-writer*, *παιδ-ο-τρίβης* (παῖς, -δός, τρέβω) *instructor*, *δικ-ο-λόγος* (δικ-η, λέγω) *advocate*, *θανατ-η-φόρος* *death-bringing*, *ποδ-ᾶ-νιπτήρ* *fool-bath*, *πυρ-ῖ-γενής* *fire-born*, *ὀδ-οι-πόρος* *wayfarer*, *μεσ-αι-πόλιος* *half-gray*, N. 361; *λειπ-ο-τάξια* (λείπ-ω, τάξις) *leaving one's post*, *ἀρχ-έ-χορος* (ἀρχ-ω) *chorus-leading*, *τερπ-ι-κέραυνος* (τέρπ-ω) *delighting in thunder*, A. 419.

b.) In the *contraction* of this vowel with an adjoining vowel: as, (*ὄρε-ι-βάτης*, fr. *ὄρος*, *-ε-ος*, and *βαίνω*) *ὄρειβάτης* *mountain-ranging*, (*νᾶ-ὀ-κόρος*, fr. *να-ὸς* and *κορέω*, 120 i) *νεωκόρος* *temple-sweeper*, (*γα-ο-μετρία*) *γεωμετρία* *geometry*. A vowel so contracted appears especially in some words which have dropped F or σ: as, *κακ-ο-φεργός* σ. 54 (Bek.), *κακούργος* *evil-doer*, (*ραβδ-ο-σεχος*) *ραβδόχος* *staff-bearer*. Cf. 279 e, 345.

c.) In the *addition* of σ, commonly connected by a *union-vowel* either to the succeeding or preceding word, and sometimes even to both: as, *πau-σ-άνεμος* (παύ-ω, ἀνεμος) *wind-allaying*, *ρίψασπις* (ρίπτω, 352) *shield-dropper*, *coward*, *τελε-σ-φόρος* (τέλος, *-ε-ος*, φέρω) *fulfilling*, *θε-σ-φάτος* (θε-ός, φημί) *divinely appointed*, *κερασφόρος* *horned*, *λυ-σι-τέλης* (λύ-ω, τέλος) *income-paying*, *ναυ-σί-πορος* *navigable*, (*μυγ-σο-θηρ*, 351. 3) *μυζοθηρ* *half-beast*; *θε-οσ-εχθρία* *impiety*, *φερ-έσ-βιος* *life-bringing*; *ταμ-εσί-χρος* (τέμνω, 340. 3) *flesh-cutting*, Δ. 511; *πολι-σσο-νόμος* (σ doubled to make a long syllable) *city-ruling*, Æsch. Cho. 864. In some of these cases, the σ appears to have been borrowed from the theme or the Dat. pl. of nouns; and in others, from the Aor. of verbs, or a verbal (as expressive of energy, 273 b, 363 a).

d.) In using a *shorter form*, sometimes, perhaps, suggested by the theme, or another stem: as, *αἱμ-ο-βαφής* (αἷμα, -ατος, βάπτω) *blood-bathed*, *πᾶν-όπτης* (23 c) *all-seeing*, *ἀνθ-ο-φόρος* (ἄνθος, *-ε-ος*) *flower-bearing*, *φιλ-ό-πανος* (φιλέ-ω fr. φίλος) *labor-loving*, *μίσ-ανος* (μισέ-ω) *wine-hating*, *μυαι-φόνος* (μυαίν-ω) *blood-stained*, *αἰ-πόλος* (αἶξ, αἰγός) *goat-herd*. So, for *ἡμῖνος* *half*, the old short stem *ἡμ-* is commonly used: *ἡμ-οθής* *half-dead*, *ἡμ-ονος* *mule*.

e.) In conforming to the theme with respect to *vowel-change*, &c.: as, *βου-κόλος* (βοῦς, βο-ός) *ox-herd* (cf. βο-ῶπις, βο-σ-πορος), *ναυ-πηγός* *shipwright*, *πολι-αρχος* *ruler of a city*, *ἡδύ-λογος* *sweet-speaking*.

f.) It results from these changes or from direct adoption, that the first word has sometimes the form of one of the cases: as, Nom. *νικη-φόρος* *bringing victory*, *ἀγορᾶ-νόμος* *clerk of the market*; Gen. *νεῶς-οικος* *ship-house*; Dat. *νυκτι-πόλος* *roaming by night*, Eur. Ion 718, *τειχεσι-πλήτης* *wall-approacher*, E. 31; Acc. *ἀστυ-νόμος* *city-ruling*, *φωσ-φόρος* *light-bringing*. See also c, and 388 b.

g.) The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

384. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony.

a. For crasis in *πρό*, see 126 γ; for elision in prepositions, 127 s. *Ἀμφί*, like *περί*, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma: as, *ἀποφεῖπεῖν*, *ὑποφέκειν*, I. 309, T. 266 (Bek.). The Att. has a few such cases as *ἐπιεικής*, *ἐπιορκέω*, *ἐπιέσασθαι* Cyr. 6. 4. 6. For elision before a consonant, see 136.

385. Some particles occur only in composition, and are hence called *inseparable*. Of these the most important are,

a.) **ἀ-**, commonly denoting *privation* or *negation*, and then called **α-** *privative*, as, **ἀ-παις** *without children*, **ἀ-σοφος** *unwise*; but sometimes denoting *union*, *likeness*, or *intensity* (the result of concentration), and then termed **α-** *copulative*, as, **ἀ-κόλουθος** (*κέλευθος* way) *going the same way*, *following*, **ἀ-δελφός** (*δελφός*) *brother*, **ἀ-τάλαντος** (*τάλαντον* talentum) *of like weight*, **ἀ-βρομος** (*βρέμω*) *loud-shouting*, **ἀ-τενής** (*τείνω*) *strained*; while this prefix appears to be sometimes *euphonic* (356). 'A- *privative* has commonly its full form **ἀν-** before a vowel, except where F or σ has been lost; and is akin to **ἀνευ** *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*: **ἀν-οπλος** (*ἀνευ ὀπλῶν*) *in-ermis*, **ἀν-αρμής** *un-armed*, **ἀ-φέκων** *Λ. 557* (Bek.), Att. **ἀκων**, *unwilling*, **ἀ-ύπνος** (*ύπνος* fr. *συπνος* somnus) *in-somnis*, *sleep-less*. 'A- *copulative* (also **ἀ-**, as in **ἀ-πας** *all together*) appears to be akin to **ἅμα** *together*.

b.) **νῆ-**, akin to **ἀν-** *privative* (Lat. and Old Eng. *ne*): as, **νῆ-ποιος** (*ποιή*) *un-avenged*, (**νῆ-αεμος**) *νῆεμος* *wind-less*, *calm*, (**νῆ-ονυμος**) *νῶνυμος* *name-less*.

c.) **δυσ-**, *ill*, *mis-*, *un-*: as, **δυσ-φημος** *ill-omened*, **δυσ-τυχία** *misfortune*, **δυσ-δαίμων** *un-happy*, **Δύσπαρις** *accursed Paris*, *Γ. 39*.

d.) The *intensive* **ἀρι-** (kindred with *ἀρε-*, 261 a), by precession **ἐρι-**, **ζα-** and **θα-**, all mostly poetic: as, **ἐρι-δακρυς** *very tearful*, *Æsch. Per. 947*, **ἐρι-δουπος** *loud-sounding*, *T. 50*, **ζά-πλουτος** *per-dives*, *very rich*, *Hdt. 1. 32*, **θά-σκιος** *thick-shaded*, *ε. 470*. **Ζα-** may be regarded as an *Æol.* form of *διά* *per, through* (*δία*, *ζά* *Theoc. 29. 6*; § 143 c), and **θα-** as a syn-copated form of the same. Cf. *per* used as an *intensive*.

386. B.) The form of the LAST WORD depends upon the part of speech to which the compound belongs.

1. If the compound is a NOUN or ADJECTIVE, it commonly takes the most obvious form which is appropriate to the class of words to which it belongs.

a. Often the last word, if itself a *noun* or *adjective*, undergoes no change: as, **ὀμό-δουλος** *con-servus*, *fellow-slave*, **μακρό-χειρ** *longi-manus*, *long-armed*, **ἀ-παις** *child-less*, **πάν-σοφος** *all-wise*. In some compounds, η passes into the kindred ω (114 b), -μα into -μων, or -ύς into -ης: as, **ἀ-πάτωρ** (*πατήρ*) *furtherless*, **σώ-φρων** (*φρήν*) *discreet*; **πολυ-πράγμων** (*πράγμα*) *busy*; **ποδώκης** (*ώκός*, 213 c) *swift-footed*.

b. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

1.) **-ος**. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the penult, but the *passive* upon the antepenult: as, **λιθο-βόλος** (*λίθος*, *βάλλω*) *throwing stones*, *Th. 6. 69*, **λιθο-βόλος** *stoned*, *Eur. Ph. 1063*.

2.) **-ης** (-es, *G. -eos*): as, **εὐ-πρεπής** *becoming*, **αὐτ-άρκης** *self-sufficing*.

3.) **-ης** or **-ας** (*G. -ου*), and **-ηρ** or **-ωρ**, denoting the *agent* (365): as, **νομο-θέτης** *legislator*, **μυρο-πώλης** (194. 2), **ὄρνιθο-θήρας** *bird-catcher*, **μηλο-βοτήρ** *shepherd*, *Σ. 529*, **παιδ-ολέτωρ** *child-murderer*.

4.) **-ς**: as, **ἀ-γνός**, **-ώτος** (*γνο-*, 357. 1) *unknowing*, **ἀ-δμής**, **-ήτος** *untamed*, **νομο-φύλαξ** (*φυλακ-*, 349 i) *guardian of the laws*.

c. In compounds of this class, if the last word begins with α , ϵ , or \omicron , followed by a single consonant, this vowel is commonly lengthened to η or ω : as, στρατηγός (στράτος, άγω) *general*, δυσήλατος (δυσ-, έλαίνω) *hard for driving*, άώνυμος (ά-, όνομα, 114d) *nameless*. The Att. uses the Dor. α in some compounds of άγω: as, λοχαγός *captain*, i. 7. 2.

d. A derivative from a verb compounded with a preposition has usually the same form with the corresponding derivative from the simple verb: as, αντί-πραξις *counter-action*, περί-πλος *a sailing round*, σύγ-γραμμα *composition*, σύγ-γραφείς *author* (363 a, c, 364, 365 d). Derivation from other words often gives the compound, especially if an abstract noun, a different form from the corresponding simple: as, τροφή (363 b), but ιππο-τροφία *horse-keeping*; τύχη luck, (ά-τυχής *un-lucky*) ά-τυχία *ill-luck*. For such compound abstracts, -ία is a favorite ending. Cf. 387, 388 d.

387. II. If the compound is a VERB, it is important to observe that, with few exceptions, *verbs are compounded directly and without change with prepositions only*; and that, in other cases, compound verbs have the form of derivatives from compound nouns or adjectives existing or assumed.

a. Thus, λαμβάνω, *to take*, unites directly with the prep. άνά *up*, to form ανάλαμβάνω *to take up*; but it cannot so unite with the noun έργον *work*, and hence the idea *to take work, contract*, is expressed by έργο-λαβέω, derived from the compound verbal έργο-λάβος *contractor*. So the verb compounded of ιππος *horse*, and τρέφω *to feed*, is ιπποτροφέω from ιπποτρόφος *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal: thus, from σίτος and ποίεω, is formed σιτο-ποιός *bread-maker*, and from this again σιτο-ποιέω *to make bread*.

b. The exceptions are chiefly poetic: as, δακρυ-χέω *tear-shedding*, Æsch. Th. 919, ά-τίω *to slight*, Theog. 621, δυσ-θήσκων Eur. El. 843.

388. a. Words formed by the direct union of others (as έργολάβος, ιπποτρόφος, 387 a) are called *direct compounds*; and derivatives from these (as έργολαβέω, ιπποτροφέω) are called *indirect compounds* (the term *compound* extended beyond its strictest sense).

b. When the component words are joined without change except from the general laws of orthoëpy, the composition is termed *loose* (Gr. παράθεσις *putting side by side*), as liable to separation; but when they are joined with further change, it is termed *close* (Gr. σύνθεσις *putting together*), as forming an inseparable word: thus, *loose*, or *parathetic compounds*, ανάλαμβάνω, Διός-κοροι *sons of Jupiter*, Έλλησ-ποντος *sea of Helle*, Άρη-φίλος *dear to Mars*; *close*, or *synthetic compounds*, έργο-λάβος, σιτο-ποιός. See 387 a, 388 a.

c. Loose compounds are sometimes separated by other words, especially particles. This figure is called *Tmesis* (τμήσις *cutting*). Thus, από λογόν άμύναι (= λογόν άπρύναι), *to ward off death*, A. 67; εκ δέ πηθήσας, *and leaping forth*, Eur. Hec. 1172.

d. The loose connection of the preposition with its verb (as if a modifying adverb) also explains 387 a, the intervention of prefixes (282), and the position, permitted by the Epic, of the preposition after its verb: as, δλέσας άπο, for άπολέσας, *having lost*, ι. 534.

e. A compound is distinguished as *double*, *triple*, *quadruple*, &c., according to the number of words of which it is composed: as, double, υποβρέω *to flow under*; triple, υπεκρέω *flow from under*; quadruple,

α/

ὑπεκπορεύω flow forth from under, §. 87. The extent to which the Greek permitted composition was sportively illustrated by Aristophanes in a seventy-eight-syllable compound, which follows, with Dr. Donaldson's translation : *λεπαδο-τεμαχο-σελαχο-γαλεο-κρανιο-λειψανο-δριμ-υποτριμματο-σιλφιο-παραο* [v. l. *πρασο*]-*μελιτο-κατακεχυμενο-κιχλ-επι-κοσσυφο-φαττο-περισσῳ-αλεκτρον-οπτ-εγκεφαλο-κιγκλο-πελειο-λαγω-σιραιο-βαφη-τραγανο-πτερύγ-ων*, "a fricassee consisting of shellfish-saltfish-skate-shark-remainders-of-heads-besprinkled-with-sharp-sauce-of-lasernpitium-leek-and-honey-thrushes-besides-black-birds-pigeons-doves-roasted-cocks-brains-wagtails-cushats-haresflesh-steeped-in-a-sauce-of-boiled-new-wine-with-the-cartilages-and-wings," Eccl. 1169 s.

389. There is a loose form of composition, in which a PRONOUN or PARTICLE is attached to a word with which it is sometimes really and sometimes only apparently combined in sense.

1. The orthography here varies, the words being sometimes written together, especially if the last is an enclitic, and sometimes separately.

2. Among the chief words that are thus affixed to others are,

a. The INDEFINITE PRONOUN *τις* : as, *ὅστις* (or *ὅς τις*) *whoever*, *οὗτις* *no one*, *εἷς τις* *if any one*. Cf. Lat. *quisquis*, *nequis*, *siquis*.

The following PARTICLES : b. *ἄν* (Ep. *κέ* or *κέν*, Dor. *κά*), contingent or indefinite : as, *ὅς ἄν whoever*, *ὅταν* or *ὅτ' ἄν, ὅποτε, ἐπειδὴν* (*ἐπεὶ δὴ ἄν*), *whenever*, *whensoever*, &c.

c. *γάρ* (Dor. *γᾶ*) *at least*, emphatic : as, *ἐγὼ γε* (accent drawn back) *I at least*, *σύ γε* *you surely*, *τοῦτό γε* *this certainly*, *ἐπεὶ γε* *since at least*. See 247 h, and cf. Lat. *egomet*, *tumet*, *equidem*.

d. *δή* *now* (shorter form of *ἤδη*) : as, *ὅστις δὴ whoever now*, *νῦν δὴ just now*.

e. *δήποτε* (*δὴ ποτε*) *ever now* : as, *ὅστις δὴποτε whosoever now* ? *τί δὴ ποτε* ; *what in the world* ?

f. *ἤ* *surely, indeed* : as, *τίη* (Att. *τιή*) or *τί ἤ* ; *why surely* ? *ὅτιη* *because indeed*, *ἐπειή* or *ἐπεὶ ἤ* *since indeed*.

g. *οὖν* (contr. fr. *ἐν, it being so* ; see *ἐμὶ*, 50) *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness : as, *ὅστις οὖν whoever then*, *ὅπως οὖν howsoever now then*.

h. *τέ* (shorter form of *περί*) *very, particularly, just* : as, *ὅς περ who in particular*, *ὥς περ just as*, *οἷος περ, ὅτι περ, ὅθεν περ*. Cf. Lat. *parumper*.

i. *ποτέ* *at any time, ever*, often added to interrogatives to strengthen the expression : as, *τί ποτέ ἐστὶ τοῦτο* ; [what at any time is this ?] *what in the world is this* ? or, *what can this be* ? Ep. *τίποτε* (sync. fr. *τί ποτε*) A. 202.

j. *τέ*, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent : and even with an intervening particle, as *ὅς πά τε* O. 411, *τάπερ τε* Hdt. 1. 74. In the Att., it has remained in *ἄτε* and *ὥστε*, as, *οἷός τε able, possible*, and *ἐφ' ᾧ on condition that*.

3. With some of the forms above, compare the Lat. *quicumque*, *quandocumque*, *quisque*, *uterque*, *ubique*, *quisnam* ? *quisquam*, *utpote*, &c.

390. For the mutual and external relations of the elements of compound words, see 722 s.

BOOK III.

SYNTAX.

Μύθους ὑφαίνειν.
Homer.

391. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

a. For a general view of the PRINCIPLES, TERMS, and DEFINITIONS of Syntax, see 56 s.

392. The Greek is one of those languages whose syntax exhibits the greatest freedom and variety. Among the causes of this are,

a.) The great extent to which, from the fulness, freedom, and originality of its etymological development, it can employ at pleasure either *generic* or *specific*, *earlier* or *later*, forms of expression. The figure of RETENTION has an especially large office in Greek syntax. See 63 g, 70 v.

b.) The *extended period* through which the masterpieces of Greek literature were successively produced. Between the poems of Homer and the orations of Demosthenes, how many centuries elapsed, each of which had its own special idioms, while the glorious Epic never became properly obsolete, but was still cherished as a source of wealth for later compositions (85 c). It was as if our own writers might borrow, not only from the olden style of Shakspeare, but with equal freedom from the antique dialect of Chaucer.

c.) The prevalence of *different dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (85 c, 86). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

d.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so pre-eminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

CHAPTER I.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

393. RULE I. An APPOSITIVE agrees in *case* with its *subject*. — Apposition may be

- (a) Direct: Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4.
 (b) Predicate: Τὰ δὲ ἄλλα ἦσαν σπλεγγίδες, *and the prizes were flesh-combs*, i. 2. 10. Ἦς αὐτὸν σατράπην ἐποίησε, *of which he had made him satrap*, i. 1. 2. Ὄνομα αὐτῷ εἶναι Ἀγάθωνα Pl. Prot. 315 e. (c) Modal: Λαβὼν Τισσαφέρην ὡς φίλον, *taking T. as a friend*, i. 1. 2. (d) Partitive: Οἳτοι . . ἄλλος ἄλλα λέγει, *these say, one one thing, and another another*, ii. 1. 15. (e) Of generic and specific terms, especially of common and proper nouns: Ὁ Μαίανδρος ποταμός, *the river Mæander*, i. 2. 7. Ἄνδρες στρατιῶται, *gentlemen soldiers*, i. 3. 3. (f) Of a noun and a pronoun: Ἀλκιβιάδης . . κάκεινος ἡμέλησεν, *A., he also neglected*, Mem. i. 2. 24. (g) Of a sentence and word (396), &c.

h. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in case: Ἐπίβα, ἡ Συεννέσιος γυνή, τοῦ Κιλικῶν βασιλέως, *E., the wife of S., the king of the Cilicians*, i. 2. 12. Σοφαίρετον . . καὶ Σωκράτην . . ξένους ὄντας καὶ τούτους i. 1. 11.

394. a. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection: Λύκιος ὁ Πολυστράτου [sc. υἱός], *L., the son of P.*, iii. 3. 20. Θεμιστοκλῆς ἦκε παρὰ σέ [sc. ἐγώ], *I, T., have come to thee*, Th. 1. 137.

b. The sign of *modal apposition* (commonly *ὡς*, *as*) is often omitted: Διφθέρας, ὡς εἶχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλέαρχον . . παρεκάλεσε σύμβουλον i. 6. 5. Λήγεται μισθὸν τάλαντων ii. 2. 20.

c. **SYNESIS.** An appositive sometimes agrees with a subject which is implied in another word: Ἀθηναῖος ὃν πόλεως τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλεως agrees with Ἀθηναῖον, *of Athens*, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Συναπτεῶν ἀποίκους [referring to πολίτας, implied in πόλιν] v. 5. 3; cf. iv. 8. 22, v. 3. 2. Σὺν τοῦ πρέσβεως Ar. Ach. 93. Γοργεῖν κεφαλῇ δεινοῖο πέλῳρον λ. 634. *Tuum, hominis simplicis, pectus, Cic.*

395. a. In **PARTITIVE APPPOSITION**, the statement of the parts is not always complete; and sometimes the appositive denotes that which is *closely related* to the subject, rather than properly the *same person or thing*, even in part. With a participle, it may take the place of the *Gen. absolute*, in expressing some *circumstance*, as *cause, manner*, &c. Thus, Οἱ ξύμμαχοι τὰ δύο μέρη . . ἐσέβαλον, *the allies, two thirds of them, invaded*, Th. 2. 47. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοινίκος μὲν αἱ θύραι πεποιημένα, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. 7. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγετο, φοινικίσσι καταπεπταμένοι οἱ ἵπποι Ib. 8. 3. 12. Ὀδυρμός πολὺς, Ῥαχὴλ κλαίουσα, Mat. 2. 18.

b. Hence by a poetic, especially Epic, construction, an appositive is used to specify the *part affected*: Βούλει πῶνον μοι τῇδε προσθεῖναι χερσὶ; *do you wish to impose labor on me, viz. on this hand?* Eur. Heracl. 63. Σθένος ἔμβαλ' ἐκάστω καρδίῃ, *imparted strength [to each one, to the heart] to the heart of each one*, A. 11. Ἀγαμέμνονι ἥρδανε θυμῷ A. 24. Μέθεσ με . . χεῖρα, *let go my hand*, Soph. Ph. 1301. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, *what language has escaped the hedge of your teeth?* a. 64.

c. Some relations may be expressed either by an *appositive* or an *ad-junct*; and one of these constructions is sometimes used where the other would seem more appropriate: Τούτου τὸ εὖρος δύο πλέθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσίου τὸ εὖρος ἑστὼν εἰκοσι καὶ πέντε ποδῶν, *and the breadth of the M. is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλέθρων Ib. 23; but, Τάφρος . . , τὸ μὲν εὖρος ὀργυαὶ πέντε i. 7. 14. Δέκα μναὶ εἰσφορά· but, Δυσὶν μναὶ πρόσδοσιν, Vect. 3. 9, 10. Ἔστι δὲ ἡ χώρα . . ὡς εἰκοσι στάδιοι v. 3. 11. Πόλιν Τροίην εὐρεί-χεον A. 129; but, Τροίης ἱερὸν πολλέθρον a. 2.

396. a. A word, in apposition with a *sentence not used substantively*, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence: Πίψει . . ἀπὸ πύργου, λυγρὸν δάεθρον, *will hurl thee from a tower, a sad fate*, Ω. 735. Στέφη μαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, *our garlands are profaned, a dishonor to the city, and an insult to the gods*, Eur. Heracl. 72. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν Id. Or. 1105. Τὸ δὲ πάντων μέγιστον . . , τὴν μὲν σὴν χώραν αὐξανομένην ὄρας, *but the greatest thing of all, you see your own territory increasing*, Cyr. 5. 5. 24. Τὸ λοιπὸν δέ, θριγκὸς ἀθλίων κακῶν, δούλη γυνή γραῖς Ἑλλάδ' εἰσα-φίκομαι Eur. Tro. 489. Ἡμῶν δὲ γεννωμένων, τὸ τοῦ κομμοδοποιοῦ, οὐδ' οἱ γείτονες σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d. Εὐδαιμονοίης, μισθὸν ἡδίστων λόγων, 'as a reward for,' Eur. El. 231.

b. This use of the Nom. and Acc. may be often explained by *attraction* to the subject or object of the verb. Cf. 395 a.

c. ANACOLUTHON. Apposition is sometimes prevented by a change of construction: as, Μητρὶ τ', Ἐρίβοιαν λέγω, *to my mother, Eriboea I mean* (for Μητρὶ τ' Ἐριβοίᾳ, *to my mother E.*), Soph. Aj. 569. See also 402.

II. USE OF THE CASES.

397. Cases serve to distinguish the relations of substantives. These relations are regarded, in Greek, (I.) as either *DIRECT* or *INDIRECT*, and (II.) as either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the *directness* with which the substantive is related to the *verb* of the sentence. The principal *DIRECT RELATIONS* are those of the *subject* and *direct object* of the verb, and that of *direct address*. Other relations are, for the most part, regarded as *INDIRECT*.

II. The second distinction is founded upon the *kind* or *character* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion, action, or influence*; or, in other words, **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion, action, or influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

398. a. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**.

b. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *into* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*.

c. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (397), into the *direct* and the *indirect*.

d We have, thus, six kinds of relation, each of which, with a single exception, is represented in Greek by an appropriate case, denoting in general as follows:

I. DIRECT RELATIONS.

1. Subjective. **THE NOMINATIVE.** *That which acts.*
2. Objective. **THE ACCUSATIVE.** *That which is acted upon.*
3. Residual. **THE VOCATIVE.** *That which is addressed.*

II. INDIRECT RELATIONS.

1. Subjective. **THE GENITIVE.** *That from which any thing proceeds.*
2. Objective. **THE DATIVE.** *That towards which any thing tends.*
3. Residual. **THE DATIVE.** *That with which any thing is associated.*

399. a. For the historical development of the Greek cases, see 186 s. From the *primitive indirect case* (which remained as the Dat.), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

b. In the Latin case-system, which so closely resembles the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural or in Dec. 2, and, wherever it occurs, may be explained by the mere precession or contraction of final vowels.

c. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minutest shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that came forward in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *prepositional adjuncts*, because in these the relation was sufficiently defined by the preposition. The Gen. of *price* secured a few words, but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

d. As most verbs express *action*, and the Active is the leading voice, the use of the NOMINATIVE as the subject of a finite verb became so established, that it extended to verbs of *state* as well as of *action*, and to the Passive no less than the Active voice.

e. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*, 172 e). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (401).

f. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

g. A case may sustain the same relation to more than one word in the sentence: as, *Κρέα ἐψορτες ἡσθιον*, *they boiled and ate flesh*, ii. 1. 6.

A. THE NOMINATIVE.

400. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative: as,

Ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, *and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus*, i. 1. 3.

401. RULE III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nom. thus employed is termed the *Nominative independent* or *absolute* (absolutus, recessed, free, sc. from grammatical fetters). See 399 e. This use might be often explained by ellipsis (68 b).

To this rule may be referred the use of the Nominative,

a.) In the *inscription of names, titles, and divisions*: as, Κύρου Ἀνάβασις Cyri Expeditio, *The Expedition of Cyrus*; Βιβλίον Πρῶτον Liber Primus, *Book First*.

b. In *exclamations*: as, Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24. Ὁ δυστάλαι' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Ὁ φίλτατον φώνημα Soph. Ph. 234.

c.) In *address*. — The appropriate case of address is the Voc. (186 g). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (182).

1. The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence: Ἱππίας ὁ καλὸς τε καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. Χαῖρε, ὁ βασιλεὺς Mat. 27. 29. Cf. *Audi tu, populus Romanus*, Liv. 1. 24.

2. To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person* (and in which οὗτος is often used): Οἱ δὲ οἰκέται, . . . ἐπίθεσθε, *but the servants, do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . . οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a.

3. In forms of address which are both direct, and likewise descriptive or exclamatory, the Voc. and Nom. may be associated: Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, *O Proxenus and the other Greeks present*, i. 5. 16. Κῆριε, υἱὸς Δαβὶδ Mat. 20. 30. Ὁ φίλος, ὃ φῶλε Βάκχιε Eur. Cycl. 73. Ὁ οὗτος, Αἰαν Soph. Aj. 89. Οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, Δέσποτα; Eur. Hel. 1627.

402. ANACOLUTHON, &c.

From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case: as,

a.) In the *introduction* of a sentence: Ὑμεῖς δὲ, . . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν ὁ Κύρος . . . ἔδοξεν αὐτῷ, *Cyrus desiring, . . . it seemed best to him*, Cyr. 7. 5. 37. Ὁ γὰρ Μωϋσῆς οὗτος, . . . οὐκ οἶδαμεν τί γέγονεν αὐτῷ Acts 7. 40. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἄμφ' αὐτοῦς ὑπὲρ ἑκατέρων, ὅπόσοι μὲν τῶν ἀμφὶ βασιλεία ἀπέθνησκον i. 8. 27.

b.) In *specification, repetition, or description*: "Ἄλλους δ' ὁ μέγας . . . Νεῖλος ἐπεμψεν Σουσισκάνης, Πηγασιτᾶν, κ. τ. λ., *and others the vast Nile hath sent; Susiskānes, P., &c., Æsch. Per. 33. Θυγάτηρ μεγάλη*

τοπος Ἡελίωνος, Ἡελίων, ὅς ἐναίεν Z. 395. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο· Ἀθηναῖοι μὲν . . περιπλέοντες Th. 4. 23. Ἀδγοὶ δ' ἐν ἀλλήλοισιν ἐρβύθουν κακοί, φύλαξ ἐλέγχων φύλακα Soph. Ant. 259. — The two last examples may perhaps be referred to 395 a, or 396 a.

c.) In speaking of *names* or *words* as such : Προσείληψε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile*, "sycophant," Æschin. 41. 15. Παρεγγύα ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγέμων, *Cyrus gave out as the pass-word*, "Jove our Ally and Leader," Cyr. 3. 3. 58.

B. THE GENITIVE.

403. THAT FROM WHICH ANY THING PROCEEDS (398 d) may be resolved into (I.) *That from which any thing proceeds, as its POINT OF DEPARTURE*; and (II.) *That from which any thing proceeds, as its CAUSE*. Hence the Greek Genitive is either (I.) the GENITIVE OF DEPARTURE, or (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (397):

RULE A. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

a. The *Genitive of departure* is commonly expressed in English by the preposition *from*; and the *Genitive of cause*, by the preposition *of*. The former is commonly expressed in Latin by the Ablative; and the latter partly by the Gen., and partly by the Abl. (b) Hence, in general,

The GENITIVE is used to express that OF or FROM which something is or is done.

c. The relations here denoted are, however, sometimes translated by other prepositions, and sometimes without a preposition.

I. GENITIVE OF DEPARTURE.

404. Departure may be either in *place*, in *time*, or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

a. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. 398). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

(1.) Genitive of Separation.

405. a. Words of SEPARATION include those of removal and distance, of exclusion and restraint, of cessation and failure, of abstinence and release, of deliverance and escape, of protection and freedom, &c. : as,

Χωρίζεσθαι ἀλλήλων, to be separated from each other, Pl. Conv. 192 c. **Χωρίς τῶν ἄλλων**, apart from the rest, i. 4. 13. **Σώματος δίχα** Cyr. 8. 7. 20. **Διέσχον ἀλλήλων**, were distant from each other, i. 10. 4. **Πόρρω . . αὐτοῦ**, far from him, i. 3. 12. **Εἰ θαλάττης ἐργούντο**, if they should be excluded from the sea, Hel. 7. 1. 8. **Κωλύσει τοῦ καίειν**, he would prevent them from burning, i. 6. 2. **Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι**, to cease from the war against me, i. 6. 6. **Οὗτος μὲν αὐτοῦ ἤμαρτεν**, this man missed him, i. 5. 12. **Ἐπίσχομεν τοῦ δακρύνειν**, we refrained from weeping, Pl. Phædo 117 e. **Σώσαι κακοῦ**, to save from evil, Soph. Ph. 919. **Ἀλύξερν μόνον**, will escape death, Id. Ant. 488. **Δύο ἄνδρας ἔξα τοῦ μὴ καταδύναι**, will keep two men from sinking, iii. 5. 11. **Ἐλεύθεροι πόνων, ἐλεύθεροι . . Εὐρυσθέως**, 'free from,' Eur. Heracl. 873. So **ἀπέχω** to be distant, **νοσφίζω** separate, **ὑποχωρέω** retire, **βλάπτω** hinder (a. 195), **λήγω**, **τελευτάω**, cease, **σφάλλομαι**, miss, **λύω** loose, **ἔχω** refrain, **ἐλευθερώω** free, **καθαίρω** cleanse; **καθαρός**, ἀγνός, pure; **ἐλευθερία** freedom, **ἐπικούρημα**, **πρόβλημα**, protection, **ἡσυχία** rest; **ἀνευ** without; the poet. **νόσφι** apart, **ἐκάς**, **τῆλε**, **τηλόθι**, afar; &c. In imitation of the Greek, *Abstinēto irātum, Operum solūtis, Liber laborum, Sceleris purus*, Hor.

b. Words of SPARING imply refraining from, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply parting with, or retiring from. Hence, **τῶν μὲν ὑμετέρων ἡδύ μοι φείδεσθαι**, it is my pleasure to spare your property, Cyr. 3. 2. 28. **Κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου**, and he [Sophocles] conceded to him [Æschylus] the throne, Ar. Ran. 790. **Τῆς ὀργῆς ἀνέντες**, resigning your anger, Ib. 700. **Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρήσαι** Φιλίππῳ, to surrender to Philip the freedom of the Greeks, Dem. Cor. 247. 24. So **εἰκω**, **ὑπεικω**, **συνχωρέω**, to yield, **ἀφειδέω**, to be unsparing, &c.

c. The Gen. denoting that from which motion proceeds is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. 450 b): **Δόμων . . φέρουσιν**, bringing from the house, Soph. El. 324. **Τούσδε παῖδας γῆς ἄλῃ**, to drive these children from the land, Eur. Med. 70. **Βάθρων ἵστασθε**, rise from your seats, Soph. O. T. 142. **Τό τ' οὐρανοῦ πύσῃ** Eur. Iph. T. 1384. (d) So that from which action begins: **Ἐγμῶσαν Διὸς ἀρχόμεναι**, they sang beginning from Jove, Pind. N. 5. 48. **Ἀρξάμενοι τοῦ χρόνου φ.** 142. For adverbs in **-θεν**, properly genitives, see 192.

e. In a few rare phrases, the Gen. without a preposition denotes that from which time is computed (forward or back): **Μετ' ὀλίγον δὲ τούτων**, and [after a little from these things] a little after these things, Hel. 1. 1. 2. **Τρίτῳ . . ἔρει τούτων**, in the third year [from] before these things, Hdt. 6. 40. **Δευτέρῳ δὲ ἔρει τούτων**, '[from] after,' Ib. 46.

(2.) Genitive of Distinction.

406. a. Words of DISTINCTION include those of difference and exception, of superiority and inferiority, &c. : as,

Διόρισται τέχνης, is distinct from the art, Pl. Polit. 260 c. *Ηλέκτρον οὐδὲν διέφερον*, differed in nothing from amber, ii. 3. 15. *Πᾶσαι πλὴν Μιλῆτου*, all except Miletus, i. 1. 6. *Διάφορον τῶν ἄλλων πόλεων*, superior to the other states, Mem. 4. 4. 15. *Πλοῦτον ἀρετῇ διέστηκεν* Pl. Rep. 550 c. *Ἔτερον δὲ τὸ ἥδὺ τοῦ ἀγαθοῦ*, 'other than,' 'different from,' Pl. Gorg. 500 d. So *ἄλλος other*, with *ἀλλοῖος*, *ἀλλότριος*, *ἀλλοῖω*; *περισσὸς exceeding*, with *περισσεύω*; *διαφερόντως differently*, &c.

b. *Λείπομαι*, to be left behind [from or by, 405, 434 b], to come short of, governs the Gen. in these, and various derived or kindred senses: *Παλῆται . . ἡμῶν λειψθέντες*, [left behind us] inferior to us in number, vii. 7. 31. *Κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι*, 'not left far behind,' 'closely pursuing,' Æsch. Pr. 857. *Καὶ τίς βίος μοι σοῦ λελειμμένη φίλος*; 'bereft of,' Soph. Ant. 548. *Στρατὸν . . τὸν λελειμμένον δορός*, 'left from or by,' Æsch. Ag. 517. *Γινώμας λειπομένα*, devoid of understanding, Soph. El. 474.

407. Words of SUPERIORITY include,

1.) Words of authority, power, precedence, and pre-eminence:

Ἀνθρώπων ἄρχαν, to rule men, Cyr. 1. 1. 3. *Ἐγκρατεῖς . . πάντων*, sovereign over all, v. 4. 15. *Ἠγήτο τοῦ στρατεύματος*, led the army, iv. 1. 6. *Προσβέβηκεν τῶν πολλῶν πόλεων*, to take rank of most cities, Pl. Leg. 752 e. *Σὺ ἡγέομαι*, ἡγεμονεύω, to lead, δεσπόζω, δεσποτέω, κυριεύω, to be lord, βασιλεύω reign, στρατηγέω command, σατραπεύω, ἐπιτροπεύω, τυραννέω, rule as satrap, &c., ἐπιστατέω have charge of; κράτος power; ἀκρατής without power over, &c. Cf. *Regnavit populorum*, Hor.; *Urbis potiri*, Sall.; *Mentis compos*, Cic.

Ποῦ σὺ στρατηγεῖς τοῦδε; *ποῦ δὲ σοὶ λεῶν*

"Ἐξεστ' ἀνάσσειν ὧν ὀδ' ἡγεῖτ' οἰκοθεν;

Σπάρτης ἀνάσσειν ἦλθες, οὐχ ἡμῶν κρατῶν. Soph. Aj. 1099.

408. 2.) Adjectives and adverbs in the comparative degree (as denoting the possession of a property in a higher degree), and words derived from them.

RULE V. The COMPARATIVE DEGREE governs the Genitive: as,

Κρείττονι αὐτοῦ, more powerful than himself, i. 2. 26. *Τῶν ἵππων ἔτρεχον θάπτον*, they ran faster than the horses, i. 5. 2. *Ἐμοῦ ὕστερον*, [later than] after me, i. 5. 16. *Ὑστέρησε τῆς μάχης*, came after the battle, i. 7. 12. *Τῇ ὑστεραίᾳ τῆς μάχης* Pl. Menex. 240 c. *Τούτου δεύτερον* Pl. Leg. 894 d. *Ἀνωτέρω τῶν μασθῶν* i. 4. 17. *Ἡττώμεθα αὐτοῦ* Cyr. 5. 3. 33. *Τιμαῖς τούτων ἐπλεονεκτεῖτε* iii. 1. 37.

a. So the other degrees, if used in the sense of the Comparative: *Σείο . . μακάρτατος*, more completely happy than you, λ. 482. *Πρώτός μου ἦν* Jn. 1. 15. See 406.

409. 3.) Multiple and proportional words (240): as,

Πολλαπλασίους ὑμῶν αὐτῶν, many times your own number, iii. 2. 14. *Δὺς τόσους ἐμέ κτείνας ἀδελφῆς ζῶσαν* Eur. El. 1092. *Ἦρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφείλε τοπρῶτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ ταύτην, ἀφῆρει διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλὴν· πέμπτην δὲ, τριπλὴν τῆς*

τρίτης· τὴν δ' ἔκτεν, τῆς πρώτης ὀκταπλασίαν· ἐβδόμην δέ, ἑπτακαίκο-
σαπλασίαν τῆς πρώτης ($a. b = 2a. c = 1\frac{1}{2}b = 3a. d = 2b. e = 3c.$
 $f = 8a. g = 27a$) Pl. Tim. 35 b, c.

II. GENITIVE OF CAUSE.

410. To the head of CAUSE may be referred, (A) That from which any thing is DERIVED, MADE, SUPPLIED, or TAKEN; (B) That which exerts an influence, as an EXCITEMENT, OCCASION, or CONDITION; (C) That which produces any thing, as its ACTIVE or EFFICIENT CAUSE; and (D) That which CONSTITUTES any thing WHAT IT IS.

a. In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

411. A. That from which any thing is DERIVED, MADE, SUPPLIED, or TAKEN. To this division belong, (1) the *Genitive of Origin*, (2) the *Genitive of Material*, (3) the *Genitive of Supply*, and (4) the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material.*

412. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive: as,

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, of D. and P. are born two children, i. 1. 1. Τοῦ δ' ἔφυν, from him I sprang, Eur. Iph. T. 4. Τί ἀπολαύσεις ἀν τῆς ἀρχῆς; what advantage should you derive from your authority? Cyr. 7. 5. 56. Φοινῖκος μὲν αἱ θύραι πεποιημένοι, the doors being made of the palm-tree, Ib. 22. Περιστεφῇ . . ἀνθέων, crowned [from] with flowers, Soph. El. 895. Τοιοῦτων μὲν ἔστε προγόνων iii. 2. 13. Νύμφης τεκνώσει παῖδα Eur. Med. 804. Τῶν ἡδίστων ποτῶν ἀπολαύσεται. Cyr. 7. 5. 81. Χρημάτων ὀνήσομαι Eur. Hel. 935. Εὐωχοῦ τοῦ λόγου Pl. Rep. 352 b. Τῆς κεφαλῆς ὄζω Ar. Eccl. 524. Οἶνος φοινῖκων ii. 3. 14 (cf. i. 5. 10). Αἰμῶν . . ζέουσιν ὕδατος Pl. Phædo 113 a. Μεθυσθῆς τοῦ νέκταρος Pl. Conv. 203 b. Λόγων ὑμᾶς λυσίας εἰστία; Pl. Phædr. 227 b.

a. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*: as, Πρῆσαι δὲ πυρὸς ὀητοιο θύρετρα, burn the gates with raging fire [from fire, as the source], B. 415. Χεῖρας νιψάμενος πολίης ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Λοβεσθαι ἐὺρρεῖος ποταμοῖο Z. 508. Πυρὸς μειλισσέμεν H. 410. Ἐξὸν μᾶς μοι χαρὸς εὖ θέσθαι τάδε, 'with a single blow,' Eur. Herc. 938.

413. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts ; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The **THEME OF DISCOURSE OR OF THOUGHT** is put in the Genitive : as,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., *it is not well to say of the bowman, that, &c.*, Pl. Rep. 439 b. Διαθεώμενος αὐτῶν, ὅσην μὲν χώραν . . ἔχοιεν, *observing in respect to them, how great a country they have*, iii. 1. 19. Τῆς δὲ γυναίκος, εἰ . . κακοποιεῖ, *but in respect to the wife, if she manages ill*, (Ec. 3. 11. Κλύων σοῦ, *hearing of thee*, Soph. O. C. 307. Τί δὲ ἔμπων οἶε; *what do you think of horses?* Pl. Rep. 459 b. Οἶσθα . . κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, *'you know of dogs'*, Ib. 375 e. Τὸ Μεγαρέων ψήφισμα Th. 1. 140 (= τὸ περὶ Μ. ψήφισμα 139). Τῆς δὲ σῆς φρενός, ἐν σου δέδοικα Eur. And. 361. So with φράζω *to tell*, φημί *say*, ἐρωτάω *inquire*, χράω *respond* (of an oracle), μαθαίνω *learn*, σκοπέω *consider*, νοέω *think*; ἀγγελία *message*, μῦθος *fable*, ἐρώτησις *inquiry* (quaestio animorum, Cic.); &c.

a. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause : Εἰ δὲ ἡ γυνὴ κακοποιεῖ, *if the wife manages ill*.

414. 3. Genitive of Supply.

Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of **PLENTY** and **WANT** govern the Genitive : as,

a. OF PLENTY. Θηρίων πλήρης, *full of beasts*, i. 2. 7. Μεσθαὶ σίτου, *full of corn*, i. 4. 19. Διφθέρας . . ἐπίμπλασαν χόρτον, *they filled the skins with hay*, i. 5. 10. Τούτων ὅλως, *enough of these things*, v. 7. 12. Δασύς . . δένδρων, *thick with trees*, ii. 4. 14. Πλουτεῖ . . φίλων, *he is rich in friends*, vii. 7. 42. So πλέως *full*, πλούσιος, poet. ἀφνειός, *rich*; πληθῶ, γέμω, *to be full*, ἐμπορέω *abound*, βρούω *teem*; πληρῶ, μεστῶ, *fill*, κορέννυμι *satiat*, σάττω *stuff*; ἄδην *enough*; εὐπορία *abundance*; &c.: and Lat. plenus, dives, impleo, &c.

b. OF WANT. Ἀνθρώπων ἀπορῶν, *wanting in men*, i. 7. 3. Σφενδο- νητῶν . . δεῖ, *there is need of slingers*, iii. 3. 16. Οἷον ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. Μιάς δέου- σαι τεσσαράκοντα, *40 less 1* (§ 242 c). Φίλων ἔρημος, *devoid of friends*, Eur. Med. 513. Σοῦ μόνῃ Ib. 52. Πένης . . φίλων, *poor in friends*, Pl. Ep. 332 c. Σοὶ ἐδείς *wanting*, ἐλλιπής *deficient*, κενός *empty*, ὄρφανός *de- test*, γυμνός *naked*, ψιλός *bare*; πένομαι *to be poor*, ἀπορέω, σπανίζω, *lack*; ἐρημῶ, μονῶ, χηρῶ, *bereave*, γυμνῶ, ψιλῶ, *strip*; ἀπορία, ἐνδεΐα, χρεΐα, *want*; &c.: and Lat. indigus, inops, pauper, egeo, &c.

c. The *Gen.* which belongs to δέομαι and χρήζω as *verbs of want* may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*: Οὕτινος ἂν δέσθε, *whatever you may desire*, i. 4. 15. Δικαίῳν δέσθαι, *to request what is reasonable*, Cyr. 8. 3. 20. Μακροῦ χρήζην βίου, *to desire long life*, Soph. Aj. 473.

4. Genitive Partitive.

415. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive : as,

Ἡμισυ τοῦ δλου στρατεύματος, *half of the whole army*, vi. 2. 10.

a. This Gen. has received the names of the *Gen. of the whole*, and the *Gen. partitive*; the former from its denoting the whole, and the latter from the conception of this whole as divided into parts, of which the mind takes up one or more (partio or partior, to divide, from pars, part).

416. The partitive construction may be employed,

a.) To express *quantity, degree, condition, place, time, &c.*, considered as a limitation of a general idea, or as a part of an extended whole (especially with a neuter adjective or an adverb):

Μικρόν δ' ὕπνου λαχών, *obtaining a little [of] sleep*, iii. 1. 11. Ἐν τοιούτῳ . . τοῦ κινδύνου προσόντος, *in such imminent danger* [in such a degree of], i. 7. 5. Ὁ δ' εἰς τοῦθ' ὕβρεως ἐλήλυθεν, *'to such a pitch of insolence,'* Dem. 51. 1. Οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, *'in this state of preparation,'* Th. 2. 17. Ἦν μέσον ἡμέρας, *it was midday*, i. 8. 8. Εἰς τὸδ' ἡμέρας, *to this [time of day] point of time*, Eur. Alc. 9. Συνέπεσον ἐς τοῦτο ἀνάγκης Th. 1. 49. Ἐπὶ μέγα ἐχώρησαν δυνάμεις Ib. 118. Εἰς ἐν μοίρας Eur. And. 1172. See 420 a, b. Cf. Lat. hoc negoti, id temporis, illud ætatis, tantum fidei.

NOTE. A neuter demonstrative pronoun is oftenest found in this construction, when governed by a preposition.

b.) In presenting the whole as the sum of all the parts; in denoting the whole and a part; and in denying of all the parts:

Ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστω σοφίας, *in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Ἐν παντὶ κακοῦ, *in the [whole] extreme of evil*, Pl. Rep. 579 b. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυρίας ἦσαν Th. 7. 55. Ἡμιόλιον . . οὐ πρότερον ἔφερον, *half [and the whole of what] as much again as they before received*, i. 3. 21. Τούτῳ . . οὐδένα οἶδα, *I know none of these*, Cyr. 7. 5. 45. Οὐδέν ἀπολείποντες προθυμίας Th. 8. 22. Cf. Cuncta terrarum, *Hor.*; Nihil rerum, *Cic.*

417. a. The whole is sometimes put in the case which belongs to the part, the part agreeing with the whole instead of governing it; chiefly when different parts are successively mentioned (cf. 393 d, 395 a): Ἀκούομεν ὅρας . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses* [for ὑμῶν ἐνίοις], v. 5. 11. Δίδυμα τέκνα πρότερος ἀρα πρότερον αἰμάξει; *'which of the two?'* Eur. Ph. 1289. Οἰκίαι, αἱ μὲν πολλὰ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *the houses, the most had been demolished, and few remained*, Th. 1. 89. Οὐ γὰρ τάφον νῦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει; *Soph. Ant. 21.* In the following example, the second part has three subdivisions: Καὶ οἱ ξένοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . . εἰσι δ' οἱ Th. 7. 13.

b. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction; and one form is some-

times found, where the other would rather have been expected. The two forms are sometimes combined: *Εἴτ' οὖν θεός, εἴτε βροτῶν ἦν*, *whether he was a god, or one of mortals*, Soph. El. 199. *Ποῦ τις θεῶν ἢ δαίμων ἐπαργός*; Eur. Hec. 164. *Οἶδε . . φαίνουσι τινὲς δαίμονες, ἢ θεῶν τῶν οὐρανίων* Id. El. 1233.

418. According to Rule IX., a word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

I. SUBSTANTIVES: *Τὸ τρίτον μέρος τοῦ . . ἱππικοῦ*, *the third part of the cavalry*, Cyr. 2. 1. 6. *Τῶν πελταστῶν τις ἀνὴρ*, *a certain man of the peltasters*, iv. 8. 4. *Τριάκοντα μυριάδας στρατιᾶς* i. 4. 5. *Τοῦ ἀρίστου ἀνθρώπου* *δοῖδου* Hdt. 1. 24.

a. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter: *Οἱ Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον*, *the A. marched to Pharsalus [of] in Thessaly*, Th. 1. 111. *Ἠρμίσαντο τῆς Χερρόνησου ἐν Ἐλεούντι*, *touched upon the Cherronese at Eleus [at E., a town of the C.]*, Hel. 2. 1. 20. *Ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνῶν πρῶτον*, *came upon Attica first at Oenoe*, Th. 2. 18.

b. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis or synesis: *Τῶν ἄλλων Ἑλλήνων τινὲς* [sc. *ἄνδρες*]. *Ἐξεκύμαινέ τι* [sc. *μέρος*] *τῆς φάλαγγος*, 'some part of the line,' i. 8. 18 (419 a; cf. *μέρος τι τῆς εὐταξίας* i. 5. 8). *Εἰσι δ' αὐτῶν* [sc. *ποταμοὶ τινες*], *οὓς οὐδ' ἂν παντάπασι διαβαίητε*. *Πολέμου, καὶ μάχης οὐ μετῇ* [sc. *μέρος*] *αὐτῇ* (421 a; cf. *ἀγαθοῦ τινὸς μετέσται . . μέρος* Cyr. 2. 3. 6). *Τῆς γε οὐδαμοῦ*, i. e. *ἐν οὐδενὶ μέρει τῆς γῆς* (420 a).

c. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted: *Τρεῖς ἄνδρες τῶν γεραιτέρων* [sc. *ἄνδρῶν*], *three men of the more aged*, v. 7. 17. *Δύο τῶν πρεσβυτέρων στρατηγοί*, iii. 2. 37.

419. II. ADJECTIVES. a. *The Article, and Adjective Pronouns*: *Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν*, *slew some of them, and banished others*, i. 1. 7. *Τῶν ἄλλων Ἑλλήνων τινὲς*, *some of the other Greeks*, i. 7. 8. *Παρ' ἐκάστου τῶν ἡγεμόνων*, *from each of the leaders*, i. 6. 2. So *οἱ, οἱσιν, ἄλλος, ὅδε, οὗτος, τοιοῦτος, τοσοῦτος, τίς*; &c. See 416 a, N.

b. *Adjectives of Number*: *Εἰς τῶν στρατηγῶν*, *one of the generals*, vii. 2. 29. *Ἡμῶν δ' οὐδεὶς*, *none of us* (416 b), iii. 1. 16. *Τοὺς τρεῖς . . τῶν δακτύλων* Ar. Vesp. 95. *Πολλὰ τῶν ὑπογύλων* i. 5. 5.

c. *Superlatives, and words derived from them* (by virtue of the included adjective, cf. 408); and the other degrees when kindred in force: *Ἐν τοῖς ἀρίστοις Περσῶν*, *among the best of the Persians*, i. 6. 1. *Τῶν . . ἀνθρώπων ἀριστεύσαντες* [= *ἀριστοὶ γενόμενοι*], *being the best of the men*, Mem. 3. 5. 10. *Οὐ δευτέρων πρωτεύουσιν* Ages. i. 3. *Ἡ φῶλα γυναικῶν*, *Ο* [beloved of] *dearest of women*, Eur. Alc. 460. *Δία γυναικῶν* δ. 405. *Δειλαία δειλαῶν κυρεῖς*, *wretched of the wretched art thou!* Soph. El. 849. *Ἐτεμον τῆς γῆς τὴν πολλήν* Th. 2. 56. *Ἐπὶ πλείστον ἀνθρώπων* Th. 1. 1. *Τῆς γῆς ἡ ἀρίστη* Ib. 2. *Τὴν ἀμείνω τῶν μοιρῶν* Luc. D. D. 1.

d. *Participles*: *Σὺν τοῖς παροῦσι τῶν πιστῶν*, *with those present of his faithful attendants*, i. 5. 15. *Καὶ τῶν ἄλλων τὸν βουλευόμενον* i. 3. 9.

e. *Other Adjectives*: *Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις*, *having half of the rear-guard*, iv. 2. 9. *Τοὺς ἀγαθοὺς τῶν ἀνθρώπων*, *the good among*

men, Ar. Pl. 495. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τῶν ἄλλων σκευῶν τὰ περισσῶτα iii. 2. 28.

f. Those adjectives which are most frequently employed to denote a part are termed *partitives*. A *neuter* adjective used substantively is often so employed. See 416 a.

420. III. ADVERBS. a. *Of Place and Time*, used literally or figuratively (416 a) : Οὐδ' ἐπὶ γῆς ἐσμὲν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν, *I dwell [in a remote part of the country] far from town*, Ar. Nub. 138. Ἐνταῦθα ἦδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Ὅπηνικα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πρόσω δὲ τοῦ ποταμοῦ προβαίνειω, *to advance far into the river*, iv. 3. 28. Πόρρω τῆς ἡμέρας, *far in the day*, Hel. 7. 2. 19. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Οὐκ ὅρῳς ἔν' εἰ κακοῦ; 'in what depth of evil,' Soph. Aj. 386. Ποῦ ποτ' εἰ φρενῶν; 'in what state of mind?' Soph. El. 390. Οἱ προσεήλυθεν ἀσελγείας, 'to what a pitch of insolence,' Dem. 42. 24. So οὐ, πανταχοῦ, ποῖ, οἶ, ἀλλοθι, δεῦρο, πόθεν; πρωτὶ *early*, ὀψέ *late*, αὐτίκα, πηνίκα, &c. Cf. Lat. ubi terrarum, nusquam gentium, quo loci, tunc temporis, eo furoris.

b. *Of State or Condition*, especially with the verbs ἔχω and ἴκω (416 a) : Τῆς τύχης γὰρ ὥδ' ἔχω, *I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Πῶς οὖν ἔχεις δόξης; [in what state of opinion] *of what opinion are you?* Pl. Rep. 456 d. Ὡς ποδῶν εἶχον, [as they were of foot] *with all their speed*, Hdt. 6. 116. Πῶς ἀγῶνος ἴκομεν; *how do we come on in the strife [with what progress of the strife]?* Eur. El. 751. Χρημάτων εὖ ἴκοντες, *being well off in property*, Hdt. 5. 62. Ὡς ὁργῆς ἔχω Soph. O. T. 345. Ὅταν . . ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ Pl. Rep. 571 d. So οὕτως, ὥδε, ὡσαύτως, ὅπως, ὁμῶς, καλῶς, κακῶς, μετρίως, ἱκανῶς, &c.

NOTE. In such rare cases as Δυνάμεις τε ἦκεις μεγάλης (*thou hast come to great power*, Hdt. 7. 157), the adverb seems to have been attracted into the form of an adjective.

c. *Of the Superlative Degree* : Ἀφειδέστατα πάντων ἐτιμωρεῖτο, *he punished most unsparingly of all [he of all, 418 b] i. 9. 13. Προτιμηθῆναι μέλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἐγγύτατα τῶν πολεμίων ii. 2. 17.*

421. IV. VERBS. The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See 418 b.

1.) *The Gen. Partitive as a Subject*. (a) *Of a Finite Verb* : Εἰσι δ' ἀδ-
τῶν, οὐς οὐδ' ἂν . . διαβαίητε, *there are some of them, which you could not pass*, ii. 5. 18. Πολέμῳ, καὶ μάχῃς οὐ μετὴν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. 7. 2. 28 (so with προσήκει, 4. 2. 20). Τῶν δὲ Σαμίων . . ξυνθέμενοι . . διέβησαν Th. 1. 115. (b) *Of an Infinitive* : Ἐπιμιγνύναι σφῶν, *that some of them mingled*, iii. 5. 16. Ὡς ποτ' ἀρχῆς, *he thought that [a share of] authority belonged to no one*, Cyr. 8. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. A. 1. 2.

422. 2.) *The Gen. Partitive in the place of an Appositive* is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning*, *esteeming*, and *making* : Οὐκ ἐγὼ τοῦτων εἰμι, *I am not one of these*, Cyr. 8. 3. 45. Ἐτύγχανε . . βουλῆς ὧν, *he happened to be one of the council*, Th. 3. 70. Ὑπᾶς μακάριον ἀριθμεῖται, *Hylas is numbered as one of the blest*, Theoc. 13. 72. Μουσικῆς . . τίθης λόγους; *do you make letters a part of music?* Pl. Rep. 376 c.

423. 3.) *The Genitive Partitive is used as a Complement,*

a. *Generally*, with any verb, when its action affects not the whole object, but a *part* only : as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἐφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίει δὲ τῶν αἰχμαλῶτων, *sending some of the captives*, vii. 4. 5. Σειρίσσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους iv. 5. 22. Καὶ τῆς τε γῆς ἔτεμον Th. 2. 56. Παροίξας τῆς θύρας, *opening the door a little*, Ar. Pax 30.

424. β.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial* action.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of **SHARING, BEGINNING, and TOUCH** govern the Genitive.

1. Words of **SHARING** include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετέχων, *to share in [have a share of] the dangers*, Hel. 2. 4. 9. Τῇσδε κοινῶν τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδιδόντες, *imparting our joys*, Ec. 9. 12. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. 1. 6. 25. Ἐνυμβάλλεται . . τοῦδε δειματοῦ Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήρῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φίλιας κοινωνός Mem. 2. 1. 32. So συναίρωμαι, συλλαμβάνω, μεταλαμβάνω, μεταλαγχάνω, κοινοῖμαι, *to take part in; διαδίδωμι distribute, ἐπαρκέω impart; ἰσόμοιρος sharing equally; κοινωνία participation; &c.* Servom sui participat consilii, *Plaut.*

425. 2. The **BEGINNING** is, of course, only *part* of the work. Hence,

Τοῦ δὲ λόγου ἤρξατο, *he commenced his address*, iii. 2. 7. Φυγῆς ἄρχων, *to begin flight*, Ib. 17. So ἐξάρχω, κατάρχω, ὑπάρχω, καθηγέομαι, *to begin; ἀρχή beginning; &c.* These words sometimes imply *precedence* (beginning for others to follow; 407).

a. The partitive idea appears also in such expressions as Μεσοῖσι . . τῆς πορείας, *being in the middle of the way*, Pl. Pol. 265 b; Μεσοῦντι . . τῆς ἀναβάσεως Hdt. 1. 181.

426. 3. **TOUCH** may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of, hitting, meeting with, &c.* Thus,

Ἄπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵνυος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits* P., Cyr. 8. 3. 28. Ἀνδρῶν ἀγαθῶν παῖδός ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Μέσσω δουρὸς ἐλὼν Γ. 78. So θιγγάνω, ψάω, *to touch*, λαμβάνομαι, ἀντιλαμβάνομαι, *take hold of, δράσσομαι seize, ἐκινέομαι, ἐφικνέομαι, reach; poet. ἀντάω, ἀντιάω, κυρέω meet with; ἔχομαι, ἀντέχομαι, keep hold of, cling to, ἀναβαίλω go on board* (β. 416);

ἀφαντος, ἄδικτος, *free from the touch of*; &c. Cf. "Lest his hand reach of the tree of life," Milton.

a. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction: Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Νῦν . . . ψάψεν χερσὶς Eur. Herc. 968. Ἄγειν τῆς ἡνίας τὸν ἱππον Eq. 6. 9. Κόμης ἔλε Πηλεΐωνα A. 197. Τῇ μὲν κρεμαστῇ αὐχένος Soph. Ant. 1221.

b. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατέῳγε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Συνετρίβη τῆς κεφαλῆς Ar. Pax 71. Κρατῖνον συνετρίψαι τῆς κεφαλῆς αὐτῆς, *that C. had broken her head*, Isoc. 381 a. Cf. 476.

427. 4. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

ἵνα τῆς προσήκουσας μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομεῖν οὐδενός, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. Θνητοῦ μὲν σώματος ἔτυχες, ἈΘΑΝΑΤΟΥ δὲ ΨΥΧΗΣ Isoc. 22 b. Τάφου ἀντίσας, Soph. El. 868. Εἰ δέ τις κυρεῖ γυναικὸς ἐσθλῆς, εὐτυχεῖ Eur. Cr. 2.

a. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

428. B. That which exerts an influence as an **EXCITEMENT, OCCASION, OR CONDITION**. To this division belong the following rules, respecting, 1. *the motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. *the sensible and mental object*; and 4. *time and place*.

a. The Gen. so employed is often translated by other prepositions than *of* and *from*, especially by *for*; and sometimes without a preposition.

1. Genitive of Motive, &c.

429. RULE XI. The **MOTIVE, REASON, and END IN VIEW** are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is done, said, felt, or existing. Thus,

a. WITH VERBS: Μισθοῦ ὑπηρετοῦντες, *serving [from, or on account of] for hire*, Cyr. 6. 2. 37. Τούτου σε . . . ζηλώ, *on this account I envy you*, Ib. 8. 4. 23. Μηδὲν αὐτῶν καταβέλς, *paying nothing for them*, Ib. 3. 1. 37. Φίλου δέσας . . . ἢ χαῖτόν, *fearing [on account of] for a friend or even himself*, Soph. O. T. 234. Ταύτης ἱκενοῦμαι σε, *I beseech you for her*

sake, Eur. Or. 671. 'Ἰκετεύω σε τῶνδε γονάτων, 'by these knees,' Id. Hec. 752. Σπείσω ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Προπέπεται τῆς παραντίκα ἡδονῆς, 'for the sake of present pleasure,' Dem. 34. 23. Ἐγραψα . . . τοῦ μή τινας ζητῆσαι, 'in order that none may inquire,' Th. 1. 23. Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι, 'to sow,' Mat. 13. 3. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δαίλας στυγῶ Soph. El. 1027. Ἀγγελλίης οἰχνεσκε O. 640. So with φρονέω envy, ἀγαμαι, θαυμάζω, admire, εὐδαιμονίζω, μακαρίζω, esteem happy, οἰκτεῖρω pity, ὀργίζομαι, θυμόμαι, χαλεπαίνω, be angry, μνησικακέω bear ill-will, τιμωρόμαι take vengeance, αἰνέω, ἐπαινέω, praise, μέμφομαι blame, στένω, sigh, ἀλλάσσω, exchange, πράττω exact, ὀφείλω owe, &c. Cf. Proficiscitur cognoscendæ antiquitatis, Tac. A. 2. 59; Sume cyathos amici, Hor.

b. WITH ADJECTIVES: Εὐδαίμων . . τοῦ τρόπου, happy [by reason of] from his character, Pl. Phædo 58 e. Ὡ μακάριε τῆς τέχνης, Blessed in thy trade! Ar. Av. 1423. Ὡ τάλαν' ἐγὼ σθέν Soph. El. 1209. Ὡ δυστάλανα τῆς ἐμῆς αὐθαδίας Eur. Med. 1028. Cerebri felicem, Hor.

c. WITH ADVERBS: Πενθικῶς δὲ ἔχουσιν τοῦ ἀδελφοῦ, in mourning for her brother, Cyr. 5. 2. 7. Χαλεπῶς φέρειν αὐτῶν Th. 2. 62. Καλῶς παρὰ πλου κείται, it lies well for the voyage, Th. 1. 36. Παρόδου χρησίμους ἔξω Th. 3. 92.

d. WITH NOUNS: Ὀδῖνας αὐτοῦ προσβαλὼν, causing pangs on his account, Soph. Tr. 41. Γενέου τοῦδ' . . λιτάς, entreaties by this beard, Eur. Or. 290. Τροίας μῖσος, hatred on account of Troy, Ib. 432.

e. WITH INTERJECTIONS: Φεῦ τοῦ ἀνδρός, Alas for the noble man! Cyr. 3. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἴμοι δάμαρτος Ib. 1374. Ὁδ' . . στρατεύματος Æsch. Per. 116. Ἰατταταῖξ τῶν κακῶν Ar. Eq. 1.

f. IN SIMPLE EXCLAMATION: Τῆς τόχης, My ill-luck! Cyr. 2. 2. 3. Τῆς μωρίας, What folly! Ar. Nub. 818. Ὡ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν Ib. 153. Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμήματος Ar. Av. 61.

430. a. The Genitive of the END IN VIEW is put with some words of direction, claim, and dispute. Words of direction include those of aiming at, throwing at, going towards, and reaching after. Thus,

Ἀνθρώπων στοχάζεσθαι, to take aim at men, Cyr. 1. 6. 29. Αὐτοῦ χερμάδας . . ἔρριπτον, they threw stones at him, Eur. Bac. 1096. Εὐθὺ Πελλήνης πέτεσθαι, to fly straight for Pellene, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἐστὼν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; for who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]? ii. 1. 11. Βασιλικῆς μεταποιουμένους τέχνης, laying claim to the kingly art, Pl. Pol. 289 e. Ἰέναι τοῦ πρόσω, to go farther [for that which is farther on], i. 3. 1. So with ἀκοντίζω, τοξεύω, ἱμνι, to shoot, τρέχω run, ὀρέγομαι reach for, ἐπιμαίομαι poet., feel or seek for, ἀμφισβητέω contend for; ὠδύς Ion., straight for; &c.

b. The student cannot fail to remark the ease with which verbs of motion pass into those of simple effort and desire (432 e). Thus, ἵεμαι, and, more commonly, ἐφίεμαι, to send one's self to, rush to; strive for, seek, desire; ὀρέγομαι, to reach after, strive for, seek, court, desire: Δόξης ἐφιεμένους, eager for glory, Cyr. 3. 3. 10. Ἰέμενοι λεχέων Soph. Tr. 514. Ὀρέεσθαι τῆς ὁμίλλας αὐτοῦ, to seek his company, Mem. 1. 2. 15. Σωκράτους ὠρεχθήτην Ib. 16. Τιμῆς ὀρέεσθαι Hier. 7. 3.

2. Genitive of Price, Merit, &c.

431. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE: Ἴππον, ὃν . . ἀπέδοτο πενήκοντα δαρεικῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Δόξα δὲ χρημάτων οὐκ ὠνητή, *glory is not to be bought for money*, Isoc. 21 b. Ἀμφίλοχον . . ἀπελύτρωσε τάλαντων ἑνέα, *he released A. for nine talents*, Dem. 159. 13. Πόσου διδάσκει; *for how much does he teach?* Pl. Apol. 20 b. Πολλοῦ τοῖς ἄλλοις ἐπώλουν Mem. 1. 2. 60. Cf. Lat. *tanti, quanti, assis*, &c., expressing price or value.

b. VALUE AND MERIT: Ἀξιοὶ τῆς ἐλευθερίας, *worthy of freedom*, i. 7. 3. Πολλοῦ ἀξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Τῆς ἀξίας τιμᾶσθαι, *to estimate at the true desert*, Pl. Apol. 36 e. Τιμᾶται . . θανάτου, *he puts his estimate [of the desert of the crime] at death*, Ib. b. Πρέπον . . δαίμονος τοῦμοῦ, *suited to my fate*, Soph. Aj. 534 (the Dat. more common with πρέπω, § 453). Πρεπόντως τῶν πραξάντων Pl. Menex. 239 c. So with ἀξίως to deem worthy, ἀξίως in a manner worthy of, ἀνάξιος unworthy, κατάξιος, right worthy; ποιέομαι, τίθηναι, to estimate; &c. Cf. Magni aestimabat pecuniam, Cic.; Salūtis dignus, Plaut.

c. CRIME: Ἀσεβείας φεύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διώξομαι σε δαλίας, *I will prosecute you for cowardice*, Ar. Eq. 368. Ἐνοχος . . λαποταξίου, *guilty of desertion*, Lys. 140. 1. So with αἰτιόομαι, ἐπαιτιόομαι to accuse, γράφομαι indict, εἰσάγω, ὑπάγω, ἐπέξευμι, ἐπέξερχομαι, ἐπισκῆπτομαι, καλοῦμαι, prosecute, αρραῖσθαι, δικάζω, κρίνω, judge, ἀλίσκομαι, ὀφλισκάνω, be convicted; ὑπεύθυνος liable; &c.: and, in Lat., with accūsō, arguō, condemnō, absolvo; reus, insons; &c.

d. The Gen. (chiefly θανάτου) is sometimes used to express the punishment (regarded either as the desert of the crime, or as the end in view in judicial proceedings): Θανάτου δὲ οὔτοι κρίνουσι, *these pronounce sentence of death [adjudge worthy of]*, Cyr. 1. 2. 14. Τῇ γων θανάτου, 'on a capital charge,' Hel. 2. 3. 12. Ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ἐνοχοὶ δεσμοῦ γεγνάσι Dem. 1229. 11. See b. Cf. Damnatus laboris, Hor.

3. Genitive of Sensible or Mental Object.

432. The object of sensation, thought, or emotion may be regarded as its exciting cause, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive: as,

a. OF SENSATION: Στρου ἐγεύσαντο, *tasted of food*, iii. 1. 3. Οἶνον . . ὀσφραίνεσθαι, *to smell wine*, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 'heard a murmur,' i. 8. 16. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν, 'saw S. doing, or heard him saying,' Mem. 1. 1. 11. Γεύσαι τῆς θύρας, [taste of] *knock at the door*, Ar. Ran. 462. So γεύω to give a taste, ἀκροδομαι, κλύω poet., hear; ἀγευστος not tasting, ἀνήκοος not hearing; &c. For words of touch, see 426.

b. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT: 'Επιβουλῆς οὐκ ἤσθάνετο, *he did not perceive the plot*, i. 1. 8. Ἀλλήλων ξυνέεσαν, *understood each other*, Th. 1. 3. Ἐνθύμου δὲ καὶ τῶν εἰδόντων, *consider those who know*, Mem. 3. 6. 17. Παρώμενοι ταύτης τῆς τάξεως, *making trial of this order*, iii. 2. 38. Τῶν τειχῶν ἡμῶν πειρᾶν, *to [try] attack our walls*, Th. 7. 12. Τρίβων ὦν ἐπικτῆς, *practised in horsemanship*, Ar. Vesp. 1429. Θέλω δ' αἰδῶρις μᾶλλον ἢ σοφὸς κακῶν εἶναι Aesch. Sup. 453. Ξένος ἔχω τῆς ἐσθλῆς λέξεως Pl. Apol. 17 d. Μάχης ἐδ εἰδότε B. 824 (Pugnae sciens, Hor.). So πείρα *trial, experience*, with ἐμπειρος, ἐμπειρῶς, ἐμπειρία, ἐμπειρέω, ἀπειρος, ἀπειρῶς, ἀπειρία, ἀπείρατος, -ως; ἐπιστήμων *acquainted*, ἀνεπιστήμων, ἀγνώς, ἀδαής, *ignorant*, ἀπαίδευτος *uninstructed*; ἰδιώτης [a common person] *unskilled*, ἰδιωτεύω *to be u.*; ἐθός, ἥθός, *accustomed*, ἀήθης *unaccustomed*, &c.: and Lat. gnarus, ignarus, conscius, nescius, prudens, inscius, peritus, insuetus, &c. Cf. "Intelligent of seasons," "Divine of something ill," Mill.

c. OF MEMORY: Τούτων οὐδεὶς μέμνηται, *these things no one remembers*, v. 8. 25. Τούτων ἐμνήνητο, *made mention of these*, vii. 5. 8. Μή μ' ἀναμνήσῃς κακῶν, *do not remind me of my woes*, Eur. Alc. 1045. Τῶν παρόσθε μὲν λόγων λαθόμεθα, *let us forget the former words*, Eur. Hipp. 288. So μνημονεύω, μμνήσκομαι, *to remember*, ἐπιλανθανομαι, ἐπικλήθομαι, *forget*, μμνήσκω, ὑπομμνήσκω, *remind*, ἐκλήθην and ἐπικλήθω, *cause to forget*; μνήνητι *mindful*, ἀμνήμων, *forgetful*; μνήμη *memory*, λήθη, *oblivion*; &c. Cf. Lat. meminī, recordor, obliviscor, moneo, memor, immemor, &c.; Labdorum decipitur, Hor.

d. OF CARE AND CONCERN: Κηδεσθαι Σεύθου, *to care for Seuthes*, vii. 5. 5. Τούτου σοι δεῖ μέλειν, *of this [there must be to you a care] you must take care*, Cyr. 1. 6. 16. Ἀμελεῖν ἡμῶν αὐτῶν, *to be careless of ourselves*, i. 3. 11. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, *that it may not repent thee (old Eng.) of thy gift to me*, Cyr. 8. 3. 32 (repentance or regret being after-concern). Φυλασσομένους τῶν νεῶν, *careful of the ships*, Th. 4. 11. So ἐπιμέλομαι *to take care*, φροντίζω *give heed*, ἐντρέπομαι, ἀλέγω *poet., regard*, προνοέω, προοράω, *provide*, δλιγορῶ *care little*, ἀφροντιστέω *disregard*, καταφρονέω *despise*; ἐπιμελής *careful*, ἀμελής *careless*; ἐπιμέλεια, φρόντις, κήδος, *care, attention*, ἀμέλεια *neglect*; ἀνακῶς *attentively*; &c.: and Lat. anxius, providus, improvidus, securus, poenitet, &c.

e. OF DESIRE: Ἐρώντες τούτου, *desiring this*, iii. 1. 29. Χρημάτων ἐπιθυμέω, [sets his mind upon, cf. 430 b] *desires booty*, iii. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life*, Pl. Phædo 117 a. Πενήσας χρημάτων, *hungering for wealth*, Cyr. 8. 3. 39. Πόλις ἐλευθερίας διψήσασα, *thirsting for freedom*, Pl. Rep. 562 c. So κισσάω, and the poet. ἔλδομαι, λμείρω, λαλομαι, λιπτομαι, *to long for*; πρόθυμος, ἐπιθυμητικός, *desirous*, δύσπερος *wretchedly desiring*, &c.: and Lat. avidus, cupidus, studiōsus, &c. See 414 c, 430 b.

f. OF VARIOUS EMOTION: Ἀγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Ὑμῶν . . θαυμάζω, *I wonder at you*, Hel. 2. 3. 53. Οὐκ ἂν ἀνασχεσθῇ αὐτοῦ βασιλεύοντος, *who would not endure him as their king*, ii. 2. 1. Ὡς ἐγὼ σοι οὐ φθονήσω, *which I shall not grudge to you*, Cyr. 8. 4. 16. Μὴδὲ μοι φθονήσης εὐγμάτων, 'deny,' or 'reject,' Aesch. Pr. 583. Οὐ μεγαλῶ τοῖδὲ σοι δωρήματος, 'grudge,' Ib. 626.

g. The idea of hearing passes, by an easy transition, into that of obedience (obēdio, *to give ear to, listen to, obey*, fr. ob and audio). Hence, words of obedience often govern the Gen. (cf. 455 g): Τούτους . . βασιλέως οὐκ ἀκούσαν, *that these did not obey [or were not subject to] the king*, iii. 5. 16. Οἱ δὲ Καρδοῦχοι οὔτε καλοῦντων ὑπήκουον, *the C. neither [listened to them calling] regarded their calls*, iv. 1. 9. Ὑπήκοοι τῶν Μοσσυνόικων,

subject to the *M.*, v. 5. 1: So κατακούω to obey, παρακούω disregard, ἀηκουστέω, poet. ηηκουστέω, disobey; κατήκοος obedient, ἀνπηήκοος disobedient; even, rarely, πείθομαι to obey, ἀπειθέω, poet. ἀπιθέω, disobey, εὐπειθής obedient, ἀπιστος disobedient; &c.

h. Verbs of sight commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule, sometimes or often take the Acc. (especially of a neuter adjective): *Εἶδομεν τοὺς πολεμίους, we have seen the enemy*, vi. 5. 10. *Κλῶ βοήν, I hear a cry*, Eur. Or. 1325. *Αἰσθάνονται ἕκαστα*, 'perceive,' Mem. 1. 4. 5. See 472 b, 478 b.

i. The Gen. is the more freely used when a participle agrees with it; and there may sometimes be doubt whether the Gen. is used according to this rule, or put absolute with the participle.

4.° Genitive of Time and Place.

433. The time and place in which any thing is done may be regarded as *essential conditions* of the action, or as *co-operating* to produce it. Hence,

RULE XIV. The TIME and PLACE IN WHICH are put in the Genitive (cf. 469, 482): as,

a. TIME: *Ἦχετο τῆς νυκτός, he went in the night*, vii. 2. 17. *Τῆς δελ- λης δὲ ἦκει, to come in the evening*, Ib. 18. *Ἐξίοντες δ' ἐκάστης ἡμέρας, going out [in each day] every day*, vi. 6. 1. *Ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός, 'many times [in the] a month*, Cyr. 1. 2. 9. *Ἐτε νυκτὸς δέοι τι, εἰτε καὶ ἡμέρας, 'whether [in the] by night or by day*, iii. 1. 40. *Βασι- λεὺς οὐ μαχεῖται δέκα ἡμερῶν* (cf. ἐν . . ταύταις ταῖς ἡμέραις), *the king will not fight [within] for ten days*, i. 7. 18. *Πολλοῦ χρόνου, Μακροῦ χρόνου, Χρόνου συγχροῦ, for a long time*, i. 9. 25; &c. *Ἐξ ἐτῶν ἄλουντος* Ar. Lys. 280. *Οὐκέτι τοῦ λοιποῦ* [sc. χρόνου] *πάσχομεν, 'in future*, Dem. 44. 12. *Ὡστε τῆς ἡμέρας ὅλης διήλθον . . , ἀλλὰ δεῦξας ἀφίκοντο* iii. 3. 11. *Τοῦ αὐτοῦ θέρους, Τοῦ δ' ἐπιγίγνομένου χειμῶνος*, Th. 2. 66, 69. Cf. Eng. o' nights.

b. PLACE: *Αὐτοῦ* [sc. τόπου] *μειναντες, remaining in that place*, i. 10. 17. *Τῆς δὲ Ἰωνίας . . ἀσχρὸν νενόμισται, in Ionia it has been deemed base*, Pl. Conv. 182 b. *Κατέκλεισαν . . Μακεδονίας Ἀθηναῖοι Περδίκκαν, the A. shut up P. in M.*, Th. 5. 83. *Ἦ οὐκ Ἀργεὺς ἦεν; was he not in A.?* γ. 251. *Τὸνδ' εἰσεδέξω τευχέων, 'within the walls*, Eur. Ph. 451. *Ἐμβατεύειν πατρίδος, to step [in] on my native land*, Soph. O. T. 825. *Ποτέρας τῆς χειρός; Ἐν δεξιᾷ σου. On which hand? On thy right*, Eur. Cycl. 681. *Ὅρῶ πυρᾶς νεωρῇ βδοστρυχον, 'on the tomb*, Soph. El. 900. *Νέφος δ' οὐ φαίνεται πάσης γαίης, '[in] over the whole land*, P. 372. Cf. the Lat. Gen. of place (perhaps a modified form of the Dat.): domi, &c.

c. This use of the Gen., to denote the place where, rarely occurs in prose, except in those adverbs of place which are properly genitives (380 b): οὐ, αὐτοῦ, ὁμοῦ, οὐδαμοῦ, &c. Cf. 469 d.

d. This Gen. is sometimes employed, chiefly in the Epic, to denote the place upon, over, or through which any thing moves: *Ἐρχονται πεδίοιο, they advance [in] upon the plain*, B. 801. *Πεδίων ἐπιπίσεται, it flows over the plains*, Soph. O. C. 689. *Ἐλκόμεναι νεοῖο βαθεῖης πηκτὸν ἀροτρον, 'through the deep fallow*, K. 353. *Ἐπετάχυνον τῆς ὁδοῦ, 'on the way*, Th. 4. 47. *Ποίας* [sc. ὁδοῦ] *εἰσενέγκωσιν αὐτόν, 'by what way*, Lk. 5. 19.

e. The ideas of place and time are combined in some expressions which

relate to *journeying* (Fr. *journée*, a *day's-march*, fr. Lat. *diurnus*, fr. dies, *day*): Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτῳ οὐδὲν εἶχομεν, '[in] during the last seventeen day's-marches,' ii. 2. 11. Ἡμερεούνας . . μακρὰς κελεύθου Æsch. Cho. 710.

f. The idea of *cause* appears especially in such expressions as Δώσων . . τρία ἡμιδάρικα τοῦ μηνός, *to pay three half-darics a month*, i. 3. 21.

g. Some of the examples under this rule have been referred by some to the *partitive use* of the Genitive.

434. C. That which produces any thing, as its **ACTIVE** or **EFFICIENT CAUSE**; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

Genitive Active.

RULE XV. The **AUTHOR**, **AGENT**, and **GIVER** are put in the Genitive: as,

a. With Verbs of Obtaining, Receiving, Hearing, Learning, Inquiring, Requesting, &c.: Ταῦτα δέ σου τυχόντες, *obtaining this of you*, vi. 6. 32. Ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν, *you shall hear from me the whole truth*, Pl. Apol. 17 b. Μάθε δέ μου καὶ τὰδε, *learn from me this also*, Cyr. 1. 6. 44. Πυνθάνου δὲ τῶν ξένων, *inquire of the strangers*, Æsch. Cho. 848. Δέονται δέ σου καὶ τοῦτο, 'request of you,' vi. 6. 33. Παιδὸς ἐδέξατο χεὶρ κύπελλον A. 596. Σοῦ . . αἰτεῖ μῦθον Soph. O. C. 1161.

b. With Passive Verbs and Verbals: Πιγγεὶς θυγατρὸς τῆς ἐμῆς, *smitten by my daughter*, Eur. Or. 497. Σφαγείς Ἀλγίστου, *slain by Æ.*, Id. El. 123. Τῶν φίλων νικώμενος Soph. Aj. 1353. Ποίας μερίμνης . . ὑποστραφεὶς; *by what solicitude oppressed?* Id. O. T. 728. Μηδενὸς προσήγορος, *accosted by no one*, Ib. 1437. Φίλων ἀκλαυτος, *unwept of friends*, Soph. Ant. 847. Κείνης διδασκὰ Id. El. 343. Ἀγαπητοῖς Θεοῦ, *beloved of God*, Rom. 1. 7. — This use of the Gen. is rare in prose, and is most frequent with the Participle or Verbal. Cf. Mens interrita leti, Ov.; Hiemis invictus, Sil.; and the common use of *of* with the Pass. in old and poet. Eng.: "Unwhipped of justice," Shaks.

c. With Substantives: Ήνοφάντος Κύρου Ἀνάβασις, *Xenophon's Expedition of Cyrus*. Ταῖς τῶν νέων τιμαῖς ἀγάλλονται, *they delight in the honors paid them by the young*, Mém. 2. 1. 33. Ἦρας ἀλατείαις, *wanderings caused by Juno*, Æsch. Pr. 900. Πολέμων φθορά, *destruction by wars*, Pl. Leg. 741 a. Κύματα . . ἀνέμων, B. 396.

435. D. That which **CONSTITUTES** any thing **WHAT IT IS**. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

Genitive Constituent.

RULE XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive : as,

Τὸ Μένωνος στρατεύμα, *the army of Meno*, i. 2. 21.

a. Substantives simply denote *things* (including *persons*) ; and adjectives and adverbs, *properties*. Hence, if an adjunct is *simply viewed as modifying a substantive, adjective, or adverb*, it is put in the Gen. ; and Rule XVI. might be thus expressed :

A SUBSTANTIVE, ADJECTIVE, or ADVERB, as *such*, governs the Genitive.

b. If, on the other hand, *the particular nature of the modification is to be expressed*, another case may be required ; so that the same substantive, adjective, or adverb may either be followed by the Gen. as the *generic* case, or by the Dat. or Acc. as a *more specific* case. See 392 a, 442 a, 444, 463, 472 f.

c. In many instances, the use of the Gen. may either be referred to this general rule, or to the more specific rules which have preceded. How often has the old brief rule been cited, "One substantive governs another in the Genitive."

d. The Gen. modifying a substantive (termed the *Attributive*, or *Adnominal Genitive*) has an office akin to that of the adjective ; which, indeed, may often take its place (437 e, 440, 443 c).

436. a. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* : as βασιλεύς in βασιλεύω (442), πλησίον in πλησιάζω (445 c), κινδύνος in κινδυνεύω (446 d). Hence,

RULE B. A word may govern the Genitive, by virtue of an *included* substantive, adjective, or adverb.

b. Adjectives in which a substantive is compounded with α- *privative* (385), have often a Gen. defining the substantive : as, Γήρως ἄλυπα, *free from the pains of age*, Soph. O. C. 1519. See 446 b. Hence the special rule,

RULE C. The compounds of *Alpha Privative* govern the Genitive ; or, in the Latin rhyme,

Semper Alpha Privativum

Poni facit Genitivum.

c. The verbs ὀρίω *to smell*, πνέω *to breathe*, and προσβάλλω *to emit*, may take a Gen. defining a noun implied in these verbs or understood with them : Ὄρουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Μύρου πνέον, *breathing of myrrh*, Soph. Fr. 147. Βροστού με προσέβαλε, *the scent of a mortal strikes me*, Ar. Pax 180. Ὡς ἡδὺ μοι προσέπνευσε χοιρίων κρεῖων Ar. Ran. 338.

d. Some adverbs govern the Gen., as originally substantives (380), or by virtue of an included substantive : Τοῦδε τοῦ φόβου χάριν, *on account*

of this fear, Soph. El. 427. Ταύτης ἕνεκα τῆς παρόδου, on account of this pass, i. 4. 5. So δίκην, δέμας poet., after the manner or form of, like, ἔκρηι poet., by the will of, κύκλω around, &c. Cf. Lat. gratia, ergo, insular.

437. A Genitive defining a substantive (a) is often connected with it through an *appositional verb*. Less frequently, (b) its connection is modified or strengthened by an *adjective* or *adverb*. These constructions may be often explained by ellipsis. Thus,

(a.) Πρόξενος . . ἦν [sc. ἄνθρωπος] ἐτῶν ὡς τριάκοντα, P. was [a man] of about 30 years, ii. 6. 20. See 440, 443, and cf. 422. (b.) Ἱερὸς ὁ χώρος τῆς Ἀπρέμιδος, the spot is sacred to Diana [consecrated to be Diana's], v. 3. 13. Ἰδὼν ἑαυτοῦ κτημάτων, of his own acquisitions, Pl. Menex. 247 b. Τὸν ἔρωτα τοῦτον πότερα κοινὸν οἰεῖ εἶναι πάντων ἀνθρώπων; do you think that this desire is common to all men [all men's is common]? Pl. Conv. 205 a. So with οἰκεῖος οὖν, ἐπιχώριος customary, &c. Cf. the Lat. sacer, proprius, communis, with the Gen.; the Eng. own; &c.

c. The Gen. is often used in *emphatic periphrasis*, particularly with *χρῆμα* thing (446 a) and, by the poets, with *δνομα* name, *δέμας* body, *κάρα* head, *σχῆμα* form, and similar words: Ὡ φιλτατον . . δνομα Πολυνείκου, O dearest [name of P.] P., Eur. Ph. 1702. Δέμας Ἀγαμέμνονος, for Ἀγαμέμνονα, Id. Hec. 723. Ὡ φιλτατον γυναικὸς Ἰοκάστης κάρα Soph. O. T. 950.

d. A substantive governing the Gen., or (e) the Gen. itself, is sometimes used instead of an *adjective*, especially by the poets and Hellenistic writers: (d) Χρυσὸν . . ἐπὶ τῶν, the gold of words, for Ἐπὶ χρυσῷ, golden words, Ar. Pl. 268. Βίη Τεύκροιο, the [might of T.] mighty T., Ψ. 859. Ὡ μητρὸς ἐμῆς σίβας Aesch. Pr. 1091. Ἐπὶ πλοῦτον ἀδηλόγητι, in [the uncertainty of] uncertain riches, 1 Tim. 6. 17. Cf. Artificis scelus, Virg.; Her Majesty, His Grace. (e) Τὰς ἡσυχίας βίος, a life of quiet [= ἡσυχος βίος, a quiet life], Eur. Bac. 388. Πάθη ἀτιμίας, [passions of baseness] base passions, Rom. 1. 26. Ἀκροῦτης ἐπιλησμονῆς, a forgetful hearer, Ja. 1. 25. See 440.

438. ELLIPSIS. a. A substantive governing the Gen. is often understood, particularly words denoting *domestic relation* or *abode* (νῖός son, οἶκος house, &c.), and such as the context supplies: as,

Γλοῦς ὁ Ταμῷ, Glus, the son of Tamos, ii. 1. 3. Ὁ δὲ Μάλας τῆς Ἀτλαντος [sc. θυγατρὸς], the son of M., the daughter of A., Luc. D. D. 24. Βυρσίνης τῆς Ἰππίου [sc. γυναικὸς,] B., the wife of H., Ar. Eq. 449. Φοιτῶν εἰς διδασκάλου [sc. οἶκον], resorting to the house of a teacher, Pl. Alc. 109 d. Ἐς τοῦ Πιττάλου, to Pittalus's, Ar. Ach. 1222. Ἐν Ἀσκληπιοῦ [sc. ἱερῷ temple] Mem. 3. 13. 3. Εἰς Τροφῶνιον [sc. ἀντρον cave] Ar. Nub. 508. Τῶν ἐν Ἀδμήτῳ κακῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτῳ δόμοις 68). Ἐν Αἰδου Soph. Ant. 654 (cf. Εἰν Αἰδου δόμοις 1241). Cf. Hectoris Andromache, Hector's [wife] A., Virg.; Ad Vestæ, to Vesta's [temple], Hor.: John Peters [originally for J. Peter's son], To St. Paul's [Church].

NOTE. The ellipsis of words of abode is chiefly with the prepositions εἰς, ἐν, and ἐξ.

b. Instead of simple ellipsis, the *possessor* is sometimes put in the case belonging to the *thing possessed*, chiefly in *comparison*: as, Ἀρματα . . ὁμοία ἐκείνῳ [= τοῖς ἐκείνου ἄρμασι], chariots like [him] his (chariots), Cyr. 6. 1. 50 (cf. Ἀρματα] ὁμοία τοῖς Κύρου 2. 7). Ὀπλισμένοι . . τοῖς αὐτοῖς

Κίρῳ ὅπλοις, *equipped in armor the same with* [Cyrus] *C.'s (armor)*, Cyr. 7. 1. 2. "Ἐχομεν σώματα ἰκανώτερα τούτων, *we have bodies better able than* [they] *theirs*, iii. 1. 23. **Μὴδ'** ἐξισώσῃς τάσδε [= τὰ τῶνδε κακὰ] τοῖς ἐμοῖς κακοῖς Soph. O. T. 1507. **Κόμαι** **Χαρίτessιν** ὁμοίαι P. 51.

439. An adjunct defining a **THING** either expresses a *property* of that thing, or points out *another thing* related to it. An adjunct defining a **PROPERTY** points out a *thing* related to that property. Hence the **CONSTITUENT GENITIVE** is either, (1) the *Genitive of Property*, or (2) the *Genitive of Relation*.

1. Genitive of Property.

440. a. The **GENITIVE OF PROPERTY** expresses *dimension, age, quality, &c.* (often expressed by an adjective, 435 d):

Ποταμὸν ὄντα τὸ εὖρος πλεθρῶν i. 4. 9, *a river being* [of] *a plethron in width* (cf. Ποταμὸν τὸ εὖρος πλεθριαῖον i. 5. 4, and see 395 c). Πρὶν εἰκοσὶν ἔτων εἶναι, *before he was* [of 20 years] *20 years old*, Mem. 1. 2. 40. [Τείχος] εὖρος εἰκοσι ποδῶν, ὕψος δὲ ἑκατόν· μήκος δ' ἐλέγετο εἶναι εἰκοσι παρασαγγῶν ii. 4. 12. See 437 a.

b. Except in the predicate, the Gen. of strict *quality* is chiefly poetic or Hellenistic (437 e): Τούτου τοῦ τρόπου πῶς εἰμι, *I am somehow of this turn*, Ar. Pl. 246. Ὅσοι τῆς αὐτῆς γνώμης ἦσαν, *as many as were of the same mind*, Th. 1. 113. Τοῦθ' ὁρῶ πολλοῦ πόνου, *I see it (a work) of much difficulty*, Eur. Ph. 719. Στολίδα . . τρυφᾶς [= τρυφερᾶν], *a [dress of daintiness] dainty dress*, Eur. Ph. 1491. Τόσονδ' ἔχεις τόλμης πρόσωπον, 'face of impudence', Soph. O. T. 533. Cf. the commonness of this construction in Eng. and, combined with an adjective, in Lat.: *A man of wisdom*, *Vir summæ sapientiæ*.

2. Genitive of Relation.

441. The **GENITIVE OF RELATION**, in its full extent, includes much that has been already adduced, under other and more specific heads. The relations which remain to be considered are chiefly, (α) those of *domestic, social, and civil life*; (β) those of *possession and ownership*; (γ) that of the *object of an action to the action or agent*; (δ) those of *time and place*; (ε) those of *specification, explanation, and emphasis*; while yet others are left for observation.

The Genitives expressing these relations may be termed, (α) the *Gen. of social relation*, (β) the *Gen. possessive*, (γ) the *Gen. objective*, (δ) the *Gen. of local or temporal relation*, (ε) the *Gen. of specification, &c.*

442. a. **GENITIVE OF SOCIAL RELATION.** Ὁ τῆς βασιλέως γυναῖκός ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Δούλους τούτων, *slaves of these*, i. 9. 15. Βασιλεῶν [= βασιλεὺς ὧν, 436 a] αὐτῶν, *being their king*, v. 6. 37 (see also 407). Γείτων . . τῆς Ἑλλάδος, *a neighbor of Greece*, iii. 2. 4. Τοὺς ἐκείνου ἐχθίστους, . . τοὺς Κέρου φίλους, *his worst foes, the friends of C.*, iii. 2. 5. Cf. 450 a, 456.

a. To this analogy may be referred the use of the Gen. for the Dat., with some *adjectives* denoting *near connection* or *correspondence* (even compounds of σύν, ὁμοῦ, &c.): Συγγενῆς τοῦ Κύρου, related to Cyrus, or a relative of Cyrus, Cyr. 5. 1. 24. Ζεὺς ὁμόσιος βροτῶν, Jupiter dwelling with mortals, Soph. Fr. 401. Τούτων ἀντὶφρόπων, counterpoising these, Dem. 12. 6. Γῆς ἰσάμοιρ' ἀήρ, air, coextensive with the earth, Soph. El. 87. So with συμφυῆς connate, σύμφωνος accordant, σύνοικος dwelling with, συνώνυμος, ὁμώνυμος, of like name, ὁμόστολος, ἀκόλουθος, accompanying, διδάσχος succeeding, ὁμοίος like, ἀδελφός akin, πρόσφορος fitting, &c. Cf. Lat. *aequalis, similis, par, familiāris*, &c., with Gen.; and 450 a, 451.

b. In some of the examples falling under this head (which is not strictly confined to persons), an adjective may be regarded as used substantively.

443. β. GENITIVE POSSESSIVE. a. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, office, quality, characteristic*, &c. Thus,

Τὰ Συεννέσιος βασιλεια, the palace of S., i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνης, the Ionian cities belonged to T., i. 1. 6. Τῶν μὲν γὰρ νικῶντων τὸ κατακαίειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ, for it is the part of victors to kill, but of the vanquished to die, iii. 2. 39. Ἰδὼς . . Παλλάδος κεκλημένην, a city called Minerva's, Eur. Ion 8. Ἦν ἑμὸν αὐτῶν ἐβελήσγη γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, true to the state, Isoc. 185 b. Οὐ Κρέοντος . . γεγράφομαι, I shall not be registered as Creon's, Soph. O. T. 411. Μηδ' αὐμὴ θύγες ποιοῦ σεαυτῆς, nor make yours what you did not touch, Id. Ant. 546.

b. A *neuter adjective* used *substantively* takes the Gen. possessive, in connection with some verbs of praise, blame, wonder, and the like: Τοῦτο ἐπαίνῳ Ἀγησίλαου, I commend this in Agesilaus [this characteristic of Agesilaus], Ages. 8. 4. Ἐν σοι δέδοικα, one thing [of you] in you I fear, Eur. And. 362. Ὅ μὲφονται μάλιστα ἡμῶν, what they most blame in us, Th. 1. 84. So with ἀγαμαι admire, θαυμάζω wonder at, διώκω impeach, &c.

c. An adjective sometimes supplies the place of the Gen. possessive (435 d): Τὸ βασιλῆως [= βασιλέως] σημεῖον, the king's ensign, i. 10. 12. Τὸ Κύρῳ στρατόπεδον, the camp of Cyrus, Ib. 1. See 375 a.

d. The Gen. possessive is the converse of the Gen. of property, the one denoting that which possesses, and the other, that which is possessed.

444. γ. GENITIVE OBJECTIVE. If an action, instead of being predicated by a verb, is simply presented in a substantive, adjective, or adverb, then its object is usually expressed by the Genitive (instead of an Acc., Dat., or preposition with its case, as with a verb, 435 a, b). In Eng., various prepositions are used in translating this Gen. Thus,

a. *Genitive of the Direct Object*: Ὁ φρούραρχος τὰς φυλακὰς ἐξέταξε, the commander reviews the guards, Ec. 9. 15; but, Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων, C. makes a review of the Greeks, i. 7. 1; Τῶν τοιούτων ἔργων ἐξεταστικόν, fitted to review such matters, Mem. 1. 1. 7. Ἴδὲ γάμοι . . ὀλέθριοι φῶν, O marriage destructive of friends! Aesch. Ag. 1156 (cf. Σπύγγος ὄλεσεν γραφὴν 1329). Λάθρα δὲ τῶν στρατιωτῶν, without the knowledge of the soldiers, i. 3. 8 (cf. Λαθεῖν αὐτὸν ἀπελθόν 17). Κρίψα τῶν Ἀθηναίων Th. 1. 101. Ἀρετῆς διδάσκαλος Pl. Meno 93 c. Χορῶν διδασκαλίας Mem. 3. 4. 4. Διδασκαλικὸν . . σοφίας Pl. Euthyph. 3 c.

Δικαιοσύνης διδασκαλεία Cyr. 1. 2. 15 (cf. Διδάσκουσι . . σωφροσύνην 8). **Ἀπαθὴ κακῶν** vii. 7. 33. Cf. Cererem ferunt, *Hor.*; Ferax Cereris, *Öv.*

b. *Genitive of the Indirect Object*: **Εὔχεσθαι τοῖς . . θεοῖς**, to pray to the gods, iv. 3. 13; but, **Θεῶν εὐχάς**, prayers to the gods, Pl. Phædr. 244 e. **Τὴν τῶν κρασσόνων δουλείαν**, subjection to the stronger, Th. 1. 8. (cf. Τῇ γῇ δουλεύσαι 81). **Ἐπιβουλευτοῦ στρατοῦ**, of a plotter against the host, Soph. Aj. 726 (cf. Ἐπιβουλεύει αὐτῷ i. 1. 3). **Πρόφασις . . τοῦ ἀθροίζην**, pretext for assembling, i. 1. 7.

c. *Genitive for a preposition with its case*: **Ἀπέβη ἐς τὴν γῆν**, descended upon the land, Hel. 1. 1. 18; but, **Ἐν ἀποβάσει τῆς γῆς**, in a descent upon the land, Th. 1. 108. **Νόστου γαίης** E. 344 (cf. Νοστήσας οἰκόνδε E. 687).

d. In like manner, the *Gen.* is employed with nouns, to denote relations, which, with the corresponding adjectives, are denoted by the *Dat.*: **Τῆς τῶν Ἑλλήνων εὐνοίας**, from good-will to the Greeks, iv. 7. 20 (cf. Εὐνοὺς δέ σοι ὦν vii. 3. 20). **Ἄνδρὸς εὐμένειαν** Soph. O. C. 631 (cf. Εὐμενῇ πόλει Id. Ant. 212).

e. A participle may so perform the office of a substantive or common adjective, as to take the *Gen. objective*: **Ὁ ἱ' ἐκείνου τεκῶν**, his father, Eur. El. 335. **Οὐδεὶς ἔρωτος τοῦδ' ἐφαίνει ὠφελῶν**, 'as helper of this desire,' Soph. O. C. 436.

f. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives: **Ὁ ἐμὸς ἔρως τοῦτου αἴτιος**, my desire is [causative of] the cause of this, ii. 5. 22. **Οἱ τοῦ πολέμου αἰτιώτατοι**, the chief authors of the war, Hel. 4. 4. 2. **Τούτων οὐ σὺ αἴτια**, you are not responsible for this, Œc. 8. 2. **Τοῦ πατρὸς τοὺς αἰτίους**, those guilty towards my father, Œsch. Cho. 273. **Τούτου Σωκράτην . . αἰτιάται**, for this he blames S. [makes S. the author of this], Mem. 1. 2. 26. Cf. 429, 431.

g. The *Gen.* in its more active uses (when employed to denote agent, possessor, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. They may both modify the same word: **Τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν**, Pelops's seizure of all Peloponnesus, Isoc. 249 a. Adjectives taking the place of the *Gen.* are, in like manner, used both *subjectively* and *objectively*.

445. 8. GENITIVE OF LOCAL OR TEMPORAL RELATION. a. *With Substantives*: **Τόπον ἔλεος**, place for pity, Polyb. 1. 88. **Τέρμα τῆς σωτηρίας**, the goal of safety, Soph. O. C. 725. **Τοῦ ποταμοῦ ὁδός**, channel of the river, Cyr. 7. 5. 16. **Τριῶν ἡμερῶν ὁδόν**, a three days' march, ii. 2. 12. **Ἡ ὥρα τοῦ ἔτους**, the time of year, Œc. 4. 13. **Ὡρὴ δόρυποιο**, time for supper, ξ. 407. **Τελευτὴν τοῦ βίου**, end of life, i. 1. 1. **Τριῶν μηνῶν μισθόν**, three months' pay, Ib. 10.

b. *With Adjectives*. **Ἐναντίος ἴστας' ἐμεῖο**, stand opposed to me, N. 448. **Τὸ μέσον τῶν ταχείων**, the [middle] distance between the walls, i. 4. 4. **Γάμου ἥδη ὥρατα**, now of proper age for marriage, Cyr. 4. 6. 9. **Τέλειον . . ἀρετῆς**, [having reached the end of] complete in excellence, Pl. Leg. 643 d.

c. *With Adverbs*. The *Gen.* is used with many adverbs of place and time: **Ἐγγὺς παραδείσου**, near a park, ii. 4. 14. **Ἐγγὺς μυρίων**, nearly 10,000, v. 7. 9. **Ἐκτὸς τοῦ τειχους**, without the wall, Mag. Eq. 7. 4. **Ἐκτὸς ὀλίγων**, except a few (406), Hel. 1. 6. 35. **Μέχρι ἑσπέρας**, until evening, Cyr. 1. 4. 23. So with ἀγχι, σχεδόν, near; ἀμφοτέρωθεν, on both sides, ἀντίον, ἐναντίον, ἀντιπέρασ, over against; ἀνω, ἀνωθεν, ὕπερθεν, above; κάτω, beneath; ἐνδον, ἐντός, within; ἐμποδῶν, in the way; ἐπερθε, νέρθε, ἀπρὸς, beneath; ἐνθεν καὶ ἐκθεν, on this side and that, ἐξῆς next to, ἐξω with-out, μεταξύ between, ὀπισθεν behind; ἀπρὸθεν, πάρος, πρόσθεν, ἐμπροσθεν, before; πέλας, πλησίον, near (hence, πλησιάζω, to come near, 436 a), &c.

446. a. GENITIVE OF SPECIFICATION, EXPLANATION, OR EMPHASIS. This makes the statement more precise or emphatic, by adding a more specific name, or by showing in what sense or with what special application (*in respect to what*) the statement is made, or by repetition, &c.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In some cases, an *appositive* might be substituted for it; and in others, we might regard the Gen. as in apposition with a substantive implied (395 c, 394 c).

a. *With Substantives.* Τροίης πολλέθρον, *city of Troy* (395 c; cf. urbs Romæ). Θανάτου τελευτάν, *the end [of life] in death*, or simply, *death*, Eur. Med. 152 (cf. § 445 a). Τυράννου χρέμα, *a [thing of a tyrant] vile tyrant*, Pl. Rep. 567 e. Ὑδρὸς χρέμα μέγιστον, *a monster of a boar*, Hdt. 1. 36. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κανηφορίας, *on account of his sister's being denied the honor of bearing the sacred basket*, Pl. Hipparch. 229 c.

b. *With Adjectives.* Νεώτατος . . γόνου, *youngest of birth*, T. 409. Πληγῶν ἀθῶν, *free from the punishment of blows* (436 b), Ar. Nub. 1413. Ἄπαις δέ εἰμι ἀρρένων παίδων, *I am childless [of] as to male children*, Cyr. 4. 6. 2. Ἀφίλος φίλων, [friendless of] *destitute of friends*, Eur. Hel. 524. Θρασύς εἰ πολλοῦ [sc. θράσους], *you are very audacious [bold with much boldness]*, Ar. Nub. 915. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων, *blind [of] as to all things else*, Symp. 4. 12. Αὐθάδη φρενῶν Æsch. Pr. 908. Ὡ τέκεια πατρὸς ἀπάτορα Id. Herc. 114. Χρημάτων . . δωρότατος Th. 2. 65.

c. *With Adverbs.* Ἀσφαλῶς τῆς δευρ' ὁδοῦ, *safely as to his journey hither*, Soph. O. C. 1165. Cf. 420 b, 429 c.

d. *With Verbs* (436 a). Τῆς ἐπιβολῆς . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], *being in danger of the prescribed fine*, Dem. 835. 14. Τάφου . . ἀτιμάσας, *having denied the honor of burial*, Soph. Ant. 21. Ὅν ὀφθαλμοῦ ἀλάωσεν, *whom he made blind of eye*, a. 69.

e. With words of number or quantity, the Gen. is often used to specify the class or kind: Καπίθην ἑλέσθων, *two quarts of flour*, i. 5. 6. Τάλαντον ἀργυρίου, ii. 2. 20. Βοῶν ἀγέλην, *a herd of oxen*, O. 323.

447. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

a.) The Gen. may have different uses in connection with the same word: as, with ἀκούω and κλύω (413, 432 a, 484 a), δέομαι (414 c, 434 a), ὄζω (412, 436 c), πλεονεκτέω (408, 424), περιττός (406, 419 e), πέρρω (405, 420 a). — The use of the Gen. with substantives is especially various (435).

b.) A word may have two or more adjuncts in the Gen. expressing different relations: as Ἀνάβασις (434 c), κατάληψιν (444 g), ἀτιμίαν (446 a).

C. THE DATIVE OBJECTIVE.

448. THAT TOWARDS WHICH ANY THING TENDS may be resolved into (I.) *That towards which any thing tends, as an OBJECT OF APPROACH*; and (II.) *That towards which any thing tends, as an OBJECT OF*

INFLUENCE. Hence the Dative Objective is either (I.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule :

RULE D. THE OBJECT OF APPROACH OR OF INFLUENCE IS PUT IN THE DATIVE ;

or, in other words, since neither approach nor influence are regarded as *direct action*,

AN INDIRECT OBJECT IS PUT IN THE DATIVE.

a. The *Dat. of approach* is commonly expressed in English by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for* ; both, in Latin, by the Dative. An imitation of 403 b would give to the rule this form :

The DATIVE is used to express that TO or FOR which something is or is done.

b. The relations here denoted are, however, sometimes translated by other prepositions, especially by *with* ; and sometimes without a preposition.

c. The *Dat. of approach* may denote either *person* or *thing* ; the *Dat. of influence* oftener denotes *person*.

d. The DATIVE OBJECTIVE is the converse of the GENITIVE ; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See 397, 398, 403.

I. DATIVE OF APPROACH.

449. Approach, like its opposite, *departure* (404), may be either in *place*, in *time*, or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKENESS govern the Dative.

a. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* ; and *nearness*, like *separation*, may be either literal or figurative (404 a).

b. For the *Gen.* after some words of *nearness* and *likeness*, see 442, 445.

(1.) Dative of Nearness.

450. a. Words of nearness may imply either *being near*, *coming near*, or *bringing near* ; and to this class may be referred words of *union*, and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. : as,

Πελάσαι . . τῇ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνω κεράσας αὐτήν, *having mixed it with wine*, i. 2. 13. Ἐφονταὶ ὑμῖν, *they will follow you*, iii. 1. 36. Διάδοχος Κλεάνδρῳ, *successor to C.*, vii. 2. 5. Γέγων οικῶ τῇ Ἑλλάδι, *I dwell a neighbor to Greece*, ii. 3. 18 (cf. 442). Ἐπορεύετο

.. ἅμα Τισσαφέρνει, *marched in company with T.*, ii. 4. 9. Ἀφικνούνται ἅμα τῇ ἡμέρᾳ, *they come [together with the day] at daybreak*, iv. i. 5. Κοινωνοὶ ἡμῖν τοῦ πολυχίνου, *sharers with us in the town* (424), Pl. Rep. 370 d. Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης, *E. meets X.*, vii. 8. 1. Αὐτῷ ἀφίκοντο, *came to him*, i. 2. 4. Κροίσω ἐσελθεῖν, *to occur to [the mind of] C.*, Hdt. 1. 86 (Venit mihi in mentem, *Cic.*). So πλησιάζω, ἐγγίζω, *to approach*; ἦκω *come to, belong to*, with καθήκω, προσήκω; μίγνυμι *mingle*, ὁμιλέω *associate*, κοινωνέω, κοινόβομαι, μετέχω, *partake with*, ξενόβομαι *become a guest of*, ἀκολουθέω *follow*, διαδέχομαι *succeed*, καταλλάσσω *reconcile*, σπένδομαι *make a treaty with*; οικεῖος *intimate*, ἀκόλουθος *following*, ὁμιλητής *associate*; κοινωνία *participation*, διαδοχή *succession*; ἐγγύς, πέλας, πλησίον, *near*, ἐξῆς *next to*, ὁμοῦ *together with*, &c.: and Lat. propinquo; propinquus, proximus, vicinus, finitimus; proxime, obviam; &c. Cf. 442 a, 445.

b. So words which become *words of nearness* through their application: Κύρω λέναι, *to go to C.*, i. 2. 26. Εἰς λόγους αὐτοῖς. . ἦλθον, *came to them [into] for conference*, iii. 1. 29. Πίπτοντος πέδῳ, *falling to the ground*, Soph. El. 747. Πέμπων αὐτῷ ἀγγελον, *sending a messenger to him*, i. 3. 8. Δῶρα ἀγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὸ κέρας ὀρέξαι, *to reach him the horn*, Ib. 29. Τύμβῳ χέουσα Æsch. Ch. 87. Προκαλέσσατο χάρμη, *he had challenged to the fight*, H. 218. Cf. It cælo clamor, *Virg.*; Misi Curio, *Cic.*; and see 405 c.

c. Traffic is a species of intercourse: hence, Πόσου πρίωμαι σοι τὰ χοιρίδια; *how can I trade with you for your pigs?* Ar. Ach. 812 (431 a). Ὤνησομαι σοι, *I will buy of you*, Ib. 815.

d. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*: Ἀλλὰ φόνῳ φόνος Οἰδιπόδα δόμον ὤλεσεν, *but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Œdipus*, Eur. Ph. 1496. Μὴ τίκτειν δ' ἄταν ἄταις Soph. El. 235.

(2.) Dative of Likeness.

451. a. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality*, &c.: as,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Φιλοσόφῳ μὲν ἵσους, *you resemble a philosopher*, ii. 1. 13. Ἐμὲ δὲ θεῷ μὲν οὐκ εἰκάσεν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. Ἴσους. . τούτοις ἀριθμὸν, *equal to these in number*, Mag. Eq. ii. 3. Ὅς ἐμοὶ μᾶς ἐγένετ' ἐκ μητρὸς, *who was born from [one mother with me] the same mother with mine*, Eur. Ph. 151. So εἶδομαι poet., *to resemble*, ἰσῶ equalize; ἐμφερής, προσφερής, παραπλήσιος, εἰκελός, *like*, ἀδελφός *akin*, προσφῶδός *according*; παρὰπλήσιως, ὡσαύτως, *in like manner*; &c.: and Lat. assimilo, comparo, similis, æquālis, par, &c. Idem facit occidenti, *Hor.* See 438 b, 442 a.

b. Many derivatives or compounds of σύν, ὁμοῦ, ὁμοίος, and ἴσος, govern the Dat. by this rule.

II. DATIVE OF INFLUENCE.

452. The *Dative of Influence* expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

NOTE. Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the Dative.

The Dative is governed, according to this rule, by,

a.) Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. :

Ὁδρος Κύρῳ εἶπεν, *this man said to C.*, i. 6. 2. Κλεάρχῳ ἐβόα, *called out to C.*, i. 8. 12. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην, *relate to this man what I answered you*, vii. 2. 26. Αὐτῷ μαντευτός, *pointed out to him by oracle*, vi. 1. 22. So λέγω to say, λαλέω talk, φράζω tell, ἐλελίζω shout, ψιθυρίζω whisper, κελεύω command, διακελεύομαι exhort, ἀναιρέω respond, κρύπτω proclaim, ἀγγέλλω announce, βανύμι swear, ὑπισχνέομαι promise, ονειδίζω reproach, λοιδορέομαι rail at, μέμφομαι blame (see also h), ἀπειλέω threaten, ἀπειπέν forbid, αἰνέω assent; παρακέλευσις exhortation; &c.: and Lat. loquor, narro, jubeo, nuncio, exprobro, minor, &c.

453. b.) Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. :

Χρῆσιμα . . τοῖς Κρησί, *useful to the Cretans*, iii. 4. 17. Κρεῖττω ἐαυτῷ, *better to himself*, iii. 1. 4. Χείρῳ ἐστιν αὐτῷ, *it is the worse for him*, vii. 6. 4. Ἀνθρώποις ὠφελήματα, *benefits to men*, Æsch. Pr. 501. Φίλοις ἀρήγειν, *to succor friends*, Cyr. 1. 5. 13. Παρύσατις . . ὑπῆρχε τῷ Κύρῳ, *P. favored C.*, i. 1. 4. Ἐγὼ τινι ἐμποδῶν εἰμι; *am I in the way [to] of any one?* v. 7. 10. Τῇ ἡλικίᾳ ἔπρεπε, *it suited his age*, i. 9. 6. Ὀ μοι Σ. 54, Οἱ μοι Eur. Hec. 192, Ἰὼ μοι Ib. 181, *Woe to me! Alas! (Hei mihi! Væ mihi! Ter.)* So λυσιτελέω, συμφέρω, ὠφελέω, *to benefit*, λυμαίνομαι *injure*, βοηθέω, ἐπικουρέω, *assist*, δουλεύω, ὑπηρετέω, *serve*, ἀρκέω *suffice*, ἀρμόττω *fit*, ἐνοχλέω *trouble*, τιμωρέω *avenge*, χαρίζομαι *gratify*, δεῖ *it is necessary*; ἀγαθός *good*, κακός *evil*, πρόσφορος, ὑπουργός, *serviceable*, εὐμενής *favorable*, πιστός *faithful*, ἱκανός *sufficient*, ἔτοιμος *ready*, χαλεπός *difficult*, ἀσφαλής *safe*, ἐπικινδύνος *dangerous*; βοηθός *helper*, βοήθεια *help*, ἐπικούρημα *protection*; πρεπόντως *suitably*; &c.: and Lat. faveo, noceo, auxilior, servio, ministro; utilis, fidus, facilis, difficilis, propitius, molestus, &c.

NOTE. The Dat. denoting a person or thing to whose advantage or disadvantage any thing is or is done, has been termed *Dativus Commodi*, or *Incommodi*.

454. c.) Words of APPEARANCE, including those of *seeming*, *showing*, *clearness*, *obscurity*, &c. :

Πᾶσι δῆλον ἐγένετο, *it became evident to all*, Hel. 6. 4. 20. Ἄδηλον μὲν παντὶ, *obscure to every one*, vi. 1. 21. Ἦν καὶ τοῖς ἄλλοις φανῆς οἷόσπερ ἐμοὶ δοκεῖς εἶναι, *if you appear to others such as you seem to me to be*, Cyr. 6. 4. 3. So δηλῶ, φανερώ, *to manifest*, δεικνύμι *point out*; σαφής, φανερός, *evident*, ἀφανής *invisible*; &c.: Lat. appareo, videor, ostendo, monstro; manifestus, obscurus, &c.

d.) Words of CAUSE, DESTINY, OBLIGATION, and VALUE :

Ἀγαθὼν αἰτιοὶ ἀλλήλοις, *authors of good to each other* (444 f), Cyr. 8. 5. 24. Πέπρωται σοί, *it is fated to you*, Æsch. Pr. 815. Τοῖς στρατιώταις ἀφείλετο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ δὲ πολλοῦ ἀξίω γένοιτο (431 b), *would be worth much to the king*, ii. 1. 14. Ἄξιος . . θανάτου τῇ πόλει, *meriting death [to] from the city*, Mem. 1. 1. 1. Ἰμὴν εἰσεται χάριν, *will recognize an obligation to you*, i. 4. 15. So ἀπόκειται *to be reserved*, μένω *await*, ἐμαρται *it is allotted*, &c.: Lat. destino, debeo, &c.

e.) Words of GIVING, including those of *granting, offering, paying, distributing, supplying, &c.* :

Δίδωμι σοὶ ἐμαυτὸν, *I give myself to you*, Cyr. 4. 6. 2. Διανέμει τοῖς στρατηγοῖς, *to distribute to the generals*, vii. 5. 2. Ἐπερ ἐμοὶ ἐτίλει τι Σεύθης, *if S. paid me anything*, vii. 6. 16. Θωράκες αὐτοῖς ἐπορίσθησαν, *breastplates were furnished them*, iii. 3. 20. Θεοῖς δωρήματα, *gifts to the gods*, Ar. Nub. 305. So δωρέομαι *to give*, παρέχω, προσφέρω, *offer*, τίνω *pay*, μερίζω *distribute*; δός *gift*, δότης *giver*, μισθοδότης *paymaster*; &c.: Lat. do, tribuo, largior, offero, solvo, divido, &c.

455. f.) Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* :

Λιμὴν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οὐ περ σοφίας, *contending with him in skill*, i. 2. 8. Παλλάδι τ' ἔριν, *a dispute with P.*, Eur. Iph. A. 183. Ἀντίοι ἵναί τοις πολεμίοις, *to againtst the enemy*, i. 8. 17. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος, *every tyrant is a foe to freedom, and an enemy to laws*, Dem. 72. 2. Οὐδεὶς αὐτῷ ἐμάχετο, *no one fought with him*, i. 8. 23. Ἐπιβουλὴ ἐμοί, *a plot against me*, v. 6. 29. So ἐναντίομαι *to oppose*, ἀπαντῶ *encounter*, ἀνθίσταμαι, ὑφίσταμαι, *withstand*, ἀμφισβητέω, ἀντιποιέομαι (430 a), *dispute*, σασσιάζω *rebel*, πολεμέω *make war*, δικάζομαι *go to law*, ὠσιζομαι, *justle*; ἀντίπορος *opposite*, ἀλλότριος *averse*, πολέμιος *hostile*; ἀντιλογία *dispute*; &c.: Lat. adversor, obsto, resisto, dissentio; contrarius, inimicus; &c.

g.) Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. 432 g), *prayer, sacrifice, &c.* :

Πάντα τοῖς θεοῖς ὕποχα, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλετε πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεισθήτε, *if you will listen to me*, i. 4. 14. Ἐύχεσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἔθνε τῷ Δι, *sacrificed to Jupiter*, vii. 6. 44. Ὀρχησάμενοι θεοῖσιν Ar. Lys. 1277. So εἶπω, παραχωρέω, ὑποχωρέω, ὑφίεμαι, *to yield*, σὺνιμι, πειθαρχέω, ὑπακούω, *obey*, ἀπειθέω, ἀπιστέω, *disobey*, ἀρόμαι *pray*, σφαγιάζομαι *sacrifice*; ὑποχέριος *subject*, ὑπήκοος *obedient*; θυσία *sacrifice*; &c.: Lat. cedo, obedio, pareo, supplico, sacrifico, &c. "To whom ye obey," Rom. 6. 16.

456. h. Words expressing a MENTAL ACT OR FEELING, which is regarded as going out towards an object; as those of friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c. Thus,

Κύρῳ φιλαίτερον, more friendly to C., i. 9. 29. Τούτοις ἡσθη Κύρος, C. was pleased with these, i. 9. 26. Ὡς ἐμοὶ χαλεπαίνετε, for which you are angry with me (429 a), vii. 6. 32. Χαίρεις . . φίλοις ἀγαθοῖς, you delight in good friends, Mem. 2. 6. 35. Στήρξαν τοῖς παροῦσιν, to be content with things present, Isoc. 159 e. Ἐπίστανον γὰρ αὐτῷ, for they trusted him, i. 2. 2. Ἡμῖν ἀπιστεῖν, to distrust us, ii. 5. 15. Τῇ τύχῃ ἐλπίζω, hoping in fortune, Th. 3. 97. So ἀγαπάω to be content, ἀγανακτέω, ἀχθομαι, be displeased, ὀργίζομαι be angry, ἀθυμέω, χαλεπῶς φέρω, be dejected, ἀπορέω be at a loss, περθεομαι believe, trust, συγγιγνώσκω forgive, φθονέω envy, grudges, θαυμάζω wonder (432 f); εὖνους, κακόνους, well-, ill-disposed; εὖνοικῶς, with good-will; &c.: Lat. credo, fido, ignosco, irascor, succenseo; amicus, benevolus; &c. See 466 a.

457. i.) Words expressing the ACT OR POWER OF EXCITING EMOTION: as pleasure, displeasure, care, fear, &c.:

Ἀρέσκειν ὑμῖν, to please you, Cyr. 3. 3. 39. Ἀπεχθάνεσθαι τοῖς στρατιώταις, to displease the soldiers, ii. 6. 19. Ἐμοὶ μελήσει, it shall be [a care to me] my care, i. 4. 16. Ὁ φίλτατον μέλημα δώμασιν, O dearest care to the house, Aesch. Ch. 235. Μεταμέλει μοι, it is a regret to me, I repent, Cyr. 5. 3. 6. See 432 d. So ἀνδάνω please; ἡδύς pleasant, λυπηρὸς grievous, φοβερός frightful; &c.: Lat. placeo, displiceo; jucundus, tristis, odiōsus; &c.

458. j.) VERBAL ADJECTIVES in -τός and -τέος. With these the Dat. is used to express relation to an agent (for which, in Eng., to or for can be used, though other forms of expression are frequent):

Θαυμαστὸν πᾶσι, wonderful to all, iv. 2. 15. Ἵνα μοι εὐπρακτότερον ᾦ, that it may be more practicable for me, or easier for me to effect, ii. 3. 20. Τοῖς οἰκοῖς ζηλωτόν, [enviable to] an object of envy to those at home, i. 7. 4. Ποταμὸς . . ἡμῖν ἐστὶ διαβατέος, there is a river for us to cross [to be crossed by us], ii. 4. 6. Ἡμῖν . . πάντα ποιητέα, everything [is for us to do] should be done by us, iii. 1. 35. Ὀφελιτέα σοι ἡ πόλις ἐστίν Mem. 3. 6. 3. Cf. Lat. Dat. with Verbals in -bilis and -dus.

NOTE. So rarely other verbals: Τοῖσι δυστυχούσιν εὐκταία θεός, a goddess to be invoked by the wretched, Eur. Or. 214. Ὅδὸς πορεύσιμος ἀνθρώποις, "passable by men," Cyr. 7. 5. 16.

459. k.) SUBSTANTIVE VERBS implying possession (in forms of expression which may be variously translated).

RULE E. Substantive Verbs take a Dative of the Possessor:

Ἐπαύθη Κύρῳ βασιλεία ἦν, here [there was a palace to C.] C. had a palace, i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, they had a suspicion, or they suspected, i. 3. 21. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδέν, we have now nothing, ii. 2. 11. Ἀνάγκη δὲ μοι [sc. ἐστὶ], I am now compelled, i. 3. 5. Πόλις . . ἣ ὄνομα Σιγτάκη, a city [to which there was the name] named S., ii. 4. 13. Δρό-

μος ἐγένετο τοῖς στρατιώταις, [to the soldiers there came to be a running] the soldiers began to run, i. 2. 17. Ἔστιν ἀνθρώπῳ . . βλέπειν, [it is to a man to look] a man can look, Symp. 4. 58. Ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ . . πορεύεσθαι, both Greek and barbarian could go, i. 9. 13. Νῦν σοι ἔστιν . . ἀνδρὶ γενέσθαι, 'it is in your power,' vii. 1. 21. Οὐδενὸς ἡμῖν μετέη iiii. 1. 20 (see 421). Τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοῖσι; what has E. to do with jackdaws [what belongs to E., and also to jackdaws]? Ar. Eq. 1022. Τί ἐμοὶ καὶ σοί; Jn. 2. 4. Cf. Lat. Dat. with *est* and *deest*.

NOTE. The relation is sometimes defined by a participle or adjective of mental state, joined with the Dat.: Ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶ, these things are [to him willing] according to his will, or agreeable to him, Hel. 4. 1. 11. Ἐφ' σοὶ ἡδομένῳ ἐστίν, if it is your pleasure, Pl. Phædo 78 b. Ἦν δὲ οὐ τῷ Ἀγχιολῶ ἀχθομένῳ ταῦτα, 'displeasing to A.,' Hel. 5. 3. 13. Νικία προσδεχομένῳ ἦν, were as N. had expected, Th. 6. 46. Ἐμοὶ δὲ κεν ἄσμένῳ εἴη, it would be to my joy, Ξ. 108. Quibus bellum volentibus erat, Tac.

460. l.) And, in general, words expressing any action, property, &c., which is represented as being to or for some person or thing:

Προπίνω σοι, I drink to you, vii. 3. 26. Κενοτάφιον αὐτοῖς ἐποίησαν, they made for them a cenotaph, vi. 4. 9. Μέγιστον κόσμον ἀνδρὶ, the greatest ornament to a man, i. 9. 23. Ὡρα ἦν ἀπίνειν τοῖς πολεμίοις, it was time for the enemy to withdraw, iii. 4. 34. Ἐγὼ σιωπῶ τῷδε; I be silent for this fellow? Ar. Ran. 1134. Στράτευμα αὐτῷ συνελέγετο i. 1. 9. Πᾶσι κοινόν, common to all, iii. 1. 43. Λοιπὸν μοι εἰπεῖν, left for me to say, iii. 2. 29. Πατρῷα ὑμῖν οὐκία Pl. Charm. 157 e. Ἰμάτια τῇ γυναικί, garments for his wife, vii. 3. 27. Ἡ δὲ [sc. ὁδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ Soph. Ant. 571. Δύπη τε φρενῶν χερσὶν τε πόνος Eur. Hipp. 189.

461. m. A DATIVE OF THE AGENT is sometimes joined with passive verbs, chiefly with the Perfect and Pluperfect:

Πάνθ' ἡμῖν πεποίηται, all things have been done by us, i. 8. 12. Εἰ δέ τι καλὸν . . ἐπέπρακτο ὑμῖν, if any honor had been gained by you, vii. 6. 32. Τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ vii. 2. 18. Τοῖς Ἕλλησι μισοῖντο, would be hated by the Greeks [hateful to them], Th. 3. 64. Τοῖς δὲ Κερκυραίοις . . οὐχ ἐωρῶντο Th. 1. 51. Carmina scripta mihi sunt, Ov.; Neque cernitur ulli, Virg.

NOTE. This use seems to have come chiefly from the possessive use of the Dat. (452 N.). Thus, τοῦτό μοι γέγραπται, hoc mihi est scriptum, [this is to me written, I have this written] I have written this, or this has been written by me. So the possessive has passed into the active idea, in the use of the auxiliary in our own and in other languages: I have it written, I have written it (Germ. Ich habe geschrieben, Fr. J'ai écrit, &c.).

462. REMARKS. 1. The remoter relations expressed by the Dat. (452 N.) are various, having respect to place, time, sensation, thought, feeling, expression, action, &c. They may be expressed (a) directly by a substantive in the Dat., with which (b) a participle is often joined; (c) by the participle with its subject omitted; or (d) by an elliptical form of construction, in which the Dat. is preceded by ὡς, as:

Πόλις ἐν δεξιᾷ ἱσπλέοντι [sc. *τινὶ* or *σοί*], a city on the right to one sailing in, or as you sail in, Th. 1. 24 (cf. vi. 4. 1). Ἦν δ' ἡμαρ ἤδη δεύτερον πλεόντι μοι, it was now the second day of my voyage [to me sailing], Soph. Ph. 354. Τίς χρόνος τοῖς δ' ἐστὶν οὐξεληλυθώς; 'since this event,' Soph. O. T. 735. Τὸ μὲν ἔξωθεν ἀποτόμην σῶμα οὐκ ἄγαν θερμὸν ἦν, 'to the external touch,' Th. 2. 49. Εἰ γενναῖος, ὡς ἰδόντι [sc. φαίνει], 'as you appear to one beholding,' 'in appearance,' Soph. O. C. 75. Καίτοι δ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, '[for] in the judgment of the wise,' Soph. Ant. 904. Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοί [sc. ἐδόκει], 'as it seemed to me,' 'in my opinion,' Ib. 1161. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιπόντι . . . τοιοῦτον ἦν, '[to one omitting] to omit,' Th. 2. 51. Θεὸς γὰρ ἐκώσζει με, τῷδε δ' οἰχόμαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὡς γέροντι, πρὸς τάλῃς ὁδόν, 'for an old man [as journeys are to an old man],' Id. O. C. 20.

e. The Dat. is termed ETHICAL, when it is introduced, not as an essential part of the sentence, but to render it more emphatic or subjective, by referring to some one as interested (*ἠθικός*, relating to the state of mind). The pronouns of the 1st and 2d Pers. are especially so used: Μένεινός μοι, μηδέποτε ἀναμείνεις, remember [for me], I pray you, never to defer, Cyr. 1. 6. 10. Νοσεῖ δέ μοι πρόπας στέλος, the whole nation is sick [for me], alas! Soph. O. T. 170. Οἶμαι σοι . . . νικήσειν, I think [I shall excel for you] you will find me excelling, Cyr. 1. 3. 15. Τί σοι μαθήσομαι; what shall I learn for you? Ar. Nub. 111. Cf. Quid mihi Celsus agit, Hor.; At tibi venit ad me, Cic.; Quid sibi vult? Id.: "He steps me to her trencher," "Here's a skull now hath lain you i' the earth," Shaks.

f. The use of the Dat. with a participle in defining time especially prevails in Hdt.: Θυομένην οί . . . ὁ ἥλιος ἀμαυρώθη, while he was sacrificing, the sun was eclipsed, Hdt. 9. 10. Μοῖρι οὐκ ἦν ἔτεα εἰνακῶσια τετελευτηκότι, M. had not yet been dead 90 years, Ib. 2. 13.

463. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence :

Ἦγετο δ' αὐτοῖς ὁ κωμάρχης, and the bailiff led the way for them, i. e. guided them, iv. 6. 2. Ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, he led the L. into T., Hdt. 6. 72. Ταφίοισι . . . ἀνάσσω, I am lord [to] of the T., a. 181. Δαρὸν γὰρ οὐκ ἄρξει θεοῖς, he will not long rule the gods, Æsch. Pr. 940. Τὴν τύραννον ἀνθρώποις μόνῃν, the only sovereign [to] over men, Eur. Hec. 816. Τοῖσιν ἀφέλετο νόστιμον ἡμαρ, he took away [for] from them the day of return, a. 9. Θέμιστι . . . δέκτο δέπας, she accepted a cup [for] from Themis, O. 87. Ἐργεν τεκούση μητρὶ πολέμιον δόρυ Æsch. Th. 416. Πέφευγεν ἐλπίς τῶνδ' ἐμοί, 'has fled [for] from me,' Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . . προκαταλαμβάνειν i. 3. 16. Τυράννοις ἐκποδῶν μερίστας Eur. Ph. 40. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα Ar. Pl. 15. Nec mihi te eripient, Ov. Cf. 405, 407, 472 b.

464. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive :

Οἱ . . . ἵπποι αὐτοῖς δέδενται, the horses are tied for them, = οἱ ἵπποι αὐτῶν δέδενται, their horses are tied, iii. 4. 35. Τοῖς βαρβάροις τῶν τε περὶ ἀπέθανον πολλοί, [for] of the barbarians, many of the foot were slain, iii. 4. 5. Ἡ . . . τοῦ παντὸς ἀρχὴ Χαιρισόφῳ ἐνταῦθα κατελύθη vi. 2. 12 (cf. Ἡ τε Χαιρισόφου ἀρχὴ τοῦ παντὸς κατελύθη vi. 3. 1). Ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπήλθον Th. 1. 89. Cui corpus porrigitur, Virg. — Some explain in this way constructions which seem better referred to 395 b.

a. The Dat. for the Gen. is sometimes joined directly with a substantive, chiefly the Dat. of a personal pronoun : Οἱ δὲ σφί βόες . . οὐ παρεγύοντο, [the oxen for them] *their oxen did not come*, Hdt. 1. 31. Τὸ δὲ οἱ οὐνομα εἶναι, 'her name,' lb. 1. Τὰ δὲ μοι παθήματα lb. 207. — This usage, found esp. in Hdt., appears to have resulted from the preceding, and often differs from it simply in the order of the words. See also b.

b. A Dat. is sometimes joined with a substantive, where the sense is more fully expressed by supplying a participle or adjective : Τοὺς ὑπερβάντι Αἰμὼν Γέτας, *the Getæ* [presenting themselves to one that has crossed the H.] *beyond the Hæmus*, Th. 2. 96. Ἀπόβλεπε . . πρὸς τὴν νέαν ἡμῶν πόλιν, *look upon the new state* [planned] *for us*, Pl. Rep. 431 b.

c. Except as above, substantives governing the Dat. are commonly derived from verbs or adjectives so construed. This use of the Dat. often distinguishes the relations of different persons or things, or otherwise gives clearness or emphasis (435 b) : Ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, *for the subjection of the Greeks to the A.*, Th. 3. 10. Τοῖς φίλοις βοήθειαν, *assistance to friends*, Pl. Alc. 116 a. Περὶ φίλας τοῖς Ἀθηναίοις Th. 5. 5. *Traditio alicujus rei alteri, Cic.*

D. THE DATIVE RESIDUAL.

465. The *Dative Residual* is used in expressing adjuncts, which are not viewed as either *subjective* or *objective* (397 s). It simply denotes *indirect relation*, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule :

RULE F. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

a. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed either by the *Gen.* or *Acc.* (399 a, f).

b. The DATIVE RESIDUAL is commonly expressed in Lat. by the *Ablative*; in Eng. most frequently by the preposition *with*, but likewise by the prepositions *at*, *in*, *by*, *through*, &c. Cf. 403 a, 448 a.

c. The Dative Residual may be resolved into (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

I. INSTRUMENTAL AND MODAL DATIVE.

466. RULE XIX. The MEANS and MODE are put in the Dative.

INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which it comes to pass :

'Ακουτίζει τις *παλτῶ*, one shoots with a dart, i. 8. 27. *Σχεδίας διαβαλόντες*, crossing with rafts, i. 5. 10. *Ὀπλισμένοι θώραξι*, armed with breast-plates, i. 8. 6. *Κινήσεις τῷ σώματι*, movements with the body, Pl. Leg. 631 c. *Δάροις ἔτιμα*, honored with gifts, i. 9. 14. *Ἐφείποντο . . ἱππικῶ*, pursued with cavalry, vii. 6. 29. *Θανάτῳ ζημιούν*, to punish with death, Cyr. 6. 3. 27. *Ἀποθνήσκει νόσῳ*, dies through disease, vii. 2. 32. *Ἐόνολα ἐπομένους*, following through good-will, ii. 6. 13. *Τῷ μοι δούρατά τ' ἔστι*, [through which, 380] wherefore I have spears, N. 264. *Παρελθεῖν οὐκ ἦν βία*, it was impossible to pass by force, i. 4. 4. *Ἐτέρω δ' ἔτιναι*, let it rain [with] *pea-soup*, Nicoph. 13 (cf. *Lacte pluisse*, Liv.; *Let the sky rain potatoes*, Falstaff). See Cyr. 4. 3. 18. *Fame confecti*, Cic.

a. MEANS and CAUSE, to some extent, cover the same ground. Hence some of the examples above, and others like them, might be referred to a DATIVE OF CAUSE (for which the Gen. could be used, 465 a). Some refer to this head some of the constructions in 456.

b. *Χράσμαι*, to use [to supply one's need with, 50], takes the Dat. (originally of means): *Τῷ ὄψῳ σίτῳ χρήσεται*, he will use meat as bread (394 b), Mem. 3. 14. 4. *Ἐχρήτο τοῖς ξένοις*, 'employed,' i. 3. 18. *Τοῖς ἱπποῖς ἀριστα χρῆσθαι*, 'manage,' i. 9. 5. *Χαμῶνι χρῶσάμενον*, having met with a storm, Dem. 293. 3. Cf. Lat. Abl. with *utor*, *ab-utor*. (c) So the compounds ἀπο-χράσμαι, &c.; and sometimes νομίζω, after the analogy of χράσμαι. *Φωνῇ . . νομίζουσι*, use the language, Hdt. 4. 117. *Θυσίαις . . νομίζοντες*, observing sacrifices, Th. 2. 38. *Ἐύσβελα . . ἐνόμζον* Id. 3. 82.

467. 2.) a. The way or manner, in which any thing is done or affected, together with attendant circumstances; and also (b) the respect in which any thing is taken or applied :

(a) *Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήσαν*, they advanced not with clamor, but in silence, i. 8. 11. *Ὡς περ ὀργῇ ἐκέλευσε*, he commanded, as in anger, i. 5. 8. *Ἐλαύνων . . ἰσοῦντι τῷ ἵππῳ*, riding with his horse in a sweat, i. 8. 1. *Τούτῳ τῷ τρόπῳ ἐπορεύθησαν*, in this manner they marched, iii. 4. 23. *Πορευόμενοι . . τῇ ὁδῷ*, 'by the route,' Ib. 30. *Δρόμῳ θεῖν* i. 8. 18. *Τὰς βίας πράξεις* Pl. Pol. 280 d. *Πέτετο πνοιῆς ἀνέμοιο* M. 207. For adverbial datives of manner, see 380 c. *Æqua mente pati*, Ov.; *recta, cito, repente*.

(b) *Παῖθε γε ἡμῶν λειψθέντες*, inferior to us in [respect to] number (406 b). *Τῇ φωνῇ τραχύς*, rough in voice, ii. 6. 9. *Πόλις . . θαψακος ὀνόματι*, 'by name,' i. 4. 11. *Τῇ ἐπιμελείᾳ περιεῖναι* i. 9. 24. *Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἱππεῖς*, 'in one respect,' iii. 2. 19. *Ῥίζῃ μὲν μέλαν ἔσκε* κ. 304. *Pietate filius, consiliis parens*, Cic.

c. The pronoun αὐτός is sometimes joined to the dative of an associated object to give emphasis; and the preposition σύν, which is otherwise common with such adjuncts, is then usually omitted: *Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδῶσθαι*, lest he should sink us, triremes and all [with the triremes themselves], i. 3. 17. *Τριήρεις αὐτοῖς πληρώμασι διεφθάρσαν*, 'with the crews themselves,' Isoc. 176 b. Cf. Z. 498 and T. 482.

468. 3.) The measure of difference, especially with the Comparative :

Ἐνιαυτῷ πρεσβύτερος, older by a year, Ar. Ran. 18. *Πόλις λογιμῶ ἢ Ἑλλάς γέγονε ἀσθενεστέρα*, Greece has become weaker by an illustrious city,

Hdt. 6. 106. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, '[by] ten years before, Pl. Leg. 698 c. Χρόνῳ μετέπειτα πολλῶ Hdt. 2. 110. So often a neut. adjective (μακρῶ by far, ὀλίγῳ by little, &c.): Οὐ πολλῶ δὲ ὕστερον, not [later by much] long after, ii. 5. 32. Ὅσῳ δὲ μᾶλλον πιστεύω, τοσούτῳ μᾶλλον ἀπορώ, [by how much] the more I believe, [by so much] the more I am at a loss, Pl. Rep. 368 b. See i. 5. 9. Minor anno, *Hor.*; Superat capite, *Virg.*; Eo magis, *Cic.*

II. TEMPORAL AND LOCAL DATIVE.

469. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. 433, 482): as,

a. TIME (in prose, chiefly in stating some day, night, month, season, year, or festival, as the time at which an event occurred): Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο, the first day, they came, iv. 8. 1. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προσελθόντες, the next day the enemy did not appear, nor the third, but on the fourth, having approached in the night (433), iii. 4. 37. Τῷ δ' ἐπιόντι ἔτα, ᾧ ἦν Ὀλυμπιάς, ἣ τὸ στάδιον ἐνίκα Κροκίνας, the following year, in which was the Olympic at which C. won the foot-race, Hel. 2. 3. 1. Τῇ ἐπιούσῃ νυκτί, Τρίτῃ μηνί, Τῷ δ' αὐτῷ χρόνῳ; Χρόνῳ ποτέ, Ib. 2. 1. 22; 1. 4. 21, 2. 18; 4. 1. 34. Ὡρᾷ ἔτους Th. 2. 52. Νυκτὸς ἀμολγῶ O. 324. Die quinto decessit, Nep.

b. PLACE (in prose, chiefly in adverbs of place which are properly datives, 380 c; and in stating some town or Attic deme, as the place at which an event occurred): ταύτῃ and τῇδε [sc. χώρᾳ] in this region, here, iv. 5. 36, vii. 2. 13; ἧπερ where, ii. 2. 21; κύκλῳ in a circuit, around, i. 5. 4; οἶκοι at home, i. 1. 10. Τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, the victories at M. and S. and P., Pl. Menex. 245 a. Θύραισι κειμένον, lying at the door, Soph. O. C. 401. Σοῖς θταν στῶσιν τάφοις, 'at thy tomb,' Ib. 411. Κείμενον πῆδω Ἀγισθον Eur. El. 763. Μίμνει ἀγρῷ λ. 188. Ἐδδε μυχῷ I. 663. Ἑλλάδι οἰκία ναίων II. 595. Ζεὺς ἡμενος Οὐλύμπῳ Ψ. 388. Αἰθέρι ναίων B. 412. Natus Tibure, *Hor.*

c. This Dat., while at expresses its general idea, is often translated by in, on, &c.; or without a preposition.

d. To the LOCAL DATIVE may be referred the use of the Dat., chiefly poetic, to denote persons among whom, or in whom any thing occurs: Δύναμιν ἀνθρώποις ἔχειν, to have power among men, Eur. Bac. 310. Ἀριπρεπέα Τρώεσσιν, distinguished among the T., Z. 477. Οὐκ ἂν ἐξέυροις ἐμοὶ ἀμαρτίας δνειδος, 'in me,' Soph. O. C. 966. Οἷα καὶ Ὅμηρῳ Διομήδης λέγει, 'in Homer,' Pl. Rep. 389 e.

e. In some expressions, the idea of time or place seems to blend with that of means or mode: Βυζάντιον γὰρ ἐλὼν τῇ προτέρᾳ παρουσίᾳ, having taken B. at (or by) his previous coming, Th. 1. 128. Ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι Id. 2. 20. Τεύχεα . . ἔχων ὤμοισιν, P. 472.

E. THE ACCUSATIVE.

470. The local idea upon which the uses of the Accusative are based (398), appears to be the idea of *that into which an action goes*.

a. Locally viewed, as the Gen. is the *Whence-Case*, the Dat. Residual the *Where-Case*, and the Dat. Objective the *Whither-Case*, so the Acc. is the *Whereinto-Case* (10).

b. Under the local form of conception, an action is conceived of as going *towards* or *to* an *indirect object*, but *into* a *direct object*; or, in familiar grammatical language, this is regarded as the *receiver* of the action. (c) In another view, the action passes into its *effect*. (d) It goes, in a special sense, *into the part affected*. And (e), in going *through* an object, it necessarily goes *into successive parts*. Hence,

471. Upon this general idea, are based (I.) the *Accusative of Direct Object*, (II.) the *Acc. of Effect*, (III.) the *Acc. of Specification* (specifying the particular *part, property, &c. affected*), and (IV.) the *Acc. of Extent* (denoting the *space, time, &c. through which* anything extends). (v.) In some uses, which may be referred to these heads or to its generic office (472 a), the Acc. has been termed *Adverbial*.

a. The uses of the Acc., to some extent, blend with each other (as I. and II.), or with the uses of other cases. The ideas of *to* and *into* especially blend, since if an action goes *fully* to an object, it usually passes *into* it by its *effect*. (b) For the Acc. as *absolute*, or the *subject of the Infinitive* and *Verbal in -τιον*, see "Use of the Modes."

I, II. ACCUSATIVE OF DIRECT OBJECT AND EFFECT.

472. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative: as,

Λαβὼν Τισσαφέρην, *taking T.*, i. 1. 2. Εἰρήνην ποιῆσαι, *to make peace*, Ages. 1. 7. Τῶππευε τελευτήν, i. 1. 1. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μῶλητον Ib. 7.

a. The term action is here used to denote *that which is signified by a verb*; since the verb, from its prevalent use, is grammatically regarded and treated as the word of action (cf. 435 a). And as *the direct* is more generic than *the indirect*, it results that

(RULE G.) An adjunct *simply considered as modifying a verb* is put in the Accusative. Hence,

b. Many verbs may take the Acc. as the *generic case*, which, according to preceding rules, govern the Gen. or Dat. as more *specific cases*: Προέχουσιν οἱ ἱππεῖς ἡμᾶς, *the cavalry surpass us* (406), iii. 2. 19. Κατήρχε λόγον, *began a discourse* (425), Pl. Euthyd. 283 b. Μεταδοῖεν αὐτοῖς πυρούς (424), iv. 5. 5 (cf. 6). Σὲ αἰσθῆσθαι, *to perceive you* (432), ii. 5. 4. Φίλους ἀφελᾶν, *to benefit friends* (453), Cyr. 1. 4. 25. Ἐάν τι ἐνοχλήῃ ἡμᾶς, *if anything troubles us* (453), Mem. 3. 8. 2. Ἐκτορα εἶπε, *spoke to H.* (452 a), M. 60. Χαίρω δὲ σ' εὐτυχούντα (456), Eur. Rh. 390. See e.

c. The same principle applies to circumstantial adjuncts (485 e). (d) This generic use of the Acc. is far more frequent in respect to *things* than *persons*, since the relations of the former are less varied and require less careful discrimination. For like reason, and also to distinguish the gender (181. 1), it is most frequent of all in the *neuter adjective* used substantively (478 a, 483 a). (e) It is sometimes chosen for distinction from

a Gen. or Dat. modifying the same verb: as σου θαυμάζω (432 f), but τοῦ-του σε θαυμάζω (429 a), or τοῦτό σου θαυμάζω (443 b).

f. As many Greek verbs govern the Gen. or Dat. while the corresponding verbs in Eng. govern the Objective case; so many verbs governing the Acc. in Greek are translated into Eng. with a *preposition*: Ὀμνῶμι θεῶν καὶ θεᾶς, *I swear by gods and goddesses*, vi. 6. 17. Ἡμᾶς . . εὖ ποιῶν, *doing well by us*, ii. 3. 23. Ὁ δὲ σίγλος δύναιται ἐπὶ ὀβολοῖς, *the siglus is equivalent to seven oboli*, i. 5. 6. Μάχας θαρρῆτε, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Φοῖβον χορεύων, *dancing in honor of Phæbus*, Pind. I. 1. 8. So αἰσχύνομαι *to be ashamed of or before*, ἀποδιδράσκω *run away from*, φεύγω *flee from*, ἐπιορκέω *swear falsely by*, μένω *wait for*, πλέω *sail over*, &c. See b, g.

g. With verbs of motion, the *place where it ends* is commonly expressed with a preposition; but sometimes, chiefly in the poets, as a direct object: Ἀφίξεται τόπον ἰλῶδη, *will come to a woody spot*, Ven. 10. 6. Σὲ πέμψαι φῶς, *to send you into the light*, Eur. Alc. 456. Κῆσις δ' οὐρανὸν ἴκε, *the savor ascended to heaven*, A. 317. Ἔβαν νέας γ. 162. Δόμους στείχων Soph. O. C. 643. Πύργους γῆς ἔπλευσε Eur. Med. 7. Ἡβης τέλος μολόντας lb. 920. Κεκλήτατο [sc. ἐλθεῖν] βουλὴν K. 195. Cf. Romam redit, *Liv.*; Ite domum, *Virg.* (h) This construction applies less frequently to persons: Μνηστήρας ἀφίκετο, *came to the suitors*, a. 332. Τίνα χρεῖω . . ἱκεῖ; *to whom does the need come?* β. 28 (so with γίγνεται, as = ἱκεῖ, δ. 634). See 450 b.

i. The poets sometimes even join an Acc. of the place with verbs of standing, sitting, or lying (as implying occupation): Ἔστηκε πέτραν, *stands on a rock*, Eur. Sup. 987. Τρίποδα καθίζων Φοῖβος lb. 956. Τόπον . . δντινα κεῖται Soph. Ph. 144. Cf. "He sits a horse well."

j. This rule primarily applies only to the adjuncts of verbs (a). Verbal adjectives and nouns, however, sometimes take the Acc. by virtue of the included verb: Σὲ . . φύξιμος, *able to escape you*, Soph. Ant. 788; cf. Ἡ μὴ φύγω σε; Id. El. 1503. Τάκεις . . οἰμωγὰν . . Ἀγαμέμνονα, *you pine with wailing for [bewailing] A.*, lb. 123. Τὰ τε μετέωρα φροντιστής, *a student of the heavens*, Pl. Apol. 18 b; cf. Τῶν μετεώρων φροντιστής Symp. 6. 6. Ἐξάρνη εἶναι τὰ ἐρωτώμενα, *'to deny,' Pl. Charm. 158 c. Χοᾶς προπομπῶς Æsch. Ch. 23. See also 477 a.*

k. A specification with λέγω is sometimes its direct object, and sometimes follows the preceding construction: Προσέκρουσα ἀνθρώπῳ πονηρῷ . . Ἀνδρσίωνα λέγω, *I had a quarrel with a bad man, I mean A.*, Dem. 701. 24 (or Ἀνδρσίωνι λέγω, *with A.*, I mean).

l. The Greek and the Latin use of the cases with verbs have (a) striking analogies, but also (β) marked differences: (a) as in the double construction of δωρεῖσθαι and dono (and also our *present*): δωρεῖσθαι ἵππον Κύρῳ, *donare equum Cyro, to present a horse to Cyrus*; or δωρεῖσθαι Κύρῳ ἵππῳ, *donare Cyrum equo, to present Cyrum with a horse*. Περιβάλλω and circumdo, *to surround*, have a similar double construction. (β) Ὑμᾶς . . ἐλεῶ, *vestri misereor*, Pl. Conv. 173 c. Οἶνον γεύεσθαι (432), *vinum gustare*. Πειθόντες ἀνθρώπους, *persuadentes hominibus*, Cyr. 1. 5. 9. Φίλους ἀρῆγειν (453), *amicos juvare*.

473. a. CAUSATIVES govern the Acc., together with the case of the included verb: as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of [cause me to remember] my woes* (432 c), Eur. Alc. 1045. Γάλα ὑμᾶς ἐπότισα, *I have made you drink milk*, 1 Cor. 3. 2. Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . κινδύνους (472 b) iii. 2. 11. Τοὺς παῖδας . . γευστέον αἵματος (432 a) Pl. Rep. 537 a.

b. The verbs **δεῖ** and **χρή** are sometimes construed by the poets as *causatives*: **Σὲ δὲ Προμηθεύς**, *you have need of [it needs you of] a Prometheus*, Æsch. Pr. 86 (414 b). **Τὶ γὰρ μ' ἔδει παλῶν**; Eur. Suppl. 789 (cf. **Σοὶ τε γὰρ παίδων τί δέϊ** Id. Med. 565, § 453). **Σὲ χρή . . . αἰδοῦς**, *you have need of modesty*, γ. 14. So **χρεώ ἔσται** (as if a Fut. of **χρή**, 475 b) Φ. 322. Cf. the construction of the Lat. *miseret, pœnitet, pudet*, &c.

474. ATTRACTION. a. A word which is properly construed otherwise, sometimes becomes the direct object of a verb by *attraction*, especially in the poets. This sometimes results in *hypallage* (an interchange of construction): **Εἰ δέ μ' ὦδ' ἀεὶ λόγους ἐξήρχες** [= **μοι λόγους** or **λόγων**], *if you had always begun your addresses to me thus*, Soph. El. 556. **Δυσπόταν γούois . . . κατάρξω**, *I will begin lamentations for my master*, Eur. And. 1199. *Vina cadis onerarat*, Virg. See 476. 3, 479.

b. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction: **Ἦιδει αὐτόν, ὅτι μέσον ἔχει**, *he knew [him] that he occupied the centre*, i. 8. 21. **Γυναικα λ' γουουσ, ὅτι κάθηται**, *they say that the woman is sitting*, Cyr. 7. 3. 5. **Οἰδά σε τίς εἰ** Lk. 4. 34. See iii. 5. 14, 18; iv. 5. 29, 7. 11. *Illum, ut vivat, optant*, Ter. "Conceal me what I am," Shaks. (c) Nor is this anticipation confined to the Acc.: **Βαρβάρων ἐπεμελεῖτο, ὥς πολεμῖν τε ἱκανοὶ εἴησαν**, *he took care that the barbarians should be prepared for war*, i. 1. 5. See 402 a.

475. PERIPHRAISIS. a. The place of a verb is often supplied by an Acc. of the kindred noun joined with such verbs as **ποιέω** (or more frequently **ποιέομαι**), **ἀγώ**, **ἐξω**, **τίθημι**, &c.: **Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν** [= **ἐξήρασε καὶ ἡρίθμησε τοὺς Ἕλληνας**], *C. made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. **Τὴν πορείαν ἐποιεῖτο** i. 7. 20.

b. These and like periphrases sometimes take an Acc. by virtue of the implied verb: **Ἀνδράποδα ἀρπαγὴν ποιησάμενος** [= **ἀρπάσας**], *having made seizure of slaves*, Th. 8. 62. **Σῆμα τιθεῖς** (= **σημαίνων**) . . . **νίκην**, *giving a signal of victory*, Od. 171. **Τεθῶναι τῷ φόβῳ τοὺς Θεβαλοὺς**, *to be mortally afraid of the T.*, Dem. 366. 26. Cf. 473 b, 472 j, 395.

476. ELLIPSIS. 1. The verb which governs the Acc. is sometimes omitted; particularly,

a.) In EMPHATIC ADDRESS or EXCLAMATION: **Ὅπως, ὦ σέ τοι** [sc. **λέγω** or **καλῶ**], *You there, ho! you I mean*, Ar. Av. 274 (401. 2). **Σὲ δὲ, σέ τὴν νεύουσιν** es **πέδον κάρα**, *φῆς, ἣ καταρρεῖ μὴ δεδρακέναι τάδε*; Soph. Ant. 441. **Ἰῶ, ἰῶ, λιγυίας μόνον ἀηδόνος** [sc. **ποθῶ**], *oh, oh [I long] for the fate of the melodious nightingale!* Æsch. Ag. 1146. *En quatuor aras*, Virg.

b.) In ENTREATY: **Μὴ, πρὸς σε θεῶν** [sc. **ἱκετεύω**], *τλῆς με προδοῦναι*, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. Observe the hyperbaton, which is frequent in earnest entreaty; and cf. *Per omnes te deos oro*, Hor. Ode 1. 8. 1; *Per te ego deos oro*, Ter. Andr. 3. 3. 6.

c.) In PROHIBITION: **Μὴ τριβὰς ἔτι** [sc. **ποιεῖτε**], *No more delays!* Soph. Ant. 577. **Μὴ μοι μυρίους, μηδὲ δισμυρίους ξένους** [sc. **λέγε**], *Don't talk to me of your 10,000 or 20,000 mercenaries*, Dem. 45. 11.

d.) In SWEARING: **Οὐ, τόνδ' Ὀλύμπον** [sc. **δυνῶμι**, 472 f], *No! by this Olympus!* Soph. Ant. 758. **Οὐ, τῶν Διὸς ἀστραπῶν** Id. El. 1063. — By this ellipsis may be explained the use of the Acc. with the particles **νῆ**, **ναί**, and **μά** (of which the two first are *affirmative*, and the last, unless preceded by **ναί**, commonly *negative*), according to the following rule:

RULE H. ADVERBS OF SWEARING are followed by the Acc. :

Νῆ **Δία**, *Yes, by Jupiter* / i. 7. 9. Ναὶ τῷ **Σὺν** vi. 6. 34. 'Αλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω, *but, by the gods, I will not pursue them*, i. 4. 8. Ναὶ μὰ **Δία**, *Yes, indeed* / v. 8. 6.

e.) Some familiar verbs : 'Ο τὸν **κάνδυν** [sc. **ἔχων** ; in later writers], *he with the cloak*, Luc. D. C. 9.

2. The Acc. required by a transitive verb is sometimes omitted : cf. Διατελέσαι τὴν ὁδόν, *to finish the way*, iv. 5. 11, and πρὸς ὕδωρ βούλοιο διατελέσαι i. 5. 7 ; 'Ελαύνοντος τὸν ἵππον, *riding his horse*, and Παρελαύνοντος, Cyr. 8. 3. 28, 29. Λύκιος ἦλθε i. 10. 15.

3. An elliptical or unusual construction of a verb and Acc. is sometimes employed, especially by the poets, for energy or brevity of expression : Φιλότῃτα . . . τάμωμεν, *let us strike friendship* [a victim in pledge of friendship], Γ. 94 (cf. foedus ferire). "Εκεῖρε [= κείρων ἐπολεῖ] πολυκέρων φόβον Soph. Aj. 55. Τέγγει δακρῶν **ἀχραν** Id. Tr. 849. Cf. 474 s, 479.

Accusative of the Effect.

477. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed may be either (1) a noun kindred, in its origin or signification, to the verb ; or (2) a neuter adjective used substantively ; or (3) a noun simply defining or characterizing the action.

1. KINDRED NOUN (with this, the verb is often translated by a more general word) : Εὐτόχῃσαν τοῦτο τὸ εὐτύχημα, *they had [succeeded] gained this success*, vi. 3. 6. Φυλακὰς φυλάξω, *to keep guard*, ii. 6. 10. 'Ὡς ἀκινδύνον βίον ζῶμεν, *how secure a life we live*, Eur. Med. 248. Γαμεῖν γάμον τόνδε Ib. 587. Τί προσγελάτε τὸν πανόστατον γέλων ; *why do you smile upon me that last smile ?* Ib. 1041. Μάχην ἐμάχοντο M. 175. Μῦθον ἔειπες A. 552. "Γεν ὕδωρ Ar. Nub. 1280. Λεύσσω φονίου δέργμα δρόκοντος Aesch. Per. 79. "Ελθοι τὴν ὁδόν iii. 1. 6. Τρέπεται τριφασίας ὁδοῦς Hdt. 6. 119. Ἐχάρησαν χαρὰν μεγάλην Mat. 2. 10. Vitam vivere, Sornniavi somnium, Pugnam pugnabo, *Plaut.*

a. In like manner, an adjective sometimes takes an Acc. of the kindred noun (cf. 472 j) : Σοφὸς ὢν τὴν ἐκείνων σοφίαν, *being wise with their wisdom*, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d.

b. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb : 'Ὡς ἀκινδύνον βίον ζῶμεν = 'Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun : Τὸ Περσικὸν ὀρχεῖτο [sc. ὀρχημα], *he danced the Persian* [dance], vi. 1. 10. 'Ὡς βαθὺν [sc. ὕπνον] ἐκοιμήθη Luc. D. Mar. 2. Hence appears to have chiefly arisen the construction in 478.

478. 2. NEUTER ADJECTIVE (commonly translated by supplying a noun, or by an adverb) : Τοιαῦτα μὲν πεποίηκε, *such acts has he committed, or thus has he acted*, i. 6. 9. Λέγεις οὐκ ἀχάριστα, *you speak pleasantly enough*, ii. 1. 13. Κλέπτον βλέπει [sc. βλέμμα], *he looks [a thievish look] thievish*, Ar. Vesp. 900. Τί αὐτῷ χρήσι ; *what will you do with him ? or how will you use him* (466 b) ? Cyr. 1. 4. 13. Τὰ Δύκαια ἔθυσε i. 2. 10. Μῆδεν ψεύδεσθαι i. 9. 7. Μίγα φρονήσας iii. 1. 27. Ἀνέκραγέ τε πολεμικόν, *he shouted the war-cry*, vii. 3. 33.

a. This construction of the *neuter adjective* is very extensive in its use, and often occurs where a *substantive* would be constructed differently (472 d): 'ὄσφραίνει τι; Τοῦ ψύχους, 'Do you smell any thing?' 'The cold,' Ar. Pl. 898. Τάδε μέντοι πλεονεκτῶν οὐκ ἤσχύνητο, ἐν μὲν τῷ θέρει τοῦ ἡλίου, ἐν δὲ τῷ χειμῶνι τοῦ ψύχους Ages. 5. 3. It is closely allied to the *adverbial use* of the *neuter adjective*, and often explains it (483).

479. 3. DEFINITIVE NOUN. 'Ἡ βουλή . . ἐβλεψε νᾶπυ, the senate looked mustard, Ar. Eq. 629. Μένεια πειλοντες, breathing courage, Γ. 8 ('breathing united force,' Milt.). Πέτω γάλα, let it flow milk, Theoc. 5. 124. Ἀγγελίην ἐλθόντα A. 140. Ἐλπιδας λέγων i. 2. 11. Νενικήκατε ναυμαχίας Th. 7. 66. Πολλὰς μάχας ἤττηνται Isoc. 71 e. Νόστιμον δ' εἰλοῖς πόδα Eur. Alc. 1153. Ἠγωνίζοντο στάδιον iv. 8. 27.

Double Accusative.

480. 1. A word may take as many adjuncts, in the same or different cases, as the sense requires. Thus,

2. Many verbs govern TWO ACCUSATIVES, which may be,

a.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (393); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, *dividing*, &c.: Βασιλέα σε ἐποίησαν, they made you king, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, he had appointed him general, i. 1. 2. Πατέρα ἐμὲ ἱκαλεῖτε, you called me father, vii. 6. 38. Οὓς οἱ Σύροι θεοὺς ἐνόμιζον, 'esteemed gods,' i. 4. 9. Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, C. divided the army into twelve parts (393 d), Cyt. 7. 5. 13. Ὅστις δ' ἂν εἰαντὸν ὀληται στρατηγὸν γ. 7. 28. Ἦν καὶ ἄμαξαν ἐπὶ κλήσων καλέουσιν Σ. 487. Οὓς ἡγεμόνας πόλεων ἐπαίδευσαν Pl. Rep. 546 b.

NOTE. The infinitive εἶναι is sometimes used with these verbs: Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους, 'I deem you to be,' i. 3. 6. Σοφιστὴν δὴ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

b.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. (a neuter adj. often expressing the effect, 478 a): Εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃ αὐτόν, if any one had done him any good or evil, i. 9. 11. Ἠδίκησαμεν τοῦτον οὐδέν, we have done him no wrong, vii. 6. 22. Ἀποτίσασθαι δίκην ἐχθροῦς, to wreak vengeance on his foes, Eur. Heracl. 852. Ὅταν . . ἀλλήλους τὰ ἔσχατα λέγωσιν, when they say the worst things of each other, Mem. 2. 2. 9. Ἐψευσάμην οὐδέν σε Soph. O. C. 1145. Τοσοῦτον ἔχθος ἔχθαίρω σ' ἐγὼ Soph. El. 1034. Μέλπεις με ἐγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμεῖ με δυστυχέστερον γάμον Eur. Tro. 357.

c.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c.: Κύρον αἰτεῖν πλοῖα, to ask vessels of Cyrus, or to ask Cyrus for vessels, i. 3. 14. Τὸν δῆμον ὑμῶν χλαῖναν ἤμπισχον, they clad your people in a mantle, Ar. Lys. 1156. Μήτοι με κρύψῃς τοῦτο, do not hide this from me, Aesch. Pr. 625. Ἡμᾶς δὲ ἀποστρεφὲς τὸν μισθόν, but us he robs of our pay, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, to teach you the military art, Mem. 3. 1. 5. Σὲ ταῦτα μὴ πείθων Soph. O. C. 797. Εἰρωτᾷς μ' ὄνομα; i. 364. Τέλη τοὺς καταπλέοντας ἐξέλεγον Aeschin. 69. 29. Ἐκδύων ἐμὲ χορηστρίαν ἐσθῆτα Aesch. Ag. 1269. Ἀμφὶ θυμὸν ἀπηύρα Z. 17. Ὅς σε κωλύσει τὸ δρᾶν Soph. Ph. 1241. Χρᾶ νίξο . . ἄλμην ζ. 224. Διατρίβῃσιν Ἀχαιοὺς ὦ

γάμων β. 204. See also 473. Posce deos veniam, *Virg.*; Te litteras doceam? *Cic.*

NOTE. When a verb has two direct objects, one commonly denotes *person*, and the other, *thing*.

III. ACCUSATIVE OF SPECIFICATION.

481. RULE XXII. The Accusative is used in *specifying* to what PART, PROPERTY, &c., a word or expression applies :

The force of this Acc. is expressed in Eng. by *as to* (κατά, secundum), though other forms of translation are more frequent: Τῷ χεῖρῃ δεδεμένον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμός, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κράτιστος, *best in every thing*, i. 9. 2 (cf. 416 b). Ἀποτηθέντες τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Θαυμάσαι τὸ κάλλος, *of wonderful beauty*, ii. 3. 15. Ἐξίέναι, γνώμην ἔμην, μέλλει, *'in my opinion,' Ar. Pax 232. Τὸν δάκτυλον ἀλγεῖ Pl. Rep. 462 d. Δεινοὶ δὲ μάχην Æsch. Pers. 27. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25. Ὅσα δέ μοι χρήσιμοι ἔστε ii. 5. 23. See 485 e. Capita velamur, Nudus membra, Virg.; Animus incensus Liv.*

NOTE. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

a. When a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to partitive apposition: Τόνγε . . λίπ' ὀστέα θυμός T. 406. See 395 b.

b. An Acc. of specification sometimes introduces a sentence: Τὰ μὲν γὰρ παρελθόντα, ὑμεῖς μὲν Κύρον ᾠξήσατε, *as to the past, you have exalted C.*, Cyr. 8. 6. 23. Τοὺς ἀγρόνομους τούτους, . . οὐεῖδῃ φερέσθωσαν Pl. Leg. 761 e. — This form of construction may be often explained by *anacoluthon* or *ellipsis*.

IV. ACCUSATIVE OF EXTENT.

482. RULE XXIII. EXTENT OF TIME OR SPACE is put in the Accusative: as,

a. TIME: Ἐμεινεν ἡμέρας ἑπτὰ, *mansit dies septem, he remained [through] seven days*, i. 2. 6. Ἐδάκρυε πολλὸν χρόνον, *he wept a long time*, i. 3. 2. Ἐπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Εἰκοσὶν ἔτη γεγονώς, *viginti annos natus, twenty years old*, Mem. 3. 6. 1. Ὅς τέθνηκε ταῦτα τρεῖς ἔτη, *'these three years,' Lys. 109. 12.* (b) So sometimes *repeated time*, as implying extent: Τὴν ὥρην ἐπαγινέω σφι αἰγας, *to bring them goats at the proper hour (each day)*, Hdt. 2. 2. (c) In stating a period ending with the present, an ordinal number is often used: Ἐνάτην ἡμέραν γεγαυμένην, *having been married [the ninth day] nine days*, iv. 5. 24. Δέκατον αἰχμάζεις ἔτος, *you are warring the tenth year*, Eur. Rh. 444.

d. SPACE: Ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάγγας ὀκτώ, *he advances through P. one day's-march, eight parasangs*, i. 2. 6. Μυρίας ἔμειγε κατὰ γῆς ὀργυῖας γενέσθαι, *that I may be 10,000 fathoms under ground*, vii. 1. 30. Τὸ βέλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι, *that their missile is sent double the distance*, iii. 3. 16. Μικρὸν προῖοντες

ii. 1. 6. *Λέιπετο . . δροπὸς ἑρπῆν* Ψ. 529. *Ἀποπέμπει τὴν ταχίστην ὁδόν*, sends [through] by the quickest road, i. 2. 20. *Τὸν Κυθαριῶνος τόπον*, through the region of C., Soph. O. T. 1134. *Magnum spatium abessent, Cæs.*

e. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (433), the DATIVE, *at which* (469), and the ACCUSATIVE, *through which*; the Gen. and Acc. differing like *in* and *through*, but both containing the idea of extension; the Dat., like *at*, not containing this idea, but simply presenting the *when* or *where* as if a *point* in time or space. To some extent, however, the offices of the cases blend with each other; and the more on account of their generic uses. See 485 e.

V. ADVERBIAL ACCUSATIVE.

483. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*: as,

Τόνδε τὸν τρόπον, in this way, or thus, i. 1. 9. *Κίρην . . μνησθῆναι πάντας τρόπους*, 'every way,' Ar. Pl. 302. *Τέλος δὲ εἶπε*, [at the end] finally he said, ii. 3. 26. *Ἀρχὴν μὴ πλουτῆσαι*, 'in the first place,' 'at all (with negatives),' vii. 7. 28. *Ἐμὴν χάριν*, for my sake, Eur. Hec. 874. *Καίρῳ δ' ἐφῆκες*, 'opportunistically,' Soph. Aj. 34. *So πέρας in fine, τάχος quickly, μάτην in vain, ἀσπῶν unseasonably, πρόφασιν, ἐφεξῶς, under pretext of, &c.* See 380 a, 485 e. Cf. id genus, *magnum partem, nihil*.

a. This rule applies especially to the *Acc. neut. of adjectives*, both *sing.* and *plur.*: *Τὸ ἄρχαιον*, formerly, i. 1. 6. *Τὰ μὲν . . , τὰ δὲ, partly . . , partly*, iv. 1. 14. *Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι* i. 3. 2. *Τυχόν*, perhaps, vi. 1. 20. Cf. cetera, *illud horæ, multum*. See 263, and cf. the Comp. in Lat. adverbs.

b. An *Acc. neut. pronoun* is sometimes used to denote *that on account of which* something is done (especially an end in view): *Ταῦτ' ἐγὼ ἔσπευδον*, [on account of these things] therefore I made haste, iv. 1. 21. *Ἄ δ' ἦλθον, what I came for*, Soph. O. C. 1291. *Τί τὰ πυρὰ κατασβέσειαν*, 'why,' vi. 3. 25. *Ὁ Eur. Hec. 13, τό Γ. 176, wherefore. Ἀὐτὰ ταῦτα καὶ νῦν ἦκω* Pl. Prot. 310 e. *Ἐκεῖνο δὲ ἀθύμῳ, ὅτι μοι δοκεῖ* Mem. iv. 3. 15. Cf. *quid? why?* (c) So with *χρῆμα, thing*, expressed: *Τί χρῆμα κείσαι; why do you lie there?* Eur. Heracl. 633.

d. An adjective may be used adverbially in the *Acc. fem.*, with an ellipsis of *ὁδόν way*, or *ἔσσαν season*: *Συντάττεσθαι τὴν ταχίστην*, to form [in the quickest way] immediately, i. 3. 14. *Τὴν πρώτῃν τρέχειν χρῆ*, we must first run, Ar. Th. 662. *So μακρὰν a long way, ἄλλην καὶ ἄλλην one way and another, τὴν ἄλλως [the way leading elsewhere] to no purpose, &c.*

F. THE VOCATIVE.

484. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative.

a. The usual *sign of address*, in Greek, as in so many languages, is *ὦ*. It is commonly employed in prose, except (b) in

abrupt or familiar address ; and (c) is frequent in poetry. (d) It is commonly followed by the emphatic word in the address, unless (e) this has already preceded ; and is (f) sometimes doubled for special emphasis.

(a) ὦ Φαλίνε, θαυμάζω, *O Phalinnus, I wonder*, ii. 1. 10. (b) Κλέαρχε καὶ Πρόξενε, . . οὐκ ἴστε δ τι ποιεῖτε, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. (c) ὦ Ἀχιλεῦ Α. 74. (d) ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27. ὦ κάκιστε ἀνθρώπων Ἀριαῖε ii. 5. 39. (e) Θαυμάσι' ὦ Κρίτων Pl. Euthyd. 271 c. (f) ὦ τέκνον ὦ γυναιὶοι Soph. Ph. 799.

g. The term of respectful address to a company of men is *ἄνδρες*, with which may be likewise connected a more specific appellation : Ὅρατε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληνες ii. 3. 18.

h. See 186 g, 182, 401 c, 485 a.

REMARKS ON THE CASES.

485. It is important to distinguish not only the *specific* offices of the cases, but also their generic uses. Thus,

a. The Nom. is the generic case for substantives independent of grammatical construction (401) ; while the Voc. is the specific case for *address*, and the other cases are also used in *exclamations* (429 e, f, 453, 476 a). — Hence the union of the Nom. and Voc. is not deemed a violation of the laws of agreement. An appositive with a Voc. is usually in the Nom. (401^c) ; while a few Voc. forms for Nom. occur in the poets, from attraction, or imitation of address : Ὀλβιε κῶρε γένοιο [for *ὀλβιος*, κῶρε, γ.] *may you be happy, boy*, Theoc. 17. 66. Ἐκλήθης Ἰμβρασε, *thou wast called Imbrasmus* [addressed Ἰμβρασε], Call. Fr. Cf. Sic venias hodiernæ, Tibull. ; *Jane libentius audis, Hor.*

b. The Gen. is the generic case for the adjuncts of substantives, adjectives, and adverbs ; and thus may even express *direct* or *indirect objects*, more specifically expressed by the Acc. or Dat. (435, 444).

c. The Dat. is the generic case for a thing or circumstance simply viewed as an accompaniment (465).

d. The Acc. is the generic case for the adjuncts of verbs, and thus expresses much which is also expressed by the Dat. or Gen. (472 a, b). It often expresses as *simple object*, what is expressed by the Dat. as the *object of approach* or *influence*, or by the Gen. as the *point of departure* or the *cause* : Ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν, *to deprive the Greek inhabitants of their land* (480 c), i. 3. 4 ; Ὁ τοῖσιν ἀφελετο νόστιμον ἥμαρ (463) ; Τῶν ἄλλων ἀφαιρούμενοι χρήματα, *taking money from others* (405), Mem. 1. 5. 3. Also, with a Gen. of the thing, or with a preposition (487), Ἀφαιροῦνται . . αὐτοὺς δὲ τῆς ὀφελείας, *deprive themselves of the benefit*, Ven. 6. 4 ; Ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι, *to take away the nettles from his temper*, Ar. Vesp. 883 (with ἐκ, Ven. 12. 9). Φύγω σε (472 j, 395 b) ; Πέφευγεν . . μοι (463) ; Νόσου πεφευγέται, *to have escaped from disease*, Soph. Ph. 1044 ; Φυγέειν . . ἀπ' αὐτῆς μ. 120 ; Ἐκ θανάτου φυγόντα π. 21 ; Φεύξεσθαι ὑπὸ κακοῦ O. 700. So the Acc. of effect may be supplied by another case : Ἀκινδύνον βίον ζῶμεν (477. 1). Ζῶσαν ἀβλαβεῖ βίῳ, *living with unharmed life* (modal Dat., 467), Soph. El. 650.

e. If a *circumstance* is merely viewed as modifying a verb, it is put in the Acc. ; if simply viewed as an accompaniment, in the Dat. ; but if

viewed as having some causal relation, in the Gen. These differences of view, and the prevalence of different analogies, have led to much variety of construction. Thus, (α) MANNER: Τὸν αὐτὸν τρόπον vi. 5. 6, Τῷ αὐτῷ τρόπῳ iv. 2. 13, *in the same manner* (483, 467). (β) MEASURE OF DIFFERENCE: Θυμοειδέστεροι δὲ πολὺ, *much more spirited* (483), iv. 5. 36; Πολλῷ δὲ ὕστερον (468); Τοσοῦτον i. 8. 13; Τοσοῦτῃ i. 5. 9. (γ) RESPECT: Πλήθος ὡς δισχιλιοί, *about 2,000 in number*, iv. 2. 2; Κύριος ὄνομα (481); Πλήθει . . . λειφθέντες, Θάψακος ὀνόματι (467 b); Νεώτατος . . . γόνος (446 b; cf. 413). (δ) PART AFFECTED: Τῷ χεῖρὶ δεδεμένον (481); Ψάβειν χεῖρός, *to take by the hand* (426 a). (ε) TIME: Τὸ λοιπὸν ii. 2. 5, Τοῦ λοιποῦ (433 a), *afterwards*; Τέλος, *at last* (483); Χρόνῳ ποτὲ εἶπεν, [with time] *at length he said*, Hel. 4. 1. 34. (ς) CAUSE: Τοῦτ' ἐφικόμεν, *on this account I came* (483 b), Soph. O. T. 1005; Τοῦτου σε . . . ζηλῶ (429 a); Τῷ, *wherefore* (466).

486. The construction belonging to a word in its primary sense and form (a) is extensively retained in figurative or secondary senses, and in composition (414 c, 427, 432 g, &c.); but (b) is often changed to another more appropriate. Thus, (c) many verbs become transitive through a secondary sense, or through composition with a preposition, even though the preposition may not itself govern the Acc.: Κινδύνον ἐξέστησαν, *they shrunk from danger*, Dem. 460. 2. In the same way, (d) other verbs from transitive become intransitive: Οἴκῳ ἐνδῶτε, *you may [give in] yield to pity*, Th. 3. 37.

487. a. Most of the relations expressed by the cases may be more definitely expressed by the aid of *prepositions*. This definiteness was naturally more sought in prose than in poetry, and more in the later than in the earlier Greek.

b. The use of a preposition, or of one case rather than another, often avoids ambiguity, or distinguishes from other adjuncts, or gives emphasis, or favors the metre, or promotes euphony, &c. See 464 c.

III. USE OF THE NUMBERS, GENDERS, AND PERSONS.

488. NUMBERS. 1. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*: Τὸν Ἕλληνα, *the Greek* (= *the Greeks*), Hdt. 1. 69. Τὸν πολέμιον, *the enemy*, Th. 5. 9. Ἐρπεί δάκρυον ὀμμάτων ἀπο, *the tear trickles from my eyes*, Soph. El. 1231. Πίμπλημι' εὐθύς ὄμμα δακρύων Ib. 906.

NOTE. A nation is oftener so denoted, if its power is held by a monarch.

a. A *chorus*, from its unity and the action of the *coryphæus* as its representative, is more frequently denoted by the singular (sometimes interchanged with the plural): Ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος, μένω δέ, *every shaft has now been shot by us, and I wait*, Æsch. Eum. 676. Ὁ ξείναι, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας Soph. O. C. 174. (b) So the dual for the two semichoruses or their leaders, Δεῦσσετον πάντα, *do you both look everywhere*, Æsch. Eum. 255. Cf. 494 a.

c. Some imperatives, used like interjections, are singular, though *more than one* are addressed: Ἄγε δὴ, ἀκούσατε, *Come now, hear*, Apol. 14.

Βούλεσθε, εἰπέ μοι, *do you wish, tell me*, Dem. 43. 7. So ἰδὲ behold, ἵ, φέρε come, &c. Age, intro abite, *Plaut.*

d. In Greek, as in Eng., some nouns related individually to more than one, may be either singular or plural: Κράτιστοι . . τὴν ψυχὴν, *strongest in heart*, Th. 2. 40 (or τὰς ψυχάς, *in their hearts*; cf. Mem. 4. 1. 2).

489. 2. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *neuter adjectives used substantively*, in the names of things composed of distinct parts, and in *vague expressions for persons or things*.

a. This use is due to some *complexity* or *indefiniteness* of conception, preventing strict singleness of view. It often renders the expression more comprehensive or general; sometimes more emphatic, courteous, or modest. Ψύχη καὶ θάλαπῃ καὶ πόνους φέρεω, *to endure cold, and heat, and labor* [in repeated instances], iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, *the right [portions] of the wing*, i. 8. 4. Τὰ Συεννέσιος βασιλῆα, *the palace [royal buildings] of Syennesis*, i. 2. 23; cf. iv. 4. 2, 7. Ἐὼν τοῖσδε τόξοις, *with this bow*, Soph. Ph. 1335; cf. Τέξον τόδε 288. Χάλα τοκεῦσιν εἰκότως θυμουμένοις, *forgive parents (like this mother) justly excited*, Eur. Hec. 403.

b. An individual sometimes speaks of himself in the plural (with which the sing. may be combined), as if others were associated with him, especially in poetry; and (c) a woman speaking of herself in this indefinite way, uses the masculine of the plur., as the generic gender (490 b): (b) Αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι, *I am ashamed of what I have said*, Eur. Hipp. 244. Ταῦτα πειρασόμεθα διηγῆσασθαι, *these things we will endeavor to relate* (the author's plural), Cyr. 1. 1. 6. Ἰκετεύομεν . . προσπίτνων, *I beseech you, falling down*, Eur. Herc. 1206. Ἥλιον μαρτυροῦμεθα δρᾶσ' ἃ δρᾶν οὐ βούλομαι Ib. 858. (c) Ἡμεῖς κτενοῦμεν, ὅπερ ἐξεφύσαμεν, *I will slay, who bore them*, Id. Med. 1241. Πησοῦμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι, *I will full, if it must be, avenging my father*, Soph. El. 399. So a chorus of women (488 a) uses the masc. sing., Κεύθων λείπομαι Eur. Hipp. 1105.

d. The plural for the sing. in neuter adjectives used substantively is especially frequent in their appositive use, in adjective pronouns, and in verbals in -τός and -τός. Ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα, *whenever they have anything good, they invite me to [these things] this*, Symp. 4. 50. Πάτροκλος, ὃς σοι πατὴρ ἦν τὰ φιλτάτα, P., *who was thy father's best-beloved*, Soph. Ph. 434. Ὅς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *whom we must not give up to the A.*, Th. 1. 86. Πιστὰ γυναῖκες [ἐστὼν], *women can be trusted*, λ. 456. Οὐκ Ἴωνες τὰδε εἰσιν, [these things are] *there are here no Ionians*, Th. 6. 77. Ἀπόλλων τὰδ' ἦν . . ὁ . . τελῶν, *it was A. that brought to pass*, Soph. O. T. 1329. Πολεμητέα εἶναι Th. 1. 88. Cf. 491 c.

e. The plural or dual may be used with a singular compellative, to include more than the person directly addressed: ὦ τέκνον, ἢ πάριστον; . . Προσέλθε', ὦ παῖ, πατρί. *My child, are you both here? Come to a father's arms*. Soph. O. C. 1102. Ἴτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα Hel. 4. 1. 11.

490. GENDERS. 1. The MASCULINE is the generic gender for persons as such; and hence is not only used when males are included, but even for females only in some indefinite or general forms of expression (489 c). See Mem. 2. 7. 2 s.

a. Where there are different forms for the two sexes, the masc. is also the form common to both: Οἱ καλοί, *the beautiful* (whether men or women). Τῷδ' ἀδελφῷ, *this brother and sister*, Eur. Hec. 896.

b. When the masc. is applied to a woman, the expression becomes still more indefinite if the plural is used : *Ξὺν οἷς τ' οὐ χρὴν μ' ὀμιλῶν*, *consorting with those [= her] with whom I ought not*, Soph. O. T. 1184 (Œdipus shrinks from pointing out his mother more plainly). *Ἡ στείρος οὐσα μύσχος οὐκ ἀνέξεται τίκτοντας ἄλλους*, 'will not endure others [= another] bearing children,' Eur. And. 711. See 489 a, c.

491. 2. The NEUTER is the generic gender for *objects of thought* considered without respect to personality (simply as *things*); and hence may even apply to persons so considered. See 489 d, 175, 371 a.

a. *Infinitives, clauses used substantively, and words or phrases spoken of as such*, are naturally regarded as neuter : *Οὐ τὸ ζῆν περὶ πλείστον ποιητέον*, *ἀλλὰ τὸ εὖ ζῆν*, *not TO LIVE is to be valued most highly, but TO LIVE WELL*, Pl. Crito 48 b. *Δήλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν*, *it was evident that the king was somewhere near*, ii. 3. 6. *Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα*, *the NOT and the NO prefixed*, Pl. Soph. 257 b. *Χρῆσθαι . . τῷ καθ' αὐτό*, *to use the phrase καθ' αὐτό*, Ib. 252 c.

b. So clauses, phrases, or words, *not used substantively*, are accounted as *neuter* in any reference that may be made to them : *Ἐνθρῆυσάμεν, ὅπως ἡμᾶς καὶ ἀναπνεύσαι ἐποίησε*, *we ambushed, which enabled us to take breath*, iv. 1. 22. *Φρόνιμός τε καὶ ἀγαθὸς ὁ ἀδίκος, ὁ δὲ δίκαιος οὐδέτερος*, *the unjust man is both wise and good, and the just man neither of these*, Pl. Rep. 349 d.

c. As infinitives and clauses so often want strict singleness of conception and even of form, attributes and pronouns referring to them are often plural (489 a) : *Ἀδύνατα ἦν ἐπιχειρεῖν*, *it was impossible to undertake*, Th. 1. 125. *Ἐβοήθησαν τῇ Λακεδαιμονί, καὶ ταῦτα* [sc. *ἐποίησαν*] *εἰδότες*, *they aided L., and that [they did] knowing*, Ages. 1. 38. *Σὲ μὲν τοσαῦτα χρή ποιεῖν, κλαίειν ἔλεως*, *you must do as much as this, weep piteously*, Ar. Th. 1062. *Δεδογμένα . . τῇδε καταθεῖν*, *it is decreed that she shall die*, Soph. Ant. 576. — This form of the attribute seems to have had its origin in *apposition* (489 d).

d. Grammarians often speak of a word, with an ellipsis of the name of its class : *Ἔστω ὁ* [sc. *σύνδεσμος*] *ἀλλὰ ἀντὶ τοῦ δέ*, *the [conjunction] ἀλλὰ is instead of δέ* Soph. O. C. 237, Schol. *Ἀέλπει ἡ* [sc. *πρόθεσις*] *διὰ*, [the *preposition*] *διὰ is wanting*, Ib. 1291, Schol.

AGREEMENT IN NUMBER, GENDER, &c.

492. The following table presents, for comparison, the general rules of agreement :

AN APPOSITIVE	} agrees {	GENDER, NUMBER, and CASE.	CASE.			
AN ADJECTIVE			GENDER, NUMBER, and CASE.			
A PRONOUN				and PERSON.		
A VERB					and PERSON.	
	} its sub- {	GENDER, NUMBER,				
			} ject in {			NUMBER,

a. These rules have the same general foundation, and to a great extent the same modifications and exceptions.

b. The agreement of an *attribute* with its subject is far less strict than that of an *epithet*; and the agreement of the *pronoun* is still less strict.

c. The use of the masculine form as feminine in adjectives and pronouns of three terminations (234 d, e) is not to be regarded as an exception to the laws of agreement: "Ὡς περ εἰ τῷ χεῖρι, ὡς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἐποίησεν, ἀφεμένω τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλους, as if the two hands, which God made to assist each other, leaving this should turn to obstructing each other, Mem. 2. 3. 18.

493. RULE J. Agreement is commonly according to form, but often rather according to sense. See 70 p.

a. The different forms of agreement are interchanged or combined, according as the conception varies, or for the sake of emphasis, euphony, metre, &c.

494. 1. The DUAL and PLURAL, as different modes of denoting two (178), very often agree with each other, or are interchanged:

Παῖδες δύο *two children*, τὼ παῖδε *the two children*, i. 1. 1. Τῶν ἀνδρῶν vi. 6. 29, τῷ ἀνδρι 30, τοὺς ἀνδρας, . . τούτων, . . τῷ ἀνδρι 31, &c. Προσέτρεχον δύο νεανίσκω, *two young men came running up*, iv. 3. 10. Ἐγελάσαστην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους, *both laughed, looking at each other*, Pl. Euthyd. 273 d. Δυνάμεις δὲ ἀμφοτέραι ἐσδὼν, δόξα τε καὶ ἐπιστήμη Pl. Rep. 478 b.

Σφῶν δ' εὐδοσίῃ Ζεὺς, τὰ δ' εἰ τελευτῇ μοι
Θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αἰθεὶς ἔξενον.

Μέθεσθε δ' ἤδη, χαίρετόν τε. Soph. O. C. 1435.

a. In the old poetic language, a few passages occur in which the Dual appears to retain its application to more than two (186 g, 271 c): ἔλθετε τε καὶ σύ, Πόδαργε, καὶ Αἰθῶν Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίγγετον Θ. 185. Πείθεσθε . . , κάθετον, λύσαντε Boetias Hom. Ap. 486. Some think that the Dual is never thus used, except when *two pairs* or *sets* are spoken of. Cf. 488 b.

495. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common. See 68 f.

a. They are even found together: Κύρος τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἰσω, *Cyrus and his army passed, and came within*, i. 7. 16. Τῷ δ' ὅδ' ἔτι γυνὴ καὶ νήπια τέκνα . . παρίσταται οὐδὲ γάνυνται μ. 42.

496. In SYLLEPSIS, (a) the combined number may be the dual, if only two are spoken of; but is otherwise the plural (with an exception in the verb, 569 b). — (b) For persons of both sexes, the combined gender is the masculine (490); (c) for things, or persons and things,* it is the neuter (though it may be another gender, if all the subjects agree in that). — (d) The combined person, as in Lat. and Eng., is the first, if that is included in the subjects; the second, if that is included and not the first; but otherwise the third. Thus,

* Classed together as objects of thought (491). Zeugma, however, is here more common.

(a) Σωκράτει ὁμιλήτῃ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάντην, *C. and A., who had been associates of S., brought very many evils upon the city*, Mem. 1. 2. 12. Ἀπολελοίπασιν ἡμᾶς Ξένιας καὶ Πασίων, *X. and P. have left us*, i. 4. 8. Ὅς δὲ εἰδέτην ἄλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτας, ἡσπάζοντο ἄλλήλους Cyr. 6. 1. 47. (b) Εἶδε πατέρα τε καὶ πατέρα καὶ ἀδελφοὺς καὶ τὴν αὐτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, *he saw father, and mother, and brothers, and his own wife taken captive*, Cyr. 3. 1. 6. (c) Πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, *bricks, wood, and tiles, thrown together in confusion, are of no use*, Mem. 3. 1. 7. Ἡ καλλίστη . . πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεῖν, *the noblest polity and the noblest man would be [themes] left for us to discuss*, Pl. Rep. 562 a. Ἀσφάλεια καὶ εὐκλεία, ἃ οὔτε κατασθίπεται, *security and glory, which never decay*, Cyr. 8. 2. 22. (d) Ἐγὼ καὶ σφῶ . . πεπλήγμεθα, *I and you both are smitten*, Eur. Alc. 404. Οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι . . ἔσχετε Pl. Leg. 888 b. Ὁ λέγων ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν, [1] *the speaker and you the judges have a human nature*, Pl. Tim. 29 c.

e. Syllepsis is sometimes found, where the relation of the subjects to each other is disjunctive: Εἰ δὲ κ' Ἄρης ἀρχώσῃ μάχης ἢ Φοῖβος, *if Mars should begin the fight, or Phoebus*, T. 138. Καὶ μ' οὐθ' ὁ Πλούτωνος κύων οὔτε . . ἂν Χάρων ἔσχον, *and neither the dog of Pluto nor Charon should stay me*, Eur. Alc. 360. Si quid Socrates aut Aristippus fecerint, *Cic.*

497. In ZEUGMA, the agreement is sometimes with the most prominent substantive, sometimes with the nearest: as,

Βασίλειός δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει, *the king and those with him, pursuing, attack*, i. 10. 1 (cf. διατράζουσι 2). Ἀπαλλαγέντες πολέμων καὶ κωδῶνων καὶ ταραχῆς, εἰς ἣν . . καθέσταμεν, *delivered from the wars, perils, and trouble, in which we are now involved*, Isoc. 163 b. Ἐπτά ὀβολοὺς καὶ ἡμοβόλιον Ἀττικοῦς, *seven Attic oboli and a half*, i. 5. 6. Παῖδας ἢ γυναῖκας συναρμολοῦσας Cyr. 7. 5. 60. Μητρός τε καὶ τοῦ σοῦ πατρός Soph. O. T. 417. So Κύρῳ δὲ κρινθέντε δῶν καὶ πεντήκοντα βήτην, *two chosen youths and fifty went*, Th. 48. Filia et unus e filiis captus est, *Cæs.*

a. Zeugma is the common construction of the adjective used as an epithet. It is least frequent in the pronoun.

b. In the construction of the verb, zeugma is especially frequent when the verb precedes or directly follows the first subject: Κύρου ἀποτέμεται ἡ κεφαλὴ καὶ χεὶρ ἢ δεξιὰ, *the head of C. is cut off, and the right hand*, i. 10. 1. Σὺ τε γὰρ Ἕλλην εἰ καὶ ἡμεῖς, *for you are a Greek, and we also*, ii. 1. 16. Ἐπεμφέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι ii. 4. 16. Dixit hoc Zosippus et Hismenias, *Cic.* (c) The poetic use of the second order in syllepsis has been named, from the poet Alcman, Σχήμα Ἀλκμανικόν. Ποῶς Σιμῶεις συμβάλλοντον ἡδὲ Σκάμανδρος, *the S. and S. unite their streams*, E. 774. See 496 c.

498. 3. SYNESIS. The agreement is sometimes with a subject implied in another word, especially a Genitive implied in an adjective (commonly a possessive):

Τὸ σὸν [= σοῦ] μόνως δῶρημα, *tuum solius donum, [your gift alone] the gift of you alone*, Soph. Tr. 775. Τάμ' [= ἐμοῦ] δυστήνου κακὰ, *the ills of wretched me*, Id. O. C. 344. Τῆς ἐμῆς ἐπεισόδου, *ὅν μήτ' ὀκνεῖτε, of my approach, whom do not fear*, Ib. 730. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends*, vii. 1. 29. Ἀνυμέναιος, ὧν [i. e. ὑμεναιῶν] μ' ἔχρη

τυχῆν, *without the bridal song, which ought to have been mine*, Eur. Hec. 416. See 394 c. Fortunas meas, qui haberem, Ter. Nostros vidisti flentis ocellos (cf. 499 b), Ov.

a. So with an implied Dat., Ἀμετέρου [= ἡμῶν] πότμου κλεινοῖς Λαβδακίδαῖσιν, *the doom for us, the famed race of Labdacus* (454 d), Soph. Ant. 860. Ἐμοῖσιν [= ἐμοί, 395 b] ὄσσοις ὀμίχλα προσῆξε . . εἰσιδοῦσα, *a mist has suffused my eyes, beholding*, Æsch. Pr. 144.

499. 4. Words may also agree according to sense,

a.) With *Collective Nouns*, and other words used collectively: Τὸ πλῆθος ἐψηφίσαντο, *the majority voted*, Th. 1. 125. Τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλεάνωρ, *the Arcadian infantry, whom C. commanded*, iv. 8. 18. Multitudo abeunt, Liv. See f.

b.) With the *plural used as singular* (especially ἡμεῖς for ἐγώ); and with the *singular used as plural*, or so modified as to render the idea plural: Πεπόνθαμεν, ἥ . . κενὴν κατέσχον ἐλπίδα, *we have suffered*, [yes I] *who cherished a vain hope*, Eur. Iph. A. 985 (see 489 b). Πολιορκευμένη Σόλοι, (the city) *Soli besieged*, Hdt. 5. 115. Ὀρνῖς . . ἀπορροῖσδεῖ . . βεβρωτες, *the bird* [= birds] *screams, having eaten*, Soph. Ant. 1021. Δημοσθένης μετὰ τῶν ξυστρατηγῶν . . σπένδονται, *D. with his colleagues makes a truce*, Th. 3. 109. Absente nobis, Ter.; Demosthenes cum ceteris erant expulsi, Nep.

c.) Nouns *figuratively used to denote persons*, and others in which the *gender* does not follow the *sex*: Τὸδ' ἔρως . . καθανόντα, *this scion* [son] *slain*, Eur. Bac. 1307. Μελέα ψυχὰ, δε . . ἥσθη, *wretched soul, who was pleased*, Soph. Ph. 714. Τὰ τέλη καταβάντας, *the authorities having gone down*, Th. 4. 15. Ὁ φίλατα', ὃ περισσὰ τιμῆβεις τέκνον, *O dearest, fondly cherished son*, Eur. Tro. 735. Κολλικοφάγῃ Βωιωτίδιον, *my little roll-eating Boeotian*, Ar. Ach. 872 (§ 175). Capita conjurationis cæsi sunt, Liv.

d.) With a noun *forming a periphrasis* with a *genitive or adjective*: Φίλατα' Αἰγίσθου βία, *dearest majesty of Æ.*, Æsch. Ch. 893. Ἐλθὼν . . βίῃ Ἡρακλεῖν, *the mighty Hercules coming*, A. 690. Ἀκούω κλάσσοντας ὀστρῶν, *I hear the cry of birds screaming with mad fury*, Soph. Ant. 1001. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὐ θεωροῦντες, *did give ἡγοῦμεθα* Pl. Leg. 657 d.

e.) In general, with words for which others might have been used, or with which others are *implied* (as inhabitants with *places*, crews with *vessels*, troops with *commanders*, &c.): Πᾶσα δὲ γένηα [= λαός] Φρυγῶν . . δάσων, *the whole race of the Phrygians, about to offer*, Eur. Tro. 531. Φεύγει . . ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης, *he flees to Corcyra, being a benefactor of theirs*, Th. 1. 136. Πεντήκοντα τριήρεις . . οὐκ εἰδότες, *50 triremes (came ashore), not knowing*, Ib. 110. Τὴν πόλιν . . ὄντας Th. 3. 79. Βασιλεὺς . . οἱ δ' ἀρπάζοντες, *the king* [with his troops] . . *and they plundering*, i. 10. 4 (cf. 5, and Τισσαφέρνης . . αὐτοὺς 7). Latium Capuaque agro mulctati, Liv.

f. A double construction sometimes occurs, chiefly with *intervening words*. Thus, a *collective noun* may take a *singular* with reference to the *united whole*, and then a *plural* with reference to the *individuals* composing that whole; &c.: Ἡ δὲ βουλὴ ἡσυχίαν εἶχεν, ὄρωσα . . καὶ οὐκ ἀγνοοῦντες, *the senate remained quiet, seeing . . and not ignorant*, Hel. 2. 3. 55. Ἐξέτεο λαός, ἐρήτυθεν δέ, *the people sat down and were hushed*, B. 99. Λέσβος . . ἀπέστη ἀπ' Ἀθηναίων, βουλευθέντες, *Lesbos revolted from the A., having wished*, Th. 3. 2. Juventus ruit certantque, Virg.

500. 5. ATTRACTION. An APPOSITIVE often attracts from the regular form of agreement:

Τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς, *the distance between the walls was three stadia*, i. 4. 4. Ἐπὶ πύλας . . ἦσαν δὲ ταῦτα (for αὐταί) δύο τεῖχη, *to the gates; now these were two walls*, i. 4. 4. Αἱ Θῆβαι Αἰγυπτὸς ἐκαλέετο, *Thebes was called Egypt*, Hdt. 2. 15. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν [for ὄντες], *the eyes, being a most beautiful object* (502), Pl. Rep. 420 c. Δίκη . . πῶς οὐ καλὸν, δὲ πάντα ἡμέρωκε; *Id. Leg. 937 d. Amantium iræ amoris integratio est, Ter.; Animal quem vocamus hominem, Cic.*

a. This construction occurs chiefly where the true subject is more remote or in a different clause; and might be often referred to ellipsis or inversion: Ἑστίας, οὗ [sc. χωρίου] οὔτε δσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*, Cyr. 7. 5. 56. Ἑστὶν δὲ δύο λόφοι ἡ Ἰδομένη ὑψηλῶ, *I. [is] consists of two high hills, i. e. two high hills [are] constitute I., Th. 3. 112.*

b. The attraction is sometimes from an appositive to its subject: Ἡλιος . . πάντων λαμπρότατος, *the sun, the brightest [sc. thing] of all things*, Mem. 4. 7. 8 (where the more regular λαμπρότατον, in the gender of the Gen. partitive, might also have been used). Indus fluminum maximus, *Cic.*

c. A word is sometimes attracted from its true subject by a noun governing the latter, chiefly in the poets: Τόδε νεῖκος ἀνδρῶν ξυναιμῶν [for ξυναιμῶν], *this [kindred strife] strife of kindred men*, Soph. Ant. 793. Ζέων πρὸς ἄλλην ἐστὶν πορεύσομαι, *I will go to the hearth of other hosts*, Eur. Alc. 538. Μίλανα στολὸν πέπλων Ib. 215. Ἡ τέκνων δὴτ' ὄψις . . βλαστοῦσα Soph. O. T. 1375. — In such cases, the Gen. with the word which governs it may often be regarded as forming a complex idea, which the adjective modifies: Οὐμὸς πατρὶς παιδός, *my [son's son] grandson*, Eur. And. 584.

501. 6. CHANGE OF NUMBER. The number is often changed for the sake of individualizing or generalizing the expression, especially when a distributive or indefinite pronoun is used:

Ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἕκαστος ἐπλήγη, *he bade the rest say, on what account each one had been struck*, v. 8. 12. Ἦν δὲ τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses any of these laws, they have set a penalty for [them] him*, Cyr. 1. 2. 2. Ἀντουργός, οἷπερ καὶ μόνος σώζουσι γῆν, *a worker, [one of those] who alone preserve the land*, Eur. Or. 920. Ἀληθὴς ἦν φίλος, . . ὦν ἀριθμὸς οὐ πολὺς Id. Sup. 867. Ὅς ἂν κάμῃ τῶν οἰκετῶν, τούτων σοὶ ἐπιμελητέον πάντων, ὅπως θεραπεύηται, *whosoever of the servants may fall sick, of all these you must take care, so that they may recover*, Ec. 7. 37. Ὅστις δ' ἀφικνεῖτο . . πάντας . . ἀπετέμπετο i. 1. 5. Ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ Pl. Rep. 566 d. Ὅρα πάντα μὲν ἄνδρα σβεννόντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν Hdt. 1. 87. Οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες Hel. 2. 2. 3. See 499 a, f. Quisquis amas, hoc cædite, *Prop.*

a. When the subject is divided or distributed, the verb sometimes agrees with the whole, and sometimes with one of the parts: Ὅπῃ ἐδύναντο ἕκαστος, *where they each could*, iv. 2. 12. Ἀνεπαύοντο δὲ, ὅπου ἐτύγχανεν ἕκαστος, *they rested where each one happened to be*, iii. 1. 3. Πάντες δὲ οἶδοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο i. 8. 9. Ἄλλος πρὸς ἄλλον διεβαλλον Hel. 2. 3. 23. See 393 d. Pictores quisque vult, *Cic.*; Quisque pro se queruntur, *Liv.*

502. 7. NEUTER ADJECTIVES are used in connection with words of different gender and number (commonly as appositives; cf. 489 d, 491):

Φοβερώτατον δ' ἐρημία, *solitude is the most terrible thing*, ii. 5. 9 (cf. Συμβουλή ἱερὸν χρῆμα Pl. Theag. 122 b). Ἐμοίγε φιλτάτον πόλις, *to me the state is the dearest object*, Eur. Med. 329. Τί οὖν ταῦτα ἐστίν; *what then [are these things] is this?* ii. 1. 22. Κρινάσα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα, *having selected the best of my citizens*, Æsch. Eum. 487. Μυκῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. 1. 10. Πρὸς τὸν οὐδέν [sc. οὐτα], *against him that is nothing*, Eur. Ph. 598. Τὴν μηδὲν εἰς τὸ μηδέν Soph. El. 1166. Mors est extremum, *Cic.*—(a) In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis. (b) This use often appears in the construction of the pronoun.

503. 8. A CHANGE OF PERSON sometimes takes place,

a.) From the union of *direct* and *indirect* modes of speaking, especially in quotation: Ἄγοι' ἂν μάταιον ἀνδρ' ἐκποδῶν, *ὅς . . . κάκτανον, take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Ἐφ' ἑθέλειω . . . Ἐγὼ γάρ, ἔφη, οἶδα. *He said that he was willing . . . For I know, said he.* iv. 1. 27. Οὐχ ἑκάς οὗτος ἀνὴρ . . . ὅς λαὸν ἡγεῖρα β. 40.

b.) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*: Λαυθάνει ὑμᾶς εἰς δσὴν παραχρῆν ἡ πόλις ἡμῶν καθέστηκεν· ἐλοκάτε γάρ . . . οἷσις τεθύκαμεν Isoc. 141 d.

CHAPTER II.

SYNTAX OF THE ADJECTIVE AND PRONOUN.

I. AGREEMENT.

(See 492 s: for the union of the Dual and Plural, 494; for Compound Construction, 495 s; for Synesis, 498 s; for Attraction, 500; for change of Number and Person, 501 s.)

504. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

a. The word *adjective* is here used in its largest sense (173): Παράδεισος μέγας ἀγρίων θηρίων πλήρης, *a large park full of wild beasts*, i. 2. 7. Πόλις οἰκουμένην, μεγάλην καὶ εὐδαίμονα, *an inhabited city, large and flourishing*, Ib. Τὰ παῖδε ἀμφοτέρω, *both the children*, i. 1. 1. Τοξότας Κρήτας διακοσίους, *200 Cretan archers*, i. 2. 9. Ταύτην τὴν πόλιν Ib. 24. Θεοὺς πάντας καὶ πάσας (490 a), *all the gods and goddesses*, vi. 1. 31.

b. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a *change of construction*. This occurs chiefly in the *participle*, as less closely joined to the subject, and especially with intervening words: Ἐδοξεν αὐτοῖς [= ἐψηφίσαντο] . . . ἐπικαλοῦντες, *it seemed best to them [they voted], alleging*, Th. 3. 36. Ἦν δὲ γνώμῃ τοῦ Ἀριστίως [= ἔδοξε τῷ Ἀριστέϊ] . . . ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτρέειν, *it was the purpose*

of *A.*, keeping (his army) on the isthmus, to watch, Th. 1. 62. Αἰδώς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδε πότμῳ τυγχάνουσα, *I am ashamed, being in this state*, Eur. Hec. 970. Τίπτεσί μοι θράσος [= θράσος μ' ἔχει] . . κλύουσιν Soph. El. 479. Ἡμῖν [= ἡμῶν, 464] δ' αὖτε κατεκλάσθη φίλον ἦτορ, δεισάντων φόβῳ γον . 256. Populo visum . . , rati, Sall. Cf. 402.

505. RULE XXVII. A PRONOUN agrees with its subject in gender, number, and person.

a. By the subject of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns as adjectives belongs to RULE XXVI., and even their substantive use is explained by ellipsis (506). Thus, Βασιλεὺς τῆς μὲν πρὸς αὐτὸν [i. e. βασιλεία] ἐπιβουλῆς οὐκ ᾔσθ' αὐτο, *the king did not perceive the plot against himself*, i. 1. 8. Ἀπὸ τῆς ἀρχῆς, ἧς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε, *from the government, of which [government] he had made him satrap*, Ib. 2. Πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται, Ib. 3. Ὑμᾶς . . , ὅσοι ἐστέ iv. 6. 14. Θανμαστὸν ποιεῖς, ὅς . . δίδως Mem. 2. 7. 13. Μῆτ' ἡλίθιον μῆτ' ἀλάζονα φαίνεσθαι . . , ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, *to appear neither foolish nor boastful; but he would seem both of these* (491 b), Mem. 1. 1. 5.

b. A pronoun, for the sake of perspicuity or emphasis, is often used in anticipation or repetition of its subject, or is itself repeated: Τί γὰρ τοῦτον μακαριώτερον, τοῦ γῆ μυχθῆναι; *for what is happier than this, to mingle with the earth?* Cyr. 8. 7. 25. Καίνο κάλλιον, τέκνον, λόστρητα τιμᾶν, *that is nobler, my son, to honor equality*, Eur. Ph. 535. Ἀγίας δὲ δ' Ἀρκὰς καὶ Σωκράτης δ' Ἀχαιοὺς, καὶ τοῦτω ἀπεθανέτην, *these also died*, ii. 6. 30. Βασιλέα . . δεῖ αὐτὸν ὁμᾶσαι ii. 4. 7. Οἶμαι δὲ σοὶ . . ἔχειν ἂν ἐπιδείξαι σοὶ (Ec. 3. 16. Ἔστι γὰρ τις οὐ πρόσω Σπάρτης πόλις τις Eur. And. 733. (c) Intervening clauses often lead to this repetition.

d. Homer often uses the personal pron. οὐ, with its noun following: Ἡ μὲν ἔγειρεν Ναυσικαάν εὐπεπλον, *who aroused [her] the well-clad N.*, ζ. 48. Ἦν ἄρα οἱ θεράπων ἔχε ποιμένη λαῶν N. 600. Cf. § 516 b.

II. OBSERVATIONS ON THE ADJECTIVE.

506. 1. ELLIPSIS. The subject of the adjective is often omitted, especially if it is a familiar word, or supplied by the context. The words most frequently omitted are,

a.) MASCULINE, ἀνὴρ or ἀνθρωπος, *man*, χρόνος *time*: Συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ [sc. ἀνδρας], *that each one should arrange his own [men]*, i. 2. 15. Τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν, *to punish the bad and honor the good*, Mem. 3. 4. 8 (Οἱ ἀγαθοὶ ἄνδρες 2. 1. 20). Ἡμέρας τρεῖς· ἐν ᾧ [sc. χρόνῳ] Κύρος ἀπέκτευνεν, *three days; in which [time] C. slew*, i. 2. 20. Cf. ἐν τούτῳ i. 10. 6, and ἐν τούτῳ τῷ χρόνῳ iv. 2. 17.

b.) FEMININE, γυνή *woman*, γῆ or χώρα, *land*, ὁδός *way*, ἡμέρα *day*, χεῖρ *hand*, γνώμη *opinion*, μοῖρα *portion*, τέχνη *art*, ὥρα *season*: Ἡ Κλισσα [sc. γυνή] i. 2. 12. Πορεύεσθαι ὡς διὰ φίλιας, *to march as through a friendly region*, ii. 3. 27 (cf. εἰς φίλιαν γῆν v. 1. 1; and see 469 b). Τῇ λοιπῇ [sc. ὁδῷ] πορευεσόμεθα, *we shall march the rest of the way*, iii. 4. 46 (see 483 d). Τῇ τρίτῃ [sc. ἡμέρᾳ, 469 a]. Ἐν δεξιᾷ [sc. χειρὶ], *on the right*, i. 5. 1. Ἐκ τῆς νικώσης [sc. γνώμης] ἐπρατιον πάντα, *'according to the*

vote of the majority,' vi. 1. 18. 'Ἀπὸ τῆς ἰσῆς [sc. μοίρας], *on equal terms*, Th. 1. 15. 'Ἡ πεπρωμένη, *destiny*, Eur. Hec. 43. 'Ἡ ἰατρική, *the healing art*, Oec. 1. 1 (cf. τὴν ἰατρικὴν τέχνην Cyr. 1. 6. 15). 'Ἀπὸ πρώτης [sc. ὥρας], *from the first*, Th. 1. 77.

c.) NEUTER, πράγμα or χρῆμα, *affair, thing*, μέρος *part*, πλήθος *collection, body*, στράτευμα *military force*, κέρασ *wing of an army*, χωρίον *place, ground*, γένος or εἶδος, *class, sort, nature*: τὰ ἡμέτερα, *our affairs*, i. 3. 9 (cf. τὰ Ὀδρυσῶν πράγματα vii. 2. 32). 'Ἐξεκύμαινέ τι [sc. μέρος] τῆς φάλαγγος, 'a certain part of the line,' i. 8. 18. τὸ κοινὸν [sc. πλήθος], *the [public body] council*, v. 6. 27. τὸ δὲ εὐώνυμον, *the left*, i. 2. 15 (cf. τὸ εὐώνυμον κέρασ i. 8. 4). 'Ἐν τῷ ὁμαλῷ [sc. χωρίῳ], *on the level ground*, iv. 2. 16 (see 380 b). See 478, 507.

d. In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, τοῖς μὲν ὑμετέροις δυσμενέσι, *your foes*, Hel. 5. 2. 33; τῆς ἐμῆς κεκτημένης, *my mistress*, Ar. Eccl. 1126 (cf. 444 e).

e. The substantive omitted is sometimes contained or implied in another word: Ἀμυγδάλων ἐκ τῶν πικρῶν [sc. ἀμυγδάλων], *of almonds (the bitter kind)*, iv. 4. 13. Σημῆτη . . ἐπὶ δὲ τῷ τρίτῳ [sc. σημειῶ], 'on the third signal,' ii. 2. 4. Γεωργεῖν τὸν μὲν πολλὰν [sc. γῆν] Ar. Eccl. 592. Δαρσεται πολλὰς [πληγὰς], *he shall be beaten with many stripes*, Lk. 12. 47.

f. Many words which are commonly employed as substantives are properly adjectives, or may be used as such: Ὀρόντης δὲ Πέρσης ἀνὴρ, *Orontes, a Persian man*, i. 6. 1. Ἄνδρα νεανίαν Cyr. 2. 2. 6. Νεανίας λόγους, [young] *rash words*, Eur. Alc. 679. Ἑλλην' ἐς οἶκον, *to a Greek home*, Eur. Med. 1331. Στολήν γ' Ἑλληνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Ph. 256. Στρατιάς Ἑλλάδος Eur. Rh. 233. Γυναῖκα Τρωίδα Id. And. 867. Τύχῃ δὲ σωτήρ, *protecting fortune*, Æsch. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

g. There seems to be a double ellipsis in the phrase of kingly dignity, ἐν ἡμετέρῳ [sc. οἴκῳ δώμασι, 438], *in our palace, at our court*, Hdt. 1. 35; 7. 8.

507. 2. USE OF THE NEUTER. The substantive use of the neuter adjective exhibits itself in a variety of forms:

a. In the sing., a neuter adjective with the article has often the force of an *abstract*, or (b) *collective noun*; while (c) the plur. rather denotes particulars of the kind specified: (a) τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but [the sincere and true thing] sincerity and truth he thought to be the same with [the foolish] folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. μετὰ δίκης) Ib. 18. τὸ χαλεπὸν [= ἡ χαλεπότης] τοῦ πνεύματος, *the [rough nature] roughness of the wind*, iv. 5. 4. τὸ πιστόν [= ἡ πίστις] Th. 1. 68. τοῦ περιχαροῦς τῆς νίκης, *the transport of victory*, Id. 7. 73. τό γ' ἐμὸν πρόθυμον, *my zeal*, Eur. Med. 178. τῷ διαλλάσσοντι τῆς γνώμης, *the [differing] difference of opinion*, Th. 3. 10 (Thuc. is especially fond of this use of the Part.). τὸ μὲν δεδιὸς αὐτοῦ, *his [being afraid] fear*, Id. 1. 36. Justum colere, Cic. (b) τὸ θῆλυ [sc. γένος], *the female sex*, Eur. Herc. 536. τὰ Ἑλληνικὸν πᾶν, *the whole Greek race*, Hdt. 7. 139. τὸ ἱππικόν [sc. στράτευμα], *the cavalry*, Mag. Eq. 1. 19. τὸ Ἀρκαδικόν ὀπλιτικόν (499 a). Neuters in -ικόν are especially so used. (c) τὰ . . Ἑλληνικά, *the Affairs of Greece*, Th. 1. 97. τὰ Τρωικά, *the Trojan War*, Ib. 12. τὰ Λύκαια, Lycæa, *the Lycæan rites*, i. 2. 10.

d. Neuter adjectives (both with and without the article) are used with prepositions to form many *adverbial phrases*: 'Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. 'Ἐν γε τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχέων, *rapidly*, i. 5. 9. 'Εκ τῶν δυνατῶν iv. 2. 23. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Διὰ παντός, *throughout*, vii. 8. 11. Cf. *de integro*, in *primis*, *per mutua*, *sine dubio*.

e. The neuters πλείον or πλέον, μείον or ἥλαττον, ὅσον, μηδέν, and τί are sometimes used as indeclinable adjectives or substantives; and (f) from this, sometimes pass into an adverbial use: Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κρήτες πλείους ἢ ἐξήκοντα iv. 8. 27). 'Ἄλυν, οὐ μείον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοινίξι θεμελιώσας οὐ μείον ἢ πλεθριαίους Cyr. 7. 5. 11. 'Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους, *non minus quingentos*, vi. 4. 24. Φρουροὺς παρ' αὐτῷ οὐκ ἥλαττον τετρακισχίλιων Hel. 4. 2. 5 (cf. Σφενδονηται . . οὐκ ἥλαττους τετρακοσίων Ib. 16). Πέλτασται ὅσον [= τοσοῦτοι ὅσοι] διακόσιοι, *targeteers as many as (or about) two hundred*, vii. 2. 20 (cf. 'Ημεῖς τοσοῦτοι ὅσους ὁ ὄρεξ ii. 1. 16). 'Ἀτέχοι ὅσον παραγγῆν, 'about a parasang,' iv. 5. 10. Πρόβατα ὅσον θύματα, *sheep [as many as the sacrifices would be] enough for sacrifice*, vii. 8. 19. Αἰθούς . . ὅσον μυαλοὺς καὶ πλείον καὶ μείον Mag. Eq. 1. 16. Οὐδὲν ὦν τοῦ μηδὲν ἀντίστοιχον ὑπὲρ, *being a nothing, thou hast contended for one that is nothing*, Soph. Aj. 1231. Κρεῖσσω τῶν τὸ μηδέν, *better than those that are nothing*, Eur. Tro. 412. Δοκούντων εἶναι τί, *appearing to be something*, i. e. *of some consequence*, Pl. Gorg. 472 a. (g) If μηδέν and τί did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force. (h) Cf. the Lat. use of *plus*, *amplius*, *minus*. So rarely in the plur. form: Παραμένει ἡμέρας πλείους ἢ τρεῖς Pl. Menex. 335 b.

508. 3. An adjective (a) sometimes *agrees* with a substantive, instead of *governing* it in the *Genitive partitive*; and (b) often so *governs* it, instead of *agreeing* with it. In the latter construction, the adjective is either in the *same gender* with the substantive, or else in the *neuter* (commonly the *neut. sing.*). Thus,

(a) Περί μέσας νύκτας, *sub mediam noctem, about midnight* [the middle of the night], i. 7. 1 (cf. ἐν μέσῳ νυκτῶν Cyr. 5. 3. 52). Διὰ μέσης δὲ τῆς πόλεως, *per urbem mediam*, i. 2. 23. Τὸ ἄλλο στράτευμα, *ceterum exercitum, the rest of the army*, Ib. 25. 'Ἐν δ' ἀκροῖσι βάς ποσι, *going on [the extremities of the feet] típtoe*, Eur. Ion 1166. — The substantive and adjective are thus more closely united.

(b) Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], *μηδὲ τοὺς εὖ φρονούοντας τῶν ἀνθρώπων [for ἀνθρώπους], neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]*, Isoc. 24 d. Δαμπτρότητός τι, [something of distinction] *some distinction*, Th. 7. 69. 'Ἀβρὰ παρηΐδος, [softness of cheek] *soft cheek*, Eur. Ph. 1486. 'Ἀσημα . . βόης Soph. Ant. 1209. — Greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (507 a), are thus given to the adjective.

509. 4. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

a.) TIME: **Προτέρα** Κύρου . . ἀφίκετο, *she arrived before C.*, i. 2. 25. **Τελευταῖον** ἐχάλεπαινε, *at last he became angry*, iv. 5. 16. So often adjectives in -αῖος (240. 3): **Ἀφικνούνται** . . **τριταῖοι** [= τῇ τρίτῃ ἡμέρᾳ, 469 a], *they arrive on the third day*, v. 3. 2. Qui creatur annuus, *Cæs.*

b.) PLACE: **Σκηνοῦμεν ὑπαίθριοι** [= ὑπὸ τῆς αἰθρίας iv. 4. 14], *we encamp in the open air*, v. 5. 21. **Δεξιδὼν φθεγγόμενον**, *screaming on the right*, vi. 1. 23. **Θυραῖον** οἰκνεῖ, *to go abroad*, Soph. El. 313. **Ἐξόμεσθ' ἐφέστωι** Id. O. T. 32. So demonstrative pronouns (especially **οὗτος** in poetry): **Πολλὰ δ' ὄρω ταῦτα** [= ταῦτη, 469 b], *I see here many sheep*, iii. 5. 9. **Ὡς ἀνὴρ ὅδε**, *as the man is here*, Soph. O. C. 32. **Ὅδ' ἐμ' Ὀρέστης**, *here am I, Orestes*, Eur. Or. 380. **Ἦδ' ὀπαδῶν ἐκ δόμων** τὶς ἔρχεται Id. Alc. 137. **Ἰπὸς ἐκείνους** . . ἵσται, *I sits there*, σ. 239. Domesticus otior, *Hor.*

c.) MANNER: **Συνεβάλλοντο** . . πόλεις ἐκοῦσαι, *cities contributed willingly*, i. 1. 9 (Ἐκουσίως *ταλαιπωρῶν* Mem. 2. 1. 18). **Ἐδέξαντο ἡδέως καὶ εὐθὺς** εἶποντο **ἀσμενοί**, *sequebantur læti*, vii. 2. 9. **Ἀνύσσας** τρέχε, *run with all speed*, Ar. Pl. 229. **Τοὺς νεκροὺς ὑποσπόνδους ἀπέδιδον** Hel. 2. 4. 19. Venit Telamon properus, *On.*

d.) EFFECT: **Εὐφῆμον** [= ὥστε εὐφῆμον εἶναι] . . **κοίμῃσιν** στόμα, *hush your mouth to silence* [so that it should be silent], *Æsch.* Ag. 1247. **Μεῖζον** ἐκτενῶ λόγον, *I will extend the tale to greater length*, Soph. Tr. 679. **Σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς** Id. Ant. 791. **Χέρα τοξήρη** . . ὀπλίσας Eur. Alc. 35. *Premit placida æquora, Virg.*

e.) VARIOUS RELATIONS AND CIRCUMSTANCES: **Ἄλλοι δὲ ἦσαν ἐκασχίλοι** ἱππεῖς, 'besides,' i. 7. 11. **Ξύλινα** πεποιημένοι, *made of wood*, v. 2. 5. **Ἀνδροφθόρου** [= ἀνδρὸς φθαρέντος] . . αἱματος, *homicidal blood*, Soph. Ant. 1022. **Πολυδακρυὸν** ἄδονά, *the joy of many tears*, Eur. El. 126. **Ὁξύχειρι** [= ὀξεῖ χειρῶν] σὺν κτύπῳ *Æsch.* Ch. 23. **Παμμήτορ** [= πάντων μήτηρ] *τε γῇ* Id. Pr. 90. **Ἐλενος ἀριστόμαντις** [= ἀριστος μάντις] Soph. Ph. 1338. Sextus nullus discedit, *Cic.*

f. This use of the adjective gives to the sentence a closer union of parts; and often a greater energy or vivacity, by binding to the subject, or to an adjunct, what would otherwise for the most part be only connected with the verb. It sometimes modifies the sense. Compare **πρῶτον** τοὺς θεοὺς ἐπαίνῳ (see Cyr. 4. 1. 2), *primum deos laudo*, *first* (before doing anything else), *I praise the gods*, with **πρῶτος** τοὺς θεοὺς ἐπαίνῳ, *primus deos laudo*, *I first* (before any one else) *praise the gods*, and **πρώτους** τοὺς θεοὺς ἐπαίνῳ, *primos deos laudo*, *I praise the gods first* (before praising others). In like manner are distinguished, **μόνον** τοὺς θεοὺς ἐπαίνῳ, **μόνος** τ. θ. ἐ., and **μόνους** τ. θ. ἐ. (solum, solus, solos). (g) Sometimes, chiefly in the poets, the adjective simply forms an emphatic pleonasm.

h. The use of the adjective for a Gen. modifying a substantive (both subjective and objective, 444 g) is very extensive; and, in some instances, a Genitive with its adjective appear to have been changed into two adjectives agreeing with the governing substantive: **Πόντιόν τ' Αἰγαῖον** [for πόντου τ' Αἰγαίου] ἐπ' ἄκταν, *upon the coast of the Ægean Sea*, Eur. Alc. 595. **Ποταμὶα νεπρέρα** *τε* [for ποταμοῦ νεπρέρου] κώπη, *with the oar of the nether stream*, Ib. 459.

i. Derivative and compound adjectives are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a simple adjective or noun, by a species of emphatic or graphic pleonasm: **Μονάμπυκας** [= μόνους] πώλους, *singly-bridled* [= single] horses, Eur. Alc. 428. **Ἀγέλας βουνόμους** [= βοῶν] Soph. O. T. 26. (j) The poets often repeat a noun in composition with ἀ-privative or a similar word, to express emphatically the idea of negation or of

evil: Μητέρα ἀμήτωρ, *our* [unmotherly mother] *mother, yet no mother*, Soph. El. 1154. Γάμον ἀγαμόν Eur. Hel. 690 (*Innuptis nuptiis*, Cic. *de Or.* 3. 58). Ὁ πάτερ αἰνόντατορ Æsch. Ch. 315. (k) Negative compounds are also used for emphatic pleonasm: Γνωτὰ κοῦκ ἀγνωτὰ μοι, *things known and not unknown to me*, Soph. O. T. 58.

III. USE OF THE DEGREES (256 s).

(The following observations apply both to ADJECTIVES and ADVERBS.)

510. 1. Words are compared not only by *inflection*, but also by the use of *adverbs* denoting *more* and *most*: as,

Μᾶλλον φίλον, *magis gratum, more agreeable*, Soph. Ph. 886. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὁ πλείστα μῶροι Soph. El. 1326.

a. The two methods are sometimes united for emphasis or perspicuity (cf. 262 c, 512): Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, *dying he would be happier, far happier than living*, Eur. Hec. 377. Ποῦδ οὐν κρείττον . . μᾶλλον ἢ, *much better . . [rather] than*, iv. 6. 11 (cf. Ib. 12). Μάλιστα δανότατος, *far most formidable*, Th. 7. 42. Ὁ μέγιστον ἐχθίστη γύναϊ Eur. Med. 1323. "My love's more richer than my tongue," *Shaks.*; "The most straitest sect," *Acts*.

b. So the Comp. and Sup. are united: Ὁ πασῶν κείνα πλέον ἀμέρα ἐλθοῦς ἐχθίστα, 'more than all others, most hateful,' Soph. El. 201.

511. 2. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the Genitive of distinction; and the SUPERLATIVE, with the Genitive partitive: as,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀραξέρην, *loving him more than A. (magis quam)*, i. 1. 4. Ἱππικὸν θάπτον (408), *equis celerius*. Ἀριστοῖς Περσῶν (419 c), *optimis Persarum*.

a. The Comp. is sometimes construed with other particles, which commonly strengthen the expression through the union of two forms of construction (cf. 510 a): Καλλίον . . πρὸ τοῦ φεύγειν, *more honorable than to flee* [honorable in preference to fleeing], Pl. Phædo 99 a. Πέρα τοῦ δέοντος σοφώτεροι, *wiser than is proper* [wise beyond what is proper], Pl. Gorg. 487 d. Πρὸς πάντας . . πλείω, *more* [in comparison with all] *than all*, Th. 7. 58. So with παρά *beyond*, ὑπέρ *above*, ἀντὶ *instead of*, ἐπὶ *upon*; πρὶν *before*, ἕως *until*; ἀλλὰ *but*, πλὴν *beyond*. Ante alios *immanior*, *Virg.*

b. The construction of the Gen. with the Comp. is often *elliptical*: Ἀθλιώτερόν ἐστι μὴ ὑγιούς σώματος μὴ ὑγιεῖ ψυχῇ συνοικεῖν, *it is more wretched to live with a diseased soul than [to live with] a diseased body*, Pl. Gorg. 479 b. Πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε Soph. Ant. 74. See 438 b. This *elliptic comparison* has been termed *Comparatio Compendiaria*.

By a mixture of the two methods of construction which belong to the Comp., — (c) When a numeral, or other word of quantity, follows πλέον, μέιον, or θάπτον, ἢ is sometimes omitted, though the Gen. is not employed (the Comp. being now construed as an *adverb*): Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μέιον πεντακοσίου, 'not less than 500' (507 e). (d) To the Gen. governed by the Comp., a specification is sometimes annexed with ἢ: Τί τοῦδ' ἂν εὐρημ' εἶρον εὐτυχέστερον, ἢ παῖδα γῆμαι βασιλέως; *what happier fortune could I have found than this, [than] to wed the daughter of a king?* Eur. Med. 553. Τὸν νῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέρεϊ Soph. Ant. 1090.

See also 513 g. (e) The Gen., very rarely, follows η , instead of the appropriate case: *Οὐ προήει πλέον τῆς ἡμέρας, ἢ δέκα ἢ δώδεκα σταδίων*, he did not advance farther in a day, than 10 or 12 stadia, (482) Hel. 4. 6. 5.

f. The construction of the Comp. with the Gen. is chiefly where η would be followed by the Nom. or Acc.

512. 3. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*: as,

ἽΟ κακῶν κάκιστε, *O vilest of the vile*, Soph. O. T. 334. Ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, 'the best of good horsemen,' Cyr. 1. 3. 15.

ἜPM. Ὁ . . μαρὲ καὶ παμμάρῃ καὶ μαρώτατε,

Ὡς δευρ' ἀνῆλθες, ὦ μαρῶν μαρώτατε;

Τί σοί ποτ' ἐστ' ὄνομα; οὐκ ἐρεῖς; TP. Μιαιρότατος. Ar. Pax 182.

a. By *doubling* the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above: Ἀρρήτ' ἀρρήτων, *horrible of the horrible*, Soph. O. T. 465. Δειλαία δειλαίων (419 c). Ἐσχατ' ἐσχάτων κακά, Id. Ph. 65 (cf. 262 c, 510 a). Ὁ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι Pl. Crat. 427 e.

b. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used to modify the *Sup.*; and, as an adverbial expression, without change of gender: Ἐν τοῖς [sc. πρώτοις] πρώτοι, [among the first also first] among the very first, Th. 1. 6. Ἐν τοῖσι (θειοτάτοις) θεώτατον, *marvellous in the highest degree*, Hdt. 7. 137. Ἐν τοῖς πλείστοις δὴ νῆες Th. 3. 17. Ἐν τοῖς χαλεπώτατα διήγον Id. 7. 71. Ἐν τοῖς μάλιστα, ut qui maxime, Pl. Crito 52 a.

c. The *numeral* εἰς is sometimes used with the *Sup.*, to render the idea of *individuality* prominent: as, Δώρα δὲ πλείστα . . , εἰς γὰρ ὢν ἀνὴρ, ἐλάμβανε, *he received the most presents*, [at least being one man] for a single individual, i. 9. 22. Urbem unam mihi amicissimam, Cic.

d. The Greeks are fond of expressing the *Sup.* negatively: as, Οὐχ ἦκιστα [= μάλιστα], *not the least, especially*, Mem. 1. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. 1. 5. Μέγιστον δὲ καὶ οὐχ ἦκιστα Id. 7. 44.

513. 4. Certain *special forms of comparison* deserve notice: as,

a.) The Comp., with a Gen. expressing *hope, duty, power of description*, &c.: Μείζον ἐλπίδος, *major spe*, [greater than our hope] above hope, Æsch. Ag. 266. Μᾶλλον τοῦ δέοντος, [more than is proper] too much, Mem. 4. 3. 8. Κρείσσον λόγου, *beyond description*, Th. 2. 50. Opinione celerius, Cic.

b.) The Comp. followed by η κατὰ, or sometimes η πρὸς: as, Μείζω, η κατὰ δάκρυα [sc. ἔστιν], [greater than is in accordance with tears] too great for tears, Th. 7. 75. Ἐνδεστέπως . . η πρὸς τὴν ἐξουσίαν Th. 4. 39. Minor, quam pro tumultu, cædes, Tac. (c) Sometimes with an Inf. added: Μείζω . . η κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, *too great for me and you to discover*, Pl. Crat. 392 b.

d.) The Comp. followed by η ὥστε (or ὡς) and the Inf. (sometimes another mode): Βραχύτερα ἠκόντιζον η ὡς ἐξικνεῖσθαι, *they shot* [a shorter distance, than they must that they may reach] too short a distance to reach, iii. 3. 7. Μείζον η ὥστε φέρειν Mem. 3. 5. 17. Μεξόνως η ὡς ἐώθεε, *more violently than* [as] he was wont, Hdt. 6. 107. Μείζω . . η ὡς τῷ λόγῳ τις ἀν εἶποι, *too great for the power of words*, Dem. 68. 20. Μείζονα . . η ὡς ἐπὶ Πεισίδας, *greater than as* [it would be] if against the P., i. 2. 4. (e) We likewise find the Inf. without ὥστε or ὡς, and also the Pos. for the Comp.; Τὸ γὰρ νόσημα μείζον η φέρειν, *for the malady is too great*

to bear, Soph. O. T. 1293. Ταπεινὴ ὕμῶν ἡ διάνοια ἐγκαρτερεῖν, *your mind is too weak to persevere*, Th. 2. 61. Ψυχρὸν, ἔφη, ὥστε λούσασθαι ἐστίν, 'too cold for bathing,' Mem. 3. 13. 3.

f.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above what it has been or would be in other circumstances, and the Sup. representing it as at its highest point: Ἀνδρείστερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly [himself than himself] than he was before*, Pl. Rep. 411 c. "Ἴν' αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν, *where he [happens to be the best specimen of himself] can do his best*, Eur. Ant. 20. Δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο Th. 3. 11. "Ὅτε δευνώτατος σαντοῦ ταῦτα ἦσθα Mem. 1. 2. 46. (g) To the Comp. thus construed, a specification is sometimes annexed with ἡ (511 d): Αὐτοὶ ἐαυτῶν [παρβαλέωτεροι εἰεν], ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a.

h.) Two comparatives connected by ἡ, to denote that the one property exists in a higher degree than the other: Στρατηγοὶ πλείους ἢ βελτίους, *generals more numerous than good*, Ar. Ach. 1078. Προθύμως μᾶλλον ἢ σφωτέρω Eur. Med. 485. But also Προθύμως μᾶλλον ἢ φίλως, *with more eagerness than good-will*, Æsch. Ag. 1591. Concio fuit verior quam gratior, Liv.; Magis audacter quam parate, Cic.

i.) The omission of μᾶλλον before ἡ: Βούλομαι ἐγὼ λαὸν σόον ἐμμεναι [sc. μᾶλλον] ἢ ἀπολέσθαι, *I wish the people to be safe, rather than perish*, A. 117. Ἐμοὶ πικρὸς τέθηκεν ἡ κείνοις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965. Ipsorum quam Annibalis interest, Liv.

514. 5. The comparative and superlative are often used without an express object of comparison. In this case, the SUPERLATIVE increases the force of the positive, while the COMPARATIVE may either increase or diminish it, according to the object of comparison which is implied. Thus,

*Ὁ θαυμασιώτατε ἀνθρώπε, *O most wonderful man*, iii. 1. 27. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δέοντος] λέλεκται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. 513 a). Νεώτερος ὢν ἐς τὸ ἀρχεῖν, *being too young for the command*, Th. 6. 12. Μακρότερον . . διηγήσασθαι, *it is [longer than it might be] rather long to relate*, Pl. Conv. 203 a. Μέλος εὐτονον, ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τὶς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8. Vir clarissimus, Cic.; Liberius vivebat, Nep.; Se-nectus est loquacior, Cic.

a. The Comp. and Sup., when used without direct comparison, are said to be used absolutely; otherwise, relatively. In the former use, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. ("Superlative of Eminence"), by the Pos. with *very*. See 513 e, 515.

515. 6. The degrees are more freely interchanged and mixed, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολλὴ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Ἀξιολογέτατον τῶν προ-

γεγενημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. 1. 1. Ὁ βέλτιστος τῶν σαυτοῦ φίλων Ar. Pl. 631 (cf. Comitum pulcherrima). Ὀκυμορότατος ἄλλων A. 505. Ἡμῶν ὁ γεραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. 5. 1. 6. Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παῖσειν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. 514). Οἱ πολλοί, *the [many] most*, Mem. 1. 1. 19 (cf. Οἱ πλείστοι Ib. 11; Τοῖς πλείοσι Hel. 2. 3. 34). Οἱ δὲ γεραιότεροι, *but the [older] old men*, Cyr. 1. 2. 4. Τί νεώτερον . . γέγονεν, *what new thing has happened*, Pl. Euthyph. 2 a (so καϊνότερον). Νεωτέρων τινὲς ἐπιθυμοῦντες πραγμάτων, *'a revolution'*, Hel. 5. 2. 9 (Novarum rerum avidi, *Sall.*). Πολλὰ ὦν οὐ βέλτιον αὐτοῖς στέρεσθαι, *'not well for them'*, Cyr. 5. 1. 12 (so, especially in negation or interrogation, ἀμεινον, κρείττον, κάλλιον, κύνδιον, ἡδιον, χεῖρον, &c.). See 408 a, 419 c.

"Adam, the goodliest man of men since born,
His sons, the fairest of her daughters Eve." *Milton*.

IV. USE OF THE ARTICLE.

A. BROAD USE.

516. 1. **ΕΠΙC.** The article (ὁ, ἡ, τό) appears, in the Epic language, as a **GENERAL DEFINITIVE**, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (249 s): as,

Ὁ γέρον, *the old man*, A. 33; Τά τ' ἀποῦα δέχεσθαι, *accept this ransom*, 20; Τὸ σὸν μένος, *that wrath of thine*, 207; Ὁ γὰρ ἦλθε, *for he came*, 12; Τόν, *whom*, 36; Τὰ μὲν πολλὰ ἐξ ἐπράθομεν, τὰ δέδοσται, 125.

NOTE. These uses are intimately allied, inasmuch as, — (α) The art., as usually understood, is simply a *less emphatic form of the demonstr. pron.*; and so, for the most part, the personal pron. of the 3 Pers. (but used as a substantive). Cf. "*That man whom you see*," and "*The man whom you see*"; "*Those that love me*," and "*Them that love me*," Prov. 8. 17, 21. (β) The demonstr. pron. used *connectively* becomes a *relative*: "*Blessed are they that mourn*." — (γ) We cannot, therefore, expect to draw a precise line of division between the use of the article *as such*, and its use *as a pronoun*. (δ) Observe the resemblance in form between the English article *the*, and the pronouns *that, this, they*, &c.; the derivation of the definite art. in the French, Italian, Spanish, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*: *Der Knabe den wir lobten, der hat's gethan*, *the boy whom we praised, he has done it*.

In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (518); and is not unfrequently followed in the same sentence by the substantive to which it refers: Ἡ δ' ἔσπετο Παλλὰς, *and she, Pallas, followed*, a. 125. Αἱ δ' ἐπέμυζαν Ἀθηναίῃ τε καὶ Ἡρῇ Δ. 20. Cf. 505 d. (c) As a demonstrative, it sometimes follows its substantive before a relative: Συνθεσίδων τῶν, *as ἐπέτελλε, those instructions which he gave*, E. 319. (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (518 f), or for the sake of the metre, the same form in the

Nom. with the common relative : "Ὅς γὰρ δεύτατος ἦλθεν, *for he returned last*, a. 286. Μηδ' ὅς φύγοι Z. 59. "Ὁ γὰρ γέρας ἐστὶ θανόντων, *for this is the honor of the dead*, Ψ. 9.

517. 2. IONIC AND DORIC. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὅς, ἧ, τό, οἷ, αἷ, τά* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, in the phrases of time, *ἐν ᾧ, ἐξ οὗ, ἐς ὃ* (or *οὗ*), *μέχρι* (or *ἄχρι*) *οὗ*, and in some doubtful readings.

518. 3. ATTIC. The use of the article as a *demonstrative and personal pronoun* remained in Attic Greek, (a) in connection with *μέν* and *δέ*; (b) in poetry with *γάρ*; and (c) as the subject of a verb, after *καί*, and :

(a) "Ὁ δὲ [sc. ἀδελφός] πειθεται, *and he [the brother] is persuaded*, i. 1. 3. Οἱ μὲν ἔχοντο, Κλέαρχος δὲ περιέμενε, *they went, but C. stayed*, ii. 1. 6. Ἐκ δὲ τῶν (the common order after a prep.) μάλιστα ἐγώ, *and of them I most*, Soph. O. C. 741. (b) "Ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, *for he [Phanoteus] is the greatest of their allies*, Soph. El. 45. Τῆς γὰρ πέφυκα μητρὸς Id. O. T. 1082. Τὸ γὰρ . . σπάνιον μέρος, *for this is a rare lot*, Eur. Alc. 473. (c) Καὶ τὸν ἀποκρίνασθαι λέγεται, *and it is said that he answered*, Cyr. 4. 2. 13. Καὶ τὸν κελεύσαι Ib. 1. 3. 9.

d. The article with *μέν* and *δέ* is commonly used for *contradistinction*, and we may translate *ὁ μὲν . . , ὁ δέ*, *this . . , that, the one . . , the other, one . . , another*, &c.: "Ὁ μὲν μαίνεται, ὁ δὲ σωφρονεῖ, *the one is mad, the other is rational*, Pl. Phædr. 244 a. Οἱ μὲν διώκοντες . . , οἱ δ' ἀπαύζοντες, *these pursuing . . , and those plundering*, i. 10. 4. Ἐν μὲν ἀρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, *in some things we agree, and in others not*, Pl. Phædr. 263 b. "Ὁ μὲν ἤρχεν, οἱ δὲ ἐπειθοῦτο, *he commanded, and the rest obeyed*, ii. 2. 5. Τῇ μὲν . . , τῇ δέ, *here . . , there*, iv. 8. 10 (469 b). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι, *[as to some things . . as to others] partly . . partly*, 'now . . now,' iv. 1. 14 (483 a).

e. "Ὁ δέ, when used as a pronoun in the Nom. (even without *ὁ μὲν* preceding), commonly denotes a different subject from that of the preceding sentence. The exceptions belong especially to the Epic and Ionic.

f. The *proclitics* in the nominative (*ὁ, ἧ, οἱ, αἱ*) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (250). This change takes place with *καί* uniformly, and with *δέ* when it follows *ἧ* for *ἐφῆ* (45 u): Καὶ ὃς ἐθαύμασε, *and he wondered*, i. 8. 16. Καὶ οἱ ἐπον vii. 6. 4. Ἡ δ' ὃς, ὁ Γλαύκων, *said he*, i. e. Glauco, Pl. Rep. 327 b. Ἡ δ' ἧ, *said she*, Id. Conv. 205 c. So, later, "Ὅς μὲν πτωχῶ, δὲ δὲ μεθύει, *one is hungry, another drunken*, 1 Cor. 11. 21.

519. In its *τ*-forms, this use of the article also occurs, (a) before the *relatives* *ὅς, ὅσος, and οἷος*; (b) in some *special forms of expression*; and (c) sometimes, through *poetic imitation* of the earlier Greek; while (d) the *tragedians* even give these forms to the *relative pronoun* :

(a) Τοῦ δ' ἐστίν, *of that which is*, Pl. Phædo 92 d. Καὶ τὸν δὲ ἐφη, *he who said*, Lys. 167. 15. Προσέκει καὶ μισεῖν τοὺς οἰδοῦσιν οὗτος, *it is proper to hate [those such as] such men as this*, Dem. 613. 9. Περί τεχνῶν τῶν δοῦναι περί ταῦτά εἰσι Pl. Soph. 241 e. — In this construction, which occurs chiefly in Plato and the orators, the sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see 523).

(b) Πρὸ τοῦ (also written ποροῦ) *before this*; τῷ therefore (cf. 466. 1); τὸ γὰρ, followed by εἴτι the article doubled with καὶ or ἡ: Πρὸ τοῦ παῖς ἦσθα, *you were once a child*, Pl. Alc. 109 e. Οἱ πρὸ τοῦ φίλοι, *former friends*, Eur. Med. 696. Τῷ . . σκεπτέον, *therefore we must consider*, Pl. Theæt. 179 d. Τό γὰρ εἶδ' οἶδα, εἴτι . . , *this I well know, that . .*, Pl. Euthyd. 291 a. Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὐτοσί, οὐκ ἂν ἀπέθανεν, *if this man had done this and that, he would not have died*, Dem. 308. 3. Ἀφικνούμαι ὡς τὸν καὶ τόν, *I go to this one and that*, Lys. 94. 3. With the article again repeated: Ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for this and that we ought to have done, and this not to have done*, Dem. 128. 16. Κυνεινέω . . , ὅπως μὴ τὰ ἢ τὰ γένηται, ἀλλ' ὅπως τὰ, *'not these or those, but THESE'*, Id. 1457. 16. The nominative δὲ καὶ δὲ (518 f) occurs, Hdt. 4: 68.

(c) Τὸν . . φθίσον, *him destroy*, Soph. O. T. 200. Ταῦν μοι μέλει, *take care of these for me*, Ib. 1466. Ἀστέρας, ὅταν φθίνωσιν, ἀπολλὰς τε τῶν, *'their risings'*, Æsch. Ag. 7.

(d) Κτείνασα τοὺς οὐ χρεὼν κτείνειν, *having slain those whom she ought not to slay*, Eur. And. 810. Τὸν θεόν, τὸν νῦν ψέγεις, *the god, whom you now blame*, Ib. Bac. 712. (e) This substitution of the τ- for the aspirated forms (250) in tragedy, scarce occurs, except to avoid hiatus, or lengthen a short syllable.

f. On the other hand, the aspirated forms are sometimes found with μὲν and δέ for the τ- forms (518 a, d): Πόλεις Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων, *'some destroying, and to others'*, Dem. 248. 18. Ἄς μὲν κατέληφε πόλεις . . , τινὰς δὲ πορθεῖ Id. 282. 11. Οἷς μὲν . . , τοῖς δέ, *to some . . , to others*, Eur. Iph. T. 419. So, Ὅρ' ἐμὲν . . , ὁρ' ἐμὲ, *sometimes . . , at other times*, Th. 7. 27. Ὅρ' ἐμὲ Ven. 5. 8.

B. THE ARTICLE PROPER.

520. RULE XXVIII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

a. The Greek article, in its specific and later developed use as *an article proper*, corresponds in general to the definite article in our own and other modern languages. It is often, however, when used substantively, and sometimes when used adjectively, translated into Eng. by a *demonstrative pronoun* (527, 523 h). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (527). It is often omitted in translation, especially with *proper names, abstract nouns, nouns used generically, and pronouns* (522, 524, 531); and must be often supplied in translation when not expressed (533). In Lat., it is only partially represented by adjective pronouns: "Noster sermo articulos non desiderat, ideoque in alias partes orationis sparguntur." *Quintil.*, 1. 4. 19.

b. The article may be separated from its substantive by words modifying the latter (523 a), by particles which cannot stand first in the clause

(as μέν, δέ, γάρ, γέ, τέ, δή), by the pronoun τις in Ionic, and sometimes by other words: Τῶν τις Περσέων, *one of the Persians*, Hdt. 1. 85.

c. A substantive used *indefinitely* wants the article: Καλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις δφειλομένη, *a favor due from a good man is an excellent treasure*, Isoc. 8 b. See 548 a.

521. A substantive used DEFINITELY is either employed in its full extent, to denote that which is known, or, if not employed in its full extent, denotes a definite part.

a. Compare, "Man is mortal," where *man* is used in its full extent of application, to denote every individual of a known race, and is therefore definite; "The man whom we saw," where *man* is not used in its full extent of application, but is yet definite as denoting a particular and known individual; and "If a man love me" (Jn. 14. 23), where *man* is indefinite, simply denoting any one of the race.

b. The article, according as it is joined with the substantive in the first or the second of these uses, is distinguished as the *generic* or the *limiting* article.

1. Generic Article.

522. A substantive employed in its full extent, to denote that which is known, may be,

a.) A substantive used *generically*, i. e. denoting a whole class or kind; as ἡ γυνή, *woman* (for the whole sex), οἱ ἄνθρωποι, *men* (all men), οἱ Ἀθηναῖοι, *the Athenians* (the whole nation): Ὁ ἄνθρωπος "ἄνθρωπος" ὠνομάσθη, *man* (Fr. l'homme, Germ. der Mensch, &c.) was named *ἄνθρωπος*, Pl. Crat. 399 c. Τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας . . . τριακοσίους, 'of Greeks,' i. 1. 2. See 533 c. (b) To this head may be referred substantives used *distributively*, which consequently take the article: Κύρος ὁπισχνεῖται . . . τρία ἡμέτερεῖα τοῦ μηνὸς τῷ στρατιώτῃ, *C. promises three half-darics [the month to the soldier] a month to each soldier*, i. 3. 21. If ἕκαστος, *each*, is expressed, the article may be used or omitted: Ἐκαστον τὸ ἔθνος (523 b), *each nation*, i. 8. 9. Ἐκαστον δασκὼν iii. 5. 10.

c.) A substantive expressing an *abstract* idea; as ἡ ἀρετή, *virtue* (Fr. la vertu): Ἡ σωφροσύνη, καὶ ἡ ἐγκράτεια, καὶ ἡ ἀλήθεια Cyr. 7. 5. 75 (533 c).

d.) An *infinitive* or *clause* used *substantively*, or a word spoken of as such: Διὰ τὸ φοβεῖσθαι, *through fear*, v. 1. 13. Τὸ ὄνομα ὁ ἄνθρωπος, *the name ἄνθρωπος* Pl. Crat. 399 c (the article conforming by attraction to the noun following, inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος is spoken of merely as a word; cf. 491 a, 500).

e.) The name of a *monadic object* (one which exists *singly* in nature, or is so regarded; μοναδικὸς *single*); as ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*: Ἐχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, Ec. 17. 10. See 533.

f.) The name of an *art* or *science*: Ἡ ἱατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ, *medicine and brasiery and carpentry*, Ec. 1. 1. See 533 c.

g.) A *proper name*, which has been before mentioned or implied, or which is well known: Διὰ Φρυγίας . . . τῆς Φρυγίας πόλιν, *through Phrygia; . . . a city of said P.*, i. 2. 6, 7. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Observe the use and omission of the article in 418 a; and see 523 h, 533 a.

h. Proper names appear the rather to take the article, from their being

so extensively, in their origin, either *adjectives used substantively* (506 f), or *common nouns used distinctively* (530). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece*, Fr. la Grèce (cf. *England*, the land of the Angles, Fr. L'Angleterre; *Scotland*); Τῆς Μυσίας, of *Mysia*, vii. 8. 8, but Τῇ Μυσίᾳ χώρα, i. 2. 10; Ὁ Ἑλλησποντος, the [sea of Helle] *Hellespont*; Ὁ Περικλῆς [sc. ἀνὴρ], [the illustrious man] *Pericles*; Ὁ Φίλιππος, [the horse-lover] *Philip*; Ἀνὴρ Μυρῶς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (i) The adjective construction is frequent in the names of *rivers*; and is sometimes found in other names of places, where the gender and number permit: Ὁ Μαιανδρὸς ποταμός i. 2. 7 (cf. *The Connecticut river*). Τὴν Μένδην πόλιν Th. 4. 130. Τὴν Βόλβην λίμνην Ib. 1. 58.

2. Limiting Article.

523. I. A substantive not employed in its full extent may be rendered definite by a limiting word, phrase, or clause.

a. (ORDER OF DESCRIPTION.) A limiting word or phrase is usually placed, either (1) *between the article and its substantive*, or (2) *after the substantive with the article repeated*, or (3) *as in the second order, but with the article omitted before the substantive*; while these different positions may be repeated or combined: Ὁ ἀγαθὸς ἀνὴρ, or ὁ ἀνὴρ ὁ ἀγαθός, or ἀνὴρ ὁ ἀγαθός, the good man. Τὸ βασιλεῖον σημείον (443 c). Τοὺς μὲν γὰρ κύνας τοὺς χαλεπούς, *savage dogs*, v. 8. 24. Σταθμῶν τῶν ἐγγυράτω ii. 2. 11. Τὸ περὶ τὸν Πειραιᾶ τείχος Hel. 4. 8. 9. Τὸ τῆς τοῦ ξαινοντος τέχνης ἔργον, *the work of the carder's art*, Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρέτην iv. 3. 1. Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα Cyr. 3. 3. 8.

b. (ORDER OF STATEMENT.) On the other hand, words and phrases not belonging to the definition or description of the substantive, but to that which is said about it in the sentence, regularly either (4) *precede the article*, or (5) *follow the substantive without a repetition of the article*: Ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός [sc. ἔστιν], *the man is good*. Ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἀρχοντες σῶοι, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλλὴν ἔχων τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἰδρoύντι τῷ Ἰππῷ (467 a). Ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἡγεμόνι Ἡρακλεῖ vi. 2. 15). Ἐν τῇ ἀγορᾷ μέσῃ, *in the midst of the forum*, Dem. 848. 13 (508 a; but Τὸ μέσον στίφος, *the centre division*, i. 8. 13). Τὸ κέρας ἐκάτερον vii. 1. 23.

c. A modifying Genitive has, however, much freedom of position, and other adjuncts are less strictly bound by these rules than adjectives or appositives. A limiting Genitive not only takes the first three orders according to the rule, but often the 5th order, and sometimes (chiefly for emphasis) the 4th; while the Gen. partitive, which regularly takes the order of statement, sometimes takes an order of description: (1) Τὴν τῶν βαρβάρων φιλίαν, *the friendship of the barbarians*, i. 3. 5. (2) Τὴν θυγάτηρα τὴν βασιλέως ii. 4. 8. (3) Ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφώντος, *going to the tent of X.*, vi. 4. 19. (4) Τοῦ δὲ κύκλου ἡ περίοδος, *the length of the circuit*, iii. 4. 11. (5) Τῇ τελευτῇ τοῦ βίου i. 9. 30. (1) Τοῖς Ἑλλησιν πλουσιωτάτοις Th. 1. 25. (d) A prepositional adjunct takes the 5th order more freely after a verbal, or when another modifier has taken the place between the article and substantive: Ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ,

the crowding from the country into the city, Th. 2. 52. Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἀνδράς, *the love of wives to their husbands*. Hier. 3. 3.

e. Some modifiers may be placed in either of the two classes (b), according to the view which is taken of them: Πᾶσαν τὴν ὁδόν, *all the way*, i. 5. 9 (or τὴν πᾶσαν ὁδόν, *the whole way*; without the art., πᾶσα μὲν ὁδός, *every way*, ii. 5. 9). Οἱ πάντες ἄνθρωποι, Πάντες οἱ ἄνθρωποι, *all men*, v. 6. 7; Ec. 17. 3 (πάντας ἀνθρώπους Cyr. 7. 5. 52). Σὺ ἅπας, σύμπας, ὅλος *whole*.

f. The use of the article with some adjectives, in representing a part as definite, should be observed: Ἀμφικράτης καὶ ἄλλοι, *A. and others*, iv. 2. 17. Ἐπορεύθησαν, ἢ οἱ ἄλλοι, 'the others,' 'the rest,' Ib. 10. Ἄλλο δὲ στρατεύμα, and another army, i. 1. 9. Τὸ ἄλλο στρατεύμα, *the rest of the army*, i. 2. 25. Πολὺ τοῦ στρατεύματος, 'much of,' iv. 1. 11. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part,' i. 4. 13. Πολλοί, *many*, iv. 6. 26. Τοὺς πολλούς, *the [many] most*, Ib. 24. Ὀλίγοι ἀπέθνησκον, *few died*, iv. 2. 7. Πλείω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy,' Rep. A. 2. 10. So often with *superlatives* and *ordinals*. See 419, 515.

g. A clause limiting a substantive commonly begins with the relative pronoun; and is usually placed according to order 5th, by which the immediate junction of the article proper and the relative (originally one, 249 s) is avoided. If it precedes the substantive, it commonly excludes the article. Thus, Ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε (505 a). Ὅστροι, οὓς ὀπάτε, βάρβαροι, *these barbarians whom you see* (524 b), i. 5. 16.

h. A proper name followed by an article in agreement with it, is rarely preceded by another, except with special demonstrative force: Κύρον τὸν ἀρχαῖον, *C. the elder*, i. 9. 1. But, Ὁ δὲ Σιλαῖος ὁ Ἀμβρακιώτης, *but that Silanus the Ambraciote* (who had been the chief soothsayer of the army), vi. 4. 13.

i. In the third order, the substantive is sometimes first introduced as indefinite, and then defined; and this subsequent definition sometimes respects simply the kind or class. Κρήνη ἣ Μίδου καλουμένη, *a fountain [that called Midas's] which was called the fountain of Midas*, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρυα . . πολλὰ τὰ πλατέα, 'of the broad kind,' v. 4. 29.

j. When the substantive is preceded or followed by successive modifications, the article is sometimes repeated with each: Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ, *in the greatest feast of Jupiter*, Th. 1. 126. Τὰ τε τείχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν, *they completed their own long walls*, Ib. 108.

k. A modification is sometimes divided between two positions (oftenest the 1st and 5th): Τοῖς φήνασι θεοῖς τὰ τε ὄνειρατα, *to the gods who had sent the dream*, iv. 3. 13. Τὸν τῶν ἄλλων θάνατον στρατηγῶν, ii. 6. 29. Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά i. 6. 4.

524. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite (a) by a possessive or (b) demonstrative pronoun:

(a) Ὁ ἐμὸς πατήρ, *my father*, i. 6. 6. Ὅμμα τοῦμόν [= τὸ ἐμόν, 125], Cyr. 8. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ὑμετέρῳ vii. 3. 39.

(b) The pronouns οὗτος and ὅδε, as themselves beginning with the article (252), do not take it immediately before them, and ἐκεῖνος follows their analogy. These pronouns are therefore placed according to 523 b, except when separated from the article by another modifier: Ταύτας τὰς πόλεις, *these cities*, Τόνδε τὸν τρόπον, *Εκείνης τῆς ἡμέρας*, Τὸν ἄνδρα τούτον, i. 1. 8, 9; 7. 18; 6. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἡ στενὴ αὕτη ὁδός, *this narrow way*, iv. 2. 6.

c. In prose, when the article is *omitted* with a demonstrative pronoun and a common noun (except as in 533, and in some special *deictic* uses, 543 s), the *pronoun* is regularly employed as a *subject*, and the *noun* as an *attribute*: Ἔστι μὲν γὰρ πένια αὐτῇ σαφές, *this is manifest poverty*, (Ec. 8. 2 (cf. Αὐτὴ ἡ ἐνδεia, *this want*, Ib.). Αὐτὴ αὖ ἄλλη πρόφασις ἦν, *this again was another pretext*, i. 1. 7. Κίνησις γὰρ αὐτῇ μεγίστη . . ἐγένετο Th. 1. 1.

525. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*:

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θερταλός i. 2. 6. Σὺ . . ὁ πρεσβύτατος Cyr. 4. 5. 17 (cf. 401. 1). Ἡ τάλαιν' ἐγώ, *I, the wretched one* (by eminence) Soph. El. 1138. Τὸν ἀσεβῆ με Id. O. T. 1441. Ὀλεκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. And. 1070.

a. If, on the other hand, *no distinction is designed*, the article is *omitted*: Ξενοφῶν Ἀθηναῖος, X., *an Athenian*, i. 8. 15. Παταγὸς ἀνὴρ Πέρσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. O. C. 747. Ἀφέλκομαι δύστηνος Ib. 844.

526. 3. An *adverb* preceded by an article has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενομένος:

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (Τὸν ὄντα νῦν χρόνον Eur. Ion 1349). Ἐν τῷ πρόσθεν [sc. γενομένῳ] λόγῳ ii. 1. 1. Τοῦ τότε βασιλέως, *the then king*, Cyr. 4. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τοῦ πᾶντος Περικλέους, *the great P.*, Mem. 3. 5. 1. Τῆς οἰκαδὲ ὁδοῦ iii. 1. 2.

a. So a *prep.* with its case: Τοῦ ἐν Δελφοῖς χρηστηρίου, *the Delphic oracle*, Cyr. 7. 3. 15. Ἀρμενία . . ἡ πρὸς ἑσπέραν, *Western Armenia*, iv. 4. 4.

b. This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (527 s, 529).

527. 4. The substantive which is modified is often omitted, as a familiar word or supplied by the context; and in the former case, the article is commonly regarded as *used substantively with the word or phrase following* (506 d, 520 a):

Τῶν παρὰ βασιλέως [sc. ἀνδρῶν], *of those from the king*, i. 1. 5. Τῶν περὶ τὴν θήραν, *the hunters*, Pl. Soph. 220 d. Τὸ πέραν τοῦ ποταμοῦ, *the opposite side of the river*, iii. 5. 2. Τί τὸ κωλῶν εἶη, *what it was that prevented*, iv. 7. 4. Ὁ μὴδὲν ὢν, *he that is nothing* (507 e), Soph. Aj. 767.

a. The phrases ὁ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the *person himself*, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the *person merely*: Οἱ δὲ ἀμφὶ Τισσαφέρνην, [those about T.] *T. and those with him*, iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Οἱ περὶ Ξενοφῶντα, *Xenophon with his men*, vii. 4. 16. Οἱ μὲν περὶ τοὺς Κορινθίους, *the Corinthians with their allies*, Hel. 4. 2. 14. Οἱ περὶ Κέκροπα [i. e. Κέκροψ] Mem. 3. 5. 10. So Οἱ μετὰ Ἀριαίου i. 10. 1.

528. 5. When the *neuter article* is used *substantively* with a word or phrase following, (a) the precise idea (as, in English, of *'thing'* or *'things'*) must be determined from the connection, and (b) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*:

(a) Τὰ τοῦ γῆρας, *the evils of old age*, Apol. 6. Τὰ περὶ Προξένου, *the fate of Proxenus*, ii. 5. 37. Ἐν τοῖς ἐπάνω [in the above] in the preceding narrative, vi. 3. 1. Τὰ παρ' ἐμοὶ ἐλῆσθαι ἀπὲρ τῶν οἴκων, *to prefer remaining with me to returning home*, i. 7. 4. Τὸ τῶν ἀλιέων, *the habit of fishermen*, Cic. 16. 7. Δεδιέναι τὸ τῶν παίδων, *to have the boyish fear*, Id. Phædo 77 d (478). Τὸ τοῦ Σοφοκλέους, *what is said by S.*, Id. Rep. 329 c. Cf. 507.

(b) Τὸ τῆς τύχης, *the course of fortune*, = ἡ τύχη, *fortune*, Eur. Alc. 785. Τὸ τῶν πνευμάτων, *the state of the winds*, = τὰ πνεύματα, Dem. 49. 7. Τὸ τῆς ὀργῆς = ἡ ὀργή, Th. 2. 60. Ἐπῆρει τὰ βασιλείως, *exalted the king*, Hel. 7. 1. 38. Ὡς δὴ σὺ σῶφρων, τὰμὰ [τὰ ἐμὰ = ἐγώ] δ' οὐχὶ σῶφρονα Id. And. 235. Cf. 507, 499 d.

529. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases*, in connection with,

a.) Adjectives (483 a) : Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ παλαιόν iii. 4. 7.

b.) Adverbs (526 b) : Τὸ πάλαι [sc. ὧς], [as to that which was of old] *anciently*, Pl. Phædr. 251 b. Τὸ πρόσθεν, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν, *back*, vi. 6. 38. Τὸ πάμπαν Pl. Tim. 41 b.

c.) Prepositions followed by their cases : Τὸ ἀπὸ τοῦδε, [as to that after this] *henceforth*, Cyr. 5. 1. 6. Τὸ πρὸς ἐσπέραν, *to the west*, vi. 4. 4.

530. II. A substantive *not employed in its full extent* may also be definite (a) from *previous mention, mutual understanding, general notoriety, or emphatic distinction* ; (b) from *contrast* ; and (c), in general, from the *connection* in which it is employed : as,

(a) Θορύβου ἤκουσε . . , καὶ ἤρετο τίς ὁ θόρυβος εἶη, *he heard a noise, and inquired what THE NOISE was*, i. 8. 16. Ὅτε Ἑλένης ὕστερον ἀγείρας τὴν ἀναρίσθητον στρατιάν ἦλθεν, 'that innumerable army,' iii. 2. 18. Τὸν ἄνδρα ὧν, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor !'* vi. 6. 7.

(b) Contrast may give a degree of definiteness to expressions which are otherwise quite indefinite ; and may even lead to the employment of the article with the *indefinite pronoun* τις : Ἴππους . . , τοὺς μὲν τινὰς παρ' ἐμοὶ, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, *horses, some with me, and others left by C.*, iii. 3. 19. So with numerals denoting part of a whole : Ἐν ἐκάστῳ τρεῖς ἄνδρες, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἰς ἔμμεν, 'of whom two . . , but the third,' v. 4. 11. Τὰ δύο μέρη, [the two parts from three, 242 d] *two thirds*, Th. 2. 47. Cf. 518 a.

(c) Ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3.

d. A substantive is often definite as denoting that which is *natural, usual, necessary, proper, &c.*, in the circumstances : Ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν, (Clearchus) *having in the left hand his spear, and in the right a staff* (the spear a part of his regular equipment, but not the staff), ii. 3. 11. See e.

e. With substantives which are rendered definite by the connection, a *possessive or genitive pronoun* is often implied in the article : Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, *T. accuses C. to [the] his brother*, i. 1. 3. Κύρὸς τε καταπηδῆσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ πάλτα εἰς τὰς χεῖρας ἔλαβε, *C., leaping from his chariot, put on his breastplate, &c.*, i. 8. 3. So, familiarly, in French.

531. From a reference to something which precedes or is mutually understood, or for emphasis, the article may be even joined, (a) with an *interrogative pronoun*, (b) a *personal pronoun*, (c) a *pronoun of quality or quantity* :

(a) "Ἄλλα . . . θέλω σοι . . . διηγήσασθαι . . . , τὰ ποῖα ; " *"I will relate to you other things."* "[The what?] *What are they?*" (Ec. 10. 1. Πάσχει δὲ θαυμαστόν. τὸ τί ; "He has met with something wonderful." "What is it?" Ar. Pax 696. (b) Εὐθὺς ἡμῶν οὐ παραβάλλεις ; . . . Παρὰ τίνος τοὺς ὑμᾶς ; "Will you not come straight to us?" "[To the you being whom] *Who are you?*" Pl. Lys. 203 b. τὸν ἐμέ, the me, i. e. me, of whom you speak, Id. Phil. 20 a. τὸν ἑαυτόν, [the himself] *his great self*, Id. Phædr. 258 a. (c) τὸ τοιοῦτον ὄναρ, such a dream as this, iii. 1. 13. τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b. — So even with a pronoun already combined with the article : τὸ τε θάτερον καὶ τὸ ταῦτόν (125) Pl. Tim. 44 b.

d. The article is often joined with a *round number* used for comparison or general statement (especially with ἀμφί) : Εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστί, if you have one chance in [the] ten thousand, ii. 1. 19. Πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους, targeteers about [the] two thousand, i. 2. 9. Εἰς τὰ ἑκατὸν ἄρματα Cyr. 6. 1. 50. — The number is thus presented as familiar to the mind, or as a definite standard.

532. OBSERVATIONS. 1. The article is sometimes found without a substantive, through *anacoluthon* or *aposiopēsis* :

Ἦ τῶν ἄλλων Ἑλλήνων —, εἴτε χρή κακίαν εἴτ' ἀγνοίαν . . . εἰπεῖν, the —, whether I should say cowardice or folly of the rest of the Greeks, Dem. 231. 21. Μὰ τὸν —, οὐ σύ γε, not you, by — (the name of the god omitted, as the old grammarians say, through reverence). Pl. Gorg. 466 e.

533. 2. OMISSION OF THE ARTICLE. With substantives which will be readily recognized as definite *without the article*, it is often omitted ; particularly with

a.) *Proper names*, and other names resembling these from their being familiar titles of persons or otherwise specially appropriated (522) : Διαβάλλει τὸν Κύρον, Συλλαμβάνει Κύρον, Πρὸς Κύρον, Πρὸς τὸν Κύρον, Ὁ δὲ Κύρος, Κύρος δέ, i. 1. 3, 6, 7, 10 ; 2. 5. Εἰς τὴν Κιλικίαν, Εἰς Κιλικίαν, i. 2. 20, 21. Ἀμα ἥλιw δύνοντι, Ἀμα τῷ ἥλιw δυομένο, ii. 2. 13, 16. Ὅτι βορέας . . . φέρει, νότος δέ v. 7. 7. (b) Hence βασιλεῦς, in its familiar application to the *King of Persia*, commonly wants the article : Βασιλεῦς, Παρὰ βασιλέως, Ἐπὶ βασιλέα, Ἐνικῶμεν τὸν βασιλέα, ii. 4. 1, 3, 4.

c.) *Abstract nouns*, names of arts and sciences, and nouns used generically (522) : Εὖρος . . . ὕψος δέ, τὸ εἶρος . . . , καὶ τὸ ὕψος, in breadth . . . , and in height, ii. 4. 12 ; iii. 4. 10. Ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo 69 b. Γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην (Ec. 4. 4. Θεοσεβέστατον . . . ζῶων ἄνθρωπος Pl. Leg. 902 b. Σὺν τοῖς θεοῖς, Σὺν θεοῖς, Πρὸς τῶν θεῶν, Πρὸς θεῶν, iii. 1. 23, 24 ; vii. 7. 7 ; v. 7. 5. Distributively, Ἐνα ἀπὸ φυλῆς, one from [a tribe] each tribe, Hel. 2. 4. 24.

d.) Familiar designations of place, time, and related persons or objects ; Εἰς τὸ ἄστυ, Εἰς ἄστυ, into the city ["into town"], Hel. 2. 4. 1, 7. Ἐπὶ ταῖς θύραις, Ἐπὶ θύραις, at [the door] court, Cyr. 8. 1. 33, 34. Ἀμα τῇ ἡμέρᾳ, Ἀμα ἡμέρᾳ, at daybreak, iv. 1. 5 ; vi. 3. 6. Ἐως (ἑσπέρα) ὄγέ-νερο, it was morning (evening), ii. 4. 24 ; iv. 7. 27. So with πόλις city, ἀγορά forum, τεῖχος wall, ἀγρός country, γῆ land, θάλασσα sea, οἶκος house,

νύξ *night*, ξαρ *spring*, πατήρ *father*, μήτηρ *mother*, γυνή *wife*, παῖς *child*, σῶμα *body*, ψυχή *soul*, δεξιὰ (ἀριστερά), *right (left) hand*, ποῦς *foot*, δόρυ *spear*, ἀσπίς *shield*, &c.

e.) *Ordinals and Superlatives* (523 f) : Καὶ τρίτον ἔτος τῷ πολέμῳ ἔτε-
λεῦτα, 'the third year,' Th. 2. 103. Εἰς Ἰσοῦς, τῆς Κιλικίας ἐσχάτην πό-
λιν i. 4. 1.

f. The article is more freely omitted, as in Eng., when two or more nouns are coupled together ; and also after a preposition or governing adverb : Ἠλίου τε καὶ σελήνης καὶ ἀστρῶν καὶ γῆς καὶ αἰθέρος καὶ ἀέρος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἐνιαυτοῦ, *of sun, moon, stars, &c.*, Pl. Crat. 408 d (Τὸν ἥλιον, Ἡ σελήνη, Τὰ ἀστρο, &c., Ib. 408 s). Θαυμάσιαι τὸ κάλ-
λος καὶ τὸ μέγεθος, *wonderful for beauty and size*, ii. 3. 15. Ἐπὶ κάλλους καὶ μεγέθους ἀδιήγητον Cyr. 8. 7. 22. Τοῖς ἀρχουσι τῆς θαλάσσης, . . τοῖς τῆς γῆς, *to those that rule the sea (the land)*, Rep. A. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἀρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5.

g. If two substantives are placed in comparison, the article is commonly joined with *both*, or with *neither* : Οὐδέποτε . . λυσιτελέστερον ἀδικία δικαιοσύνης, *injustice is never more gainful than justice*, Pl. Rep. 354 a. Λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης Ib. b.

h. It will be observed that the *generic article* is most-freely omitted in Greek, as it also is least used in English. Cf. its prevalence in French.

534. 3. The *subject of the sentence*, from its distinctive prominence, has the article more frequently than an adjunct ; while a *predicate app-
ositive* commonly wants it, as simply denoting that the subject is one (or more) of a class. Hence the article is often useful in distinguishing the *subject*, and sometimes appears to be used especially for this purpose : Μὴ φυγῇ εἴη ἡ ἀφοδος, *lest the departure should be a flight*, vii. 8. 16. Ἐμπε-
ριον δ' ἦν τὸ χωρίον i. 4. 6. Τὰ δὲ πέντε δέκα ἐστίν, *twice five is ten*, Mem. 4. 4. 7. Οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι iii. 2. 18. Θεὸς ἦν ὁ Λόγος Jn. 1. 1.

Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,

Τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται. Eur. Pol. Fr. 7.

4. When words or phrases are coupled by conjunctions, they are more closely united in conception, if only a single article is used ; less closely, if the article is repeated : Τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαλοὺς, *the faithful, friendly, and steadfast*, i. 9. 30. Τῶν Ἑλλήνων καὶ τῶν βαρβάρων, *of the Greeks and of the barbarians*, i. 2. 14.

5. The insertion or omission of the article often depends, both in poetry and prose, upon *emphasis, euphony, or rhythm* ; and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. Its omission, in many cases, doubtless comes from the retention of earlier usage (516 a). In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that there is perhaps none of the minutiae of language in which manu-
scripts differ more, than in respect to its insertion or omission, especially with proper names.

V. OBSERVATIONS ON THE PRONOUNS.

535. a. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

b. In the use of pronouns, especially those first presented below, it is important to distinguish between the *stronger* and *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

c. As pronouns are used so largely for *distinction*, the choice or rejection of a form in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

d. From the natural tendency in the progress of language to greater distinctiveness of expression, the stronger forms prevail more in the later than in the earlier Greek. Observe the New Testament use.

A. PERSONAL, REFLEXIVE, AND POSSESSIVE (27 s).

536. 1. The PERSONAL PRONOUNS (a) are commonly omitted in the Nom. (as implied in the affixes of the verb, 271), except for emphasis or distinctness of reference. (b) If needed in the Nom. of the 3d Pers., they are supplied by the *article*, or, as a stronger form, by the *demonstrative pronoun*. (c) They are also omitted in the other cases, when understood from the connection, more freely than in English. (d) In the *weaker form* for these cases, they are *enclitic* in the 1st and 2d Persons sing., and are commonly supplied in the 3d Person by *αὐτός*; while (e), in the *stronger form*, they are *orthotone* throughout, and are supplied in the 3d Pers. by the *article* or still stronger *demonstrative*. Thus,

"Ἀπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα, I gave you back everything safe, when you also had shown to me the man, v. 8. 7. Ὁ δὲ ἐμπικλὰς πάντων τὴν γνώμην ἀπέπεμπε [sc. αὐτοὺς], and he dismissed them, satisfying the wish of all, i. 7. 8. Οὐτε σὺ ἐκείνας φιλεῖς, οὐτε ἐκεῖναί σε, neither do you love them, nor they you, Mem. 2. 7. 9. "Ἡδ' οὖν θανεῖται, she then will die, Soph. Ant. 751. Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαυῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαυέσετε, ἐμοὶ μελήσει, ἢ μηκέτι με Κύρον νομίσετε i. 4. 16. Τοῦτ' αὖ συγγενόμενος ὁ Κύρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ i. 1. 9. See 518, 530 e. Natura tu illi pater es, consiliis ego, Ter.

537. 2. In REFLEX REFERENCE, the *distinctive* and *emphatic* forms are those of the so-called *reflexives* (244); while the forms of the common personal pronouns and of *αὐτός* are also used as *weaker* forms, chiefly when the reference is both *in-direct* and *unemphatic*.

'Εμαυτῷ γε δοκῶ συνειδέναι, to myself at least I seem to be conscious, vii. 6.
 11. Αισχύνεσθαι μοι δοκῶ, [I seem to myself to be] I feel ashamed, i. 7. 4.
 'Ορόντας, . . ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ, O. soon found the man whom he believed to be faithful to him, more a friend to C. than to himself (O.), i. 9. 29. Κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσι ἀποδοῦναι, they bid him save the sheep for them, taking some himself, and returning them the rest, vi. 6.
 5. 'Αμελεῖν ἑμῶν αὐτῶν, to neglect ourselves, i. 3. 11. Παρέδοσαν οἱ πάντες σφῶς αὐτοῦς, 'surrendered themselves,' Th. 7. 82.

a. If a pronoun used reflexively and its subject are both related the most closely to the same verb or participle, the former is termed a *direct reflexive*; (b) but otherwise, *indirect*: (a) Οὐδ' ἐγὼ . . κατεβήμεν ἐμοί, which I laid up for myself, i. 3. 3. 'Αφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν, he rides back to his own tent, i. 5. 12. (b) Πράττετε ὅποιον ἂν τι ὑμῶν ὠφελεῖ μάλιστα συμφέρειν, do whatever you think will most benefit yourselves, ii. 2. 2. Λέγεται Ἀπόλλων ἐκδεῖραι Μαρσῶν . . ἐρίζοντά οἱ, A. is said to have slayed M., who contended with him, i. 2. 8. Σὺ μὲν ἡγοῦμενος αὐτὰς ἐπιζήμιους εἶναι σεαυτῷ Mem. 2. 7. 9.

c. A common reflexive or personal pronoun is sometimes used for the reciprocal pronoun: 'Ἐμὶν αὐτοῖς διαλεξόμεθα, we will confer with each other, Dem. 1169. 5. Ἐπράξαμεν . . πρὸς ἡμᾶς εἰρήνην, we made peace with each other, Dem. 30. 16. Φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους Mem. 2. 6. 20. Βούλεσθε . . αὐτῶν πυνθάνεσθαι; Dem. 43. 6. (539 d). Colloquimur inter nos, Cic.

538. 3. In the *stronger* form, (a) the *Gen. possessive* of the *personal* pronoun is commonly supplied in the 1st and 2d Persons, and sometimes in the 3d, by the *possessive adjective* (252. 5); and (b) so, of the *reflexive* plural, with the addition of αὐτῶν, while (c) a like substitution in the sing. is poetic:

(a) 'Εμὸς δὲ ἀδελφός, frater meus, a brother of mine (cf. τὸν ἀδελφόν, fratrem, 530 e), i. 7. 9. Τοὺς ἡμετέρους φίλους, our friends, Ib. 7. Τῶν ὧν τέκνων, his children, Soph. Tr. 266. (b) Τοῖς ἡμετέροις αὐτῶν φίλοις (498). Ἀποπλεῦσαι ἀπὸ τῆς σφετέρας αὐτῶν, to sail from their own land, Rep. A. 2. 5. (c) 'Εμὸν (ἰδὼν) αὐτοῦ χρεῖος, my (his) own interest, β. 45; a. 409. Τοῖς οἰσιν αὐτοῦ, suis ipsius, Soph. O. T. 1248.

d. This substitution is sometimes made for the Gen. in its other uses with substantives, even the *Gen. objective* (444 g): Τὸ σὸν λέχος, the marriage you talk of, Soph. Ant. 573. Σὺν ἔρω, ὃ 'Ἐλένη, 'the dispute for you,' Eur. Hel. 1160. Φίλιε τῇ σῇ, love to you, vii. 7. 29. Μὴ μεταμέλειω σοι τῆς ἐμῆς δωρεᾶς, that you may not regret your present to me, Cyt. 8. 3. 32. Σὸς τε πόθος (Desiderio tuo, Ter.), longing for you, i. 202.

e. In Attic prose, the only possessive pronoun for the 3 Pers. is σφέτερος, which is used reflexively, and with no great frequency; while the poetic or dialectic *ἑς*, *ἑός*, and *σφός* (28 e, n) are very rarely used except as reflexive.

f. The *weaker* form of the Gen., from its want of distinctive emphasis, is rarely preceded by the article, and therefore follows the rule of position in 524 b; while the *stronger* form of the Gen., and the *possessive adjective* follow the rule in 523 a: Τῷ σώματι αὐτοῦ, τὸ μὲν ἑαυτοῦ σῶμα, his (own) body, i. 9. 23. 'Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία iii. 1. 21. Ἀπέπεμψέ μου τὸν δεσπότην Ar. Pl. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a. 'Ἡ γὰρ πάλαι ἡμῶν φύσις, our ancient nature, Pl. Conv. 189 d. (g) The Gen. of αὐτός, however, in its stronger, and especially its reflexive uses,

may take the position of *ἐαυτοῦ*: *Αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται*, *they themselves and their men*, vi. 2. 14. *Ἐκέλευεν . . θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν* (cf. *ἐς τὴν ἐαυτοῦ σκηνήν*) i. 6. 4.

539. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun *οὗ* became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned.

As such, it performed the office both (a) of an *unemphatic reflexive*, and (b) of a *simple personal pronoun*; rarely (c), in Epic, of a *general reflexive*, without respect to person. (d) This last use appears oftener in its derivatives (even in the Attic, in *ἐαυτοῦ* and *σφέτερος*). — (a) See 537. 2, a. (b) *Συνέφασάν οἱ*, *they agreed with him*, Cyr. 3. 2. 26. *Δέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφέας ἀγάγοιεν*, *bade them say, that they could lead no less*, vii. 5. 9. *Προὔτεθι σφίσι λόγος* Hel. 1. 7. 5. (c) *Ἐγὼ μὲν οὐδ' ἡβαιὼν ἀτύφομαι*, *I tremble not in the least for [one's self] myself*, Ap. Rh. 2. 635. *Βουλευοίτε μετὰ σφίσι*, 'among yourselves,' K. 398 (βουλευούσι Bek.). (d) *Δάμασιν ὅσιν ἀνάσσοις*, *may you rule [one's own] your own house*, a. 402. *Φρεσὶν ἧσιν [= ἐμαῖς]* v. 320. *Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς*, *we ought to ask ourselves*, Pl. Phædo 78 b. *Κλαίω . . αὐτὴ πρὸς αὐτήν* Soph. El. 283. *Οὐδὲ γὰρ τὴν ἐαυτοῦ σύ γε ψυχὴν ὀρᾷς*, *nor do you see your own soul*, Mem. 1. 4. 9. *Ἐπερ ὑπὲρ σωτηρίας αὐτῶν [= ἑμῶν αὐτῶν] φροντίσετε* Dem. 9. 13. *Εὐρῆσθε σφᾶς αὐτοὺς ἡμαρτηκότας*, 'your-selves,' Hel. 1. 7. 19. *Τῶν σφετέρων φρουρίων*, *our fortresses*, Cyr. 6. 1. 10. *Sui juris sumus, Paull.*

e. Some of the forms of *οὗ* are used with great latitude of number and gender. Thus, (α) *μὴν* and *νῆν* commonly sing., but also plur. (especially *νῆν*); *νῆν*, *him* Æsch. Pr. 333, *her* Eur. Hec. 515, *it* Soph. Tr. 145, *them*, masc. Soph. O. T. 868, fem. Id. O. C. 43, neut. Æsch. Pr. 55; *μὴν*, *them*, Ap. Rh. 2. 8. (β) *σφέ* properly plur., but also (especially in the tragic poets) sing.; *σφέ*, *them*, masc. A. 111, fem. Soph. O. T. 1505, *him* Æsch. Pr. 9, *her* Eur. Alc. 834. (γ) *σφίν* rarely sing.: Hom. H. 18. 19, Æsch. Per. 759. (δ) *ῖ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (ε) So the derived *possessives*: *ἰός*, *their*, Hes. Op. 58; *σφέτερος*, *his* Id. Sc. 90, Pind. O. 13. 86, *my* (cf. d) Theoc. 25. 163, *thy* Id. 22. 67; *σφωίτερος* (from both 2 and 3 Pers. dual), *his*, Ap. Rh. 1. 643.

f. The place of *οὗ* as a reflexive is commonly supplied in Attic prose by *ἐαυτοῦ*, and as a simple personal pronoun, by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Attic prose very rare. The disuse of the Nom. sing. of this pronoun (246 e) is explained by its reflexive character.

B. ΑΥΤΟΣ (251, 28 c).

540. The pronoun *αὐτός* marks a return of the mind to the same person or thing. This *return* takes place,

a.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See 244.

b.) In designating a person or thing as **THE SAME** which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (523 a) :

Ὁ αὐτὸς ἄνθρωπος, rarely ὁ ἄνθρωπος αὐτός or ἄνθρωπος ὁ αὐτός, idem vir, *the same man*. Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day, i. 5. 12. Οὗτος δὲ ὁ αὐτός, and this same person, vii. 3. 3. Ἐκεῖνα τὰ αὐτὰ Mem. 4. 4. 6. Ταῦτα ἐπασχον iii. 4. 28 (§ 125). See 451.

c.) For the sake of **EMPHASIS**, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, it is placed in the *order of statement* (523 b) :

Αὐτὸς ὁ ἄνθρωπος, less frequently ὁ ἄνθρωπος αὐτός, vir ipse, *the man himself*. Αὐτὸς Μένων ἐβούλετο, *Meno himself wished it*, ii. 1. 5. Κύριος παρελαύνων αὐτὸς σὺν Πίλῳ i. 8. 12. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *the very wood from the houses*, ii. 2. 16. Καὶ θεοσεβέστατον αὐτὸ ἐστὶ πάντων ζώων ἀνθρώπου, 'the very most religious,' Pl. Leg. 902 b. See iii. 2. 4.

d. The emphatic *αὐτός* is joined with pronouns in both their *stronger* and their *weaker forms* (commonly preceding them) ; and (e) is often used in the *Nom.* with a pronoun *understood*. (d) Αὐτῷ μοι ἔοικεν, Αὐτῷ ἑμοῦ . . . δοκεῖ, *it seems (shall seem) to myself*, Pl. Phædo 60 c, 91 a. Αὐτοῦ τοῦτου ἔνεκεν, *on this very account*, iv. 1. 22. Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοὶ ἕκαστοι φανοῦνται Cyr. 6. 2. 4. So in adverbs : Αὐτοῦ ταύτη, *in this very place, on the spot*, Hdt. 1. 214. Ἐνθάδ' αὐτοῦ Ar. Pl. 1187. (e) Αὐτὸς οὐδ' ἐπαίδευσας, Αὐτὸς ἐπαίδευσας, *you yourself educated*, Ec. 7. 4, 7. Αὐτοὶ καλοῦσιν, *they themselves burn*, iii. 5. 5. Αὐτὸς εἰμι, ὃν ζητεῖς ii. 4. 16. Ἰᾶσθαι αὐτὸς τὸ τραῦμα φησι, 'that he himself healed,' i. 8. 26.

f. In like manner, *αὐτός* is used without another pronoun expressed, in the *oblique cases of the third person* : Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναίκῃ, *bringing presents both for himself and for his wife*, vii. 3. 16. Ἐπεμψεν . . . στρατιώτας οὓς Μένων εἶχε, καὶ αὐτόν, 'and M. himself,' i. 2. 20. (g) From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of *αὐτός* in the *oblique cases*, as the *common pronoun of the third person* (536 d). In this unemphatic use, *αὐτός* must not begin a clause.

h. Sometimes (chiefly in the Epic), *αὐτός* occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers. : Αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῳ, *we were undone by our own folly*, κ. 27. Αὐτήν [sc. σέ] §. 27.

i. In the later Greek (e. g. the S. S.), *αὐτός* sometimes appears in the *Nom.*, simply as a strong pronoun of the 3d Pers. : Ὅτι αὐτοὶ παρακληθῶσονται, *for they shall be comforted*, Mat. 5. 4.

j. The emphasis of *αὐτός* sometimes lies in mere *contradistinction* : Αὐτὰ σιγῶ . . . τὰν βροτοῖς δὲ πῆματα ἀκούσατε, 'those things I omit, but hear,' Aesch. Pr. 442. 'Ὅς, ὦ παῖ, σέ τ' οὐκ ἐκὼν κάκτανον, σέ τ' αὐτὰν, 'both you, my son, and you too, my wife,' Soph. Ant. 1340.

541. The *emphatic force* of *αὐτός* has led to some special uses (see also 467 c) :

a. Χῶπει αὐτός, *he goes [himself only] alone* (solus), iv. 7. 11. Αὐτοὶ γὰρ ἐσμεν, *for we are by ourselves*, Pl. Leg. 836 b. Αὐτοὺς τοὺς στρατηγούς

ἀποκαλέσας, *having called the generals apart*, vii. 3. 35. (b) Ἀπὸ τοὶ Ἕλλη-
νες, οὐ μισοβάρβαροι, 'pure Greeks,' Pl. Menex. 245 d. (c) Ἀλλὰ τις αὐτὸς
ἔγω, 'of his own accord,' sponte, P. 254. (d) Οὐκ αὐτὸ δικαιοσύνην ἐπαι-
νοῦντες, *not praising justice in and of itself*, Pl. Rep. 363 a. (e) Ἰπὸς αὐτῷ
τῷ στρατεύματι, [by the army itself] *close to the army*, i. 8. 14. Ὑπὲρ αὐ-
τοῦ τοῦ ἐαυτῶν στρατεύματος, 'directly above,' iii. 4. 41. (f) Αὐτὸς ἔφα
(Pythagorean), ipse dixit, [himself] *the Master said it*. See Ar. Nub. 219.
(g) After an ordinal: Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος, *P. com-
manding [himself the tenth] with nine colleagues* (Fr. lui dixième), Th. 1.
116 (cf. Ἀρχεστράτου . . μετ' ἄλλων δέκα στρατηγοῦντος Ib. 57). Ἦρχε
Δωριεὺς . . τρίτος αὐτός Id. 8. 35. But, αὐτός omitted: Δαρείος . . λαβὼν
αὐτὴν [i. e. τὴν ἀρχήν] ἕξδομος, 'with six confederates,' Pl. Leg. 695 c.
Cf. Ἰνδὸν ποταμὸν, ὃς κροκοδείλου δεύτερος οὗτος ποταμὸν πάντων παρέχε-
ται, *the river Indus which [the second this of all rivers], with one other
river only, breeds crocodiles*, Hdt. 4. 44.

h.) A reflexive is frequently preceded by αὐτός, agreeing with the same
subject; and the two pronouns are often brought into close connection, in
disregard of the natural order: Ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ
Ἀρταγέρση, *he is said [himself] with his own hand to have slain A.*, i. 8.
24. Διοχῶνεις πόλιν τὴν αὐτὸς αὐτοῦ, *you disgrace your own city* (539 d),
Soph. O. C. 929. Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Aesch. Ag. 836.
Τοῖον παλαιστὴν νῦν παρασκευάζεται, ἐπ' αὐτὸς αὐτῷ Id. Pr. 920. See
513 f.

C. DEMONSTRATIVE (28, 252).

542. I. Of the primary demonstratives, the more *distant*
and *emphatic* is ἐκεῖνος, *ille, that*; the *nearer* and *more familiar*
is οὗτος or ὅδε, *hic, this*:

Ἐὰν ἐκείνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, *if those should wish it,
they will even injure these*, Pl. Phædr. 231 c.

a. The two may be combined to mark the connection of the MORE
REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with
its *illustration*, of that which *has been mentioned* with that which is *pres-
ent before us*, &c.: Τοῦτ' [sc. ἐστὶ] ἐκεῖν' οὐγὼ λέγον, *this is that which I
said*, Ar. Ach. 41. Τοῦτ' ἐκεῖνο, κτῆσθ' ἑταίρους, *this [is] verifies that pre-
cept, "Gain friends," Eur. Or. 804. Τὸδ' ἐκεῖνο Id. Med. 98. Ἡδ' ἐστ'
ἐκείνη τοῦργον ἡ ξειργασμένη Soph. Ant. 384. Hæc illa Charybdis, Virg.*

b. Οὗτος sometimes marks the *ordinary* or *familiar*, and ἐκεῖνος the
extraordinary: Ἐχόντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, *having on the
rich tunics which they are in the habit of wearing*, i. 5. 8. Τὸν Ἀριστείδην
ἐκείνον, *that remarkable A.*, Dem. 34. 20. Ille Demosthenes, Cic.

c. In the Epic, ὅγε (also written ὃ γε) is much used with reference to a
preceding subject, to give it prominence; sometimes in the second of
two closely connected clauses: Πατὴρ δ' ἐμὸς . . ζῶει ὃγ' ἡ τέθηκε, *my
father, he is living or dead*, β. 131. Ἐκ Πύλου ἀξει ἀμύνητορας ἡμαθβετος,
ἡ ὅγε καὶ Σπάρτηθεν, *he will bring allies from sandy Pylos, or even from
Sparta he*, β. 326. Nunc dextrâ ingeminans ictus, nunc ille sinistra, Virg.

543. II. The pronouns οὗτος and ὅδε have in general the
same force, and the choice between them often depends upon
euphony or rhythm: Τούτω φιλεῖν χρή, τόδε χρή πάντας σέβειν,
these we must love, these all must revere, Soph. El. 981. Yet
they are not without distinction.

a. **Οὗτος**, as formed by composition with **αὐτός**, is properly a pronoun of identification or emphatic designation (it may be regarded as a weaker form of **ὁ αὐτός**, the same, 540 b); while **ᾧδε**, arising from composition with **δε**, is strictly a deictic pronoun (**δεικτικός**, from **δεικνύμι** to point out), pointing to an object as before us (see 252). Hence,

544. 1.) For reference to that which precedes or is contained in a subordinate clause, **οὗτος** is commonly used; but for reference to that which follows and is not contained in a subordinate clause, **ᾧδε**:

Τεκμήριον δὲ τοῦτου καὶ τόδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. **Ἐπὶ τοῦτοις Ξενοφῶν τόδε εἶπε**, to this Xenophon replied as follows, ii. 5. 41. **Οὔτοι, οὐδ' ὄρατε, βάρβαροι** (523 g). **Τούτο πρῶτον ἡρώτα, πότερον λῶν εἴη**, 'this, whether,' &c., iii. 1. 7.

To the retrospective character of **οὗτος** may be referred,

a.) Its use preceded by **καί**, in making an addition to a sentence, the pronoun either serving as a repetition of a substantive in the sentence, or, in the neuter Acc. or Nom. (commonly plur., 491 c), of the sentence itself: **Ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους** [sc. δέχεσθαι] **μεγαλοπρεπῶς**, it becomes you to entertain many guests, and these magnificently, Cc. 2. 5. **Ἐβοήθησαν τῇ Λακεδαιμονί, καὶ ταῦτα** [sc. ἐποίησαν] **εἰδότες** (491 c). **Διεφύλαξε τὴν πόλιν, καὶ ταῦτα ἀτελίστην οὖσαν** Ages. 2. 24.

b.) The use of **τοῦτο** and **ταῦτα** in assent: **Δεῖ ὑπάρχειν καὶ δυνατοῦς**. . . **Ἔστι ταῦτα**. "They ought also to be competent." "This is so." Pl. Rep. 412 c. **Εἰσὼμεν. Ταῦτά νυν** [sc. ποιῶμεν or ἔστω]. "Let us go in." "Yes." Ar. Vesp. 1008. So **Καὶ τοῦτό γε, Ἔστιν οὕτως**, Pl.; **Τοιαῦτα** Eur. El. 644 (§ 547); &c.

c.) In general, the frequent use of **οὗτος** in the repetition of its subject (505 b).

545. 2.) **Ὅδε** surpasses in demonstrative vivacity; but **οὗτος** in emphatic force and in the extent of its substantive use:

Ἦ τόνδε φράξεις; Τοῦτον, ὅνπερ εἰσράς. "Is THIS the man you speak of?" "The VERY MAN, whom you behold." Soph. O. T. 1120. **Σὺν τοῖσδε τοῖς παροῦσι νῦν**, with these who are now present, ii. 3. 19. **Ἡμᾶς τοῖσδε λαβόντες**, taking us who are here, Th. 1. 53.

a. To the deictic power of **ᾧδε** may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an adverb of place (509 b), especially by the latter, in bringing a new person upon the stage; and perhaps, in no small degree, the general fact, that it is far more extensively employed in poetry than in prose.

546. 3.) In the emphatic designation of the first and second persons by a demonstrative, (a) the first person, as the nearer object, is regularly denoted by **ᾧδε** (the speaker pointing, as it were, to himself, 543 a); and (b) the second, by **οὗτος**, which expresses impatience, authority, contempt, familiarity, &c., and (c) is used in address, both with and without **σύ** (401. 3):

(a) **Μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ**, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. **Τῆσδε γε ζωῆς εἶμι**, while I am yet alive, Soph. Tr. 305. **Ἐν τῇδε** . . **χερὶ**, with this hand of mine, Id. Ant. 43. **Τάδε** [= ἡμεῖς, 502] **Æsch. Pers. 1.** **hic homo** = ego,

Plaut. (b) *Οὗτος δὲ ἀνὴρ οὐ παύσεται φλυαῖων*, *this man [you] will not cease trifling*, Pl. Gorg. 489 b. (c) *Οὗτος σὺ, ὦ πρέσβυ*, *Heus tu, senex*, [This you, or You there, 509 b], *Ho there / old man* / Soph. O. T. 1121. *Αὕτη σὺ, ποῖ στρέφει*; Ar. Th. 610. *Οὗτος, τί σεμνὸν . . βλέπεις*; *Fellow / why that solemn look* / Eur. Alc. 773 (§ 478).

d. "Ὅδε ἀνὴρ for ἐγὼ is frequent in tragedy. This, and οὗτος ἀνὴρ for σὺ, are used without the article (cf. ἀνὴρ ὅδε, *this fellow*, Soph. O. T. 1160). In respect to nearer or more distant reference, compare ὅδε, οὗτος, ἐκεῖνος, with the Lat. *hic, iste, ille*, the Ital. *questo, cotesto, quello*, &c.

547. III. Other compounds of αὐτός and δε (252) are distinguished in like manner with οὗτος and ὅδε :

Ὁ Κύρος ἀκούσας τοῦ Γωβρῖνου τοιαῦτα, τοιαῦδε πρὸς αὐτὸν ἐλεξε (544) Cyr. 5. 2. 31. Ὁ μὲν οὕτως εἶπεν ii. 3. 23. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε · Τισσαφέρης δὲ ὥδε ἀπημείβη ii. 5. 15. Οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι Ib. Ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὁρᾷς ii. 1. 16. Ἡμεῖς τοσοῦτε ὄντες ἐνίκωμεν τὸν βασιλέα (545) ii. 4. 4.

D. INDEFINITE (28, 253 s).

548. Of the indefinite pronouns, the most extensive in its use is τις, which is the *simplest expression of indefiniteness or general reference*.

a. Τίς is variously translated : *any, some, certain, a, one, &c.*; Lat. *aliquis, nullus, quispiam, quidam, &c.*; while it may be sometimes omitted in translation. It may be regarded as the Greek *indefinite article*; not commonly expressed, however, unless some *prominence* is given to the idea of indefiniteness. See iv. 3. 11, and 520 c.

b. Τίς more frequently *follows* the word with which it is most closely joined; but may also *precede* it, yet not so as to commence a sentence. Sometimes, however, it begins a *clause*; and sometimes separates closely connected words : Τί οὖν, τίς ἂν εἶποι, ταῦτα λέγεις; *Why then, one might say, do you mention these things*? Dem. 13. 6. Τῶν βαρβάρων τινὲς ἰππεῖων, *some of the barbarian horsemen*, ii. 5. 32. See 520 b.

c. The singular τίς commonly refers to an individual (*some one, a certain one*); but sometimes to more than one (*some, 488*), or even to *any one concerned (every one)*. The extent of the reference is sometimes marked by εἰς (οὐδεὶς, μηδεὶς), ἕκαστος, πᾶς, ἢ οὐδεὶς, &c. Ἀνθρωπὸς τις ἠρώτησε, *a certain man asked*, ii. 4. 15. Θεῶν τις, *some one of the gods*, v. 2. 24. Μισεῖ τις ἐκεῖνον, *there are those who hate him*, Dem. 42. 17. Ἐδ μὲν τις δόρυ θηξάσθω, *let each one sharpen well his spear*, B. 382. Ἐκαστὸς τις φοβούμενος, *each one fearing*, Cyr. 6. 1. 42. Πᾶς δὲ τις . . ἐν γέ τι, ὡς εἰλήφει, ἐδωπεῖτο, *and every one presented at least some one thing of what he had taken*, Cyr. 5. 5. 39. Λέγει τις εἰς Soph. Ant. 269 (so Οὐδὲ φίλων τις πέλας οὐδεὶς Eur. Alc. 79). Ἡ τινα ἢ οὐδένα οἶδα, *I know [either some one or none] scarcely an individual*, Cyr. 7. 5. 45. Adverbially, οὐδέν τι (Mem. 1. 2. 42), μηδέν τι, *not [as to any one thing] at all*, οὐ πᾶν τι vi. 1. 26, &c. Unus aliquis, Cic.

d. Τίς often marks indefiniteness of *nature, character, quality, quantity, number, degree, &c.* Ὁ σοφιστὴς τυγχάνει ὡς ἐμπορὸς τις ἢ κάπηλος, *the sophist is [a certain] a kind of trader or huckster*, Pl. Prot. 313 c. Ἐγὼ τις, ὥς ἔοικε, δυσμαθής, *I am, methinks, somewhat stupid*, Pl. Rep. 358 a. Ὅποιων τινῶν ἡμῶν ἔτυχον, *what sort of persons they found us*, v. 5. 15.

Μικρόν τι μέρος, *quite a small part*, Cyr. 1. 6. 14. 'Ολίγοι τινὲς ὄντες, *being [some few] but few*, iv. 1. 10. 'Ημέρας μὲν ἑβδομήκοντά τινας, *some (i. e. about) seventy days*, Th. 7. 87. 'Ἦττον τι ἀπέθανεν; *did he die at all the less?* v. 8. 11. So, adverbially, μᾶλλον τι *somewhat more*, σχεδόν τι *pretty near*, διαφερόντως τι Th. 1. 138, *quite remarkably*, &c.

e. Τίς may be used to give a certain vagueness to a proper name, or a noun having the article: Παρὰ Χάρωνι τινι, *with a certain Charon*, Hel. 5. 4. 3. Τοὺς αὐτοκτονάς χειρὶ τιμωρεῖν τινάς, *to punish the murderers, [any that were so] whosoever they were*, Soph. O. T. 107.

f. Τίς is sometimes *emphatic*, and may be then written as *orthotone* (yet editors here differ): Ἡχέεις τίς εἶναι, *you boasted that you were somebody*, Eur. El. 939 (so Acts 5. 36; Vis esse aliquis, *Juv.*). Ἐδοξε τὶ εἰπεῖν, *he seemed to say something (of moment, dicere aliquid)*, Pl. Amat. 133 c. Some (as Hermann) have thought that τίς so used may begin a sentence.

g. An *indefinite form of expression* is sometimes employed for a *definite*: Ποῖ τίς ῥέπεται; *whither can one [= I] turn*, Ar. Th. 603. Τοῦτ' εἰς ἀνταν τοῦτος ἐρχεται τινι, *this speech is coming to grief for some one [= you]*, Soph. Aj. 1138. (h) So a *definite* for an *indefinite*, as ἴδοις ἄν, *you [= one] might see*, Pl. Conv. 177 c. See 503.

E. RELATIVE.

549. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES:

'Ἡελίου ὅς πάντ' ἐφορᾷ, *of the Sun, who seeth all things*, λ. 109. Τοῦτον, ὅνπερ εἰσοράς, *this very man whom you see*, Soph. O. T. 1120. Ἡγεμόνα αἰτεῖν Κύρον, ὅστις . . ἀράξει, *to ask C. for some guide who would conduct them*, i. 8. 14.

a. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding τίς or a particle (commonly ἄν), or from the *simple indefinites* by prefixing ὅς (in the shortened form ὅ-): ὅστις or ὅς ἄν *whoever, ὁποῖος of what kind soever, ὅπως how much soever, ὅποτε whensoever*. See 254, 377, 389. (b) The use of an *indefinite relative* is sometimes explained by resolving it into an indefinite pronoun and a relative, the indefinite part seeming to belong more strictly to the antecedent clause: Ἔστιν ὃ τι σε ἠδίκησα; *is there aught in which I have wronged you?* i. 6. 7. See 550 b.

550. II. For one relative, another is sometimes used as a *simpler, more familiar, or more expressive form*. This use may be sometimes explained by *ellipsis*. Thus,

a.) A DEFINITE for an *indefinite relative*: Οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἀρχοντας ἐποίη, *whomsoever he saw willing to incur danger, these he made rulers*, i. 9. 14.

b.) AN INDEFINITE for a *definite relative*: 'Οπάρτε δὲ τὴν Τισσαφέρνης ἀπιστίαν, ὅστις λέγων . . , *see the perfidy of T., [one] a man who saying . .*, iii. 2. 4. Νοεῖς ἐκείνον, ὅτιν' ἀρτίως μολεῖν ἐφίμεσθα; *do you know that man, the one whose coming we just now desired?* Soph. O. T. 1054. Οὐκ ἀσχύνεσθε . . , οἳ τινὲς ὁμώσαντες . . ἀπολωλέκατε ii. 5. 39. See 549 b. — The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not

to distinguish, but to characterize, thus representing the antecedent as one of a class.

c.) A SIMPLER RELATIVE for one of quantity, quality, &c.: 'Ἐπιθῶμεν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ τυγχάνουσιν, to desire such glory [which] as many obtain, Isoc. 408 d. Τηλικαύτης . . ἦν [= τηλικῆς], so great as, Ib. 'ὥσπερ ἂν ἦς δὲ [= τοιοῦτος οἷος] εἴ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. 'Ὡν γε δὲ εἰμι Id. Theæt. 197 a. Innocentia est affectio talis, quæ noceat nemini, Cic.

d.) A RELATIVE OF QUANTITY, QUALITY, &c., for a simpler relative: Ταῦτα . . χρὴ ποιεῖν, ὅσα [for ἃ, or sc. τοσαῦτα] ὁ θεὸς ἐκέλευσεν, you must do these things, [as many as] which the god has commanded, iii. 1. 7. Πᾶν, ὅσον ἐγὼ ἐδυνάμην, all [as much as] that I could, vii. 6. 36. Ἐπεὶ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν iv. 3. 2.

e.) A RELATIVE ADVERB for a relative pronoun, chiefly in designations of place, time, and manner: Εἰς χωρίον, ὅθεν ὄψονται θάλατταν, to a place [whence] from which they would behold the sea, iv. 7. 20. Ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ, the same order as, i. 10. 10. Eum necassit, unde natus esset, Cic.

f. After the plural of πᾶς all, ὅστις and δὲ ἂν are regularly used in the singular, and ὅσοι, ὅπόσοι, and οἱ in the plural: Ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ, he salutes all [whomsoever] whom he may meet, Pl. Rep. 566 d. Πᾶσιν, οἷς ἐτύγχανεν, ἐβόα, he shouted to all whom he met, i. 8. 1. Ἐκαίον πάντα, ὅσα καύσιμα ἔωρων, they burned [all things, as many as] whatever they saw combustible, vi. 3. 19. Καλεῖν ἅπαντα, ὅτῳ ἐντυγχάνοιεν Ib. 15. Ἐθαπτον πάντας, ὅπόσους ἐπελάμβανε τὸ κέρας vi. 5. 5.

551. III. ELLIPSIS. A word which belongs both to the antecedent and to the relative clause, is commonly expressed in but one; more frequently in the *earlier* clause, yet often in the *later*; while it may be omitted in *both*, if it is a word which will be readily supplied: as,

a.) A VERB OR PARTICIPLE: 'Ο τι ἂν δέῃ [sc. πάσχει], πείσομαι, I will suffer whatever I must [suffer], i. 3. 6. 'Ὡς ἐμοῦ οὖν λόγτος, ὅτῃ ἂν καὶ ὑμεῖς [sc. τῇρ] Ib.

b.) A PREPOSITION: Ἐν τριῶν . . ἔτεσιν, [sc. ἐν] οἷς ἐπιπολάζει, in three years, in which he has the upper hand, Dem. 117. 16.

c.) The SUBJECT OF THE RELATIVE. Relative pronouns belong to the class of *adjectives* (173), and, as such, agree with a substantive expressed or understood; while a form of this substantive, or of one corresponding to it, is also the *antecedent* of the relative: Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες ἄνδρα, this is the man [which man] whom you saw. But elliptical forms are far more common: Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες, Οὗτός ἐστιν, ὃν εἶδες ἄνδρα, Οὗτός ἐστιν, ὃν εἶδες, or, with the antecedent clause preceding (an order more frequent in Greek than in Eng.), 'Ὀν εἶδες, οὗτός ἐστιν, 'Ὀν εἶδες ἄνδρα, οὗτός ἐστιν, &c. Thus,

'Απὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε (505 a). Ἀποπέμψαι πρὸς ἐαυτὸν [sc. τὸ σατράτευμα,] ὃ εἶχε σατράπην, to send back to him the force which he had [what force he had], i. 2. 1. Κῦρος δὲ ἔχων οὓς εἰρηκα, C. having the men whom I have mentioned, Ib. 5. Ἐτεροὶ γὰρ εἰσιν, οἷσιν εὐχομαι θεοῖς, the gods to whom I pray are different, Ar. Ran. 889. Εἰς δὲ ἦν ἀφίκοντο κόμην, [sc. αὐτῇ ἡ κόμῃ] μεγάλη τε ἦν iv. 4. 2. Λαβόντες [sc. τοσοῦτους βούς], ὅσοι ἦσαν βόες vii. 8. 16. Ut placerent quas fecisset fabulas, Ter. Habetis quam petistis facultatem, Cæc.

d.) If the relative and its subject are in the same clause, the latter is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See 523 g. (e) The adjective character of a relative clause is sometimes made more prominent by placing it between a substantive and its article: *Τοὺς ὅποιουσδήποτε ὑμεῖς ἐξέπεμπετε στρατηγούς*, [the WHAT SORT YOU SENT OUT generals] *the generals such as you sent out*, Dem. 276. 10.

f. A *demonstrative* or *indefinite pronoun* or *adverb* is very often omitted in the antecedent clause, as implied by the relative; but the simple ellipsis of the *relative pronoun* itself, which is so common in Eng., is not allowed in the Greek. Compare the ellipses in, *Σὺν* [sc. *τούτοις*] *οἷς μάλιστα φιλεῖς*, *with those* [sc. *whom*] *you love best* (cum iis quos), i. 9. 25. *Εἰδέναι τὴν δύναμιν ἐφ' ὅς ἂν ἴωσιν*, *to know the strength of those they may go against*, v. 1. 8.

g. Indefinite relatives are often used elliptically in expressing a *condition* or *circumstance*: *Δόθ', ἥτις ἐστὶ*, *give it* [to her, being whoever she is, i. e. let her be whoever she may], *whoever she may be*, Soph. El. 1123. *Δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοί* Eur. Or. 418. *Quoquo modo se res habeat*, Cic. (h) This has led to their use as *mere indefinites* (commonly with *οὐδὲν* or *ὅτι*): *Μῆδ' ὄντιναοὺν μισθὸν* [= *μισθὸν τινα, ὅστις οὐδὲν εἴη*] *προσαιτήσας*, *not demanding any pay whatever* [it might be], vii. 6. 27. *Ἡ δ' ἄλλ' ὅτιοῦν*, *or any thing else whatever*, Cyr. 1. 6. 22. *Ὅπωςοῦν* (*ὅπως ὅτι*), *quocumque modo, in any way whatever*, Ib. 2. 1. 27. *Ὅτου δὲ παρεγγύησαντος*, *some one* [whoever it might have been] *having suggested it*, iv. 7. 25. *Εἰ τις ἀδικοῖη ὑποτέρους* Cyr. 3. 2. 23. Compare the indefinite uses of *quis*, *qui*, and their compounds.

i. Observe the ellipses in such expressions as (α) *ἔσαι ἡμέραι* (*united, ὁσημέραι*), *quot diebus or quotidie*, [on as many days as there are] *daily*, *ἔσαι μῆνες*, *quot mensibus, monthly*: *Ἐλευθερίαν ἔσαι ἡμέραι* [v. 1. *ὁσημέραι*] *προσδεχόμενοι, expecting freedom daily*, Th. 8. 64 (*Ὅσαι . . ἡμέραι ἐκ Διὸς εἰσὶν* ξ. 93). *Ὅσα ἔτη* (*ὁσέτη*), *quot annis*, Rep. A. 3. 4. (β) *Ὡκόμορος . . ἔσσαι, οἱ ἀγορεύεις*, *you will be short-lived*, [according to such things as] *from what you say*, Σ. 95. *Ἀνακτα χόλος λάβας, οἷον ἀκουσεν, rage seized the king, for what he heard*, Z. 166. (γ) *Ὀλος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει*, *with* [such a spirit as is] *that violent spirit of his, he will not be willing*, Σ. 262. *Quæ tua virtus, expugnabis*, Hor.

552. IV. ATTRACTION. The intimate relation of clauses connected by a *relative pronoun* or a *kindred particle*, often produces an ATTRACTION, sometimes simply affecting the position or form of particular words, and sometimes even uniting the two clauses into one. Thus,

553. 1.) *Transfer*. A word or phrase is often made a part of the *relative*, instead of the *antecedent clause*; and sometimes the two clauses are *blended in their arrangement*:

Ἔστιν ὅτω ἄλλω [for *ἄλλος ὅτω*] . . *πλεῖω ἐπιτρέπεις*; *is there* [to whom else] *any other to whom you entrust more?* (Ec. 3. 12. *Ἀδγους ἀκουσον, ὅς σοι δυστυχεῖς ἦκω φέρων*, *hear the sad tidings which I bring you*, Eur. Or. 853. *Εἰπέ παῖδ', ὃν ἐξ ἐμῆς χειρὸς Πολύδωρον . . ἔχεις, εἰ ἴῃ*, 'tell me of my son P., whom you have,' Eur. Hec. 986. *Οὔτοι, ἐπεὶ εὐθὺς ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν*, *these, when they understood the matter, immediately withdrew*, Hel. 3. 2. 4 (cf. Cyr. 1. 5. 4). *Ταύτην γ' ἰδὼν θάπτουσαν*,

ὃν σὺ τὸν νεκρὸν ἀπίπας Soph. Ant. 404. *Ὁν γὰρ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν Mk. 6. 16. Εἰς Ἀρμενίαν ἦξεν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. See 554 s. Verbis, quæ magna volant, *Virg.*

a. The SUPERLATIVE is often so placed, particularly in expressions of (b) time and (c) possibility; and with a frequent ellipsis of the word denoting possibility:

(a) Δούλον, ὃν εἶχε πιστότατον, ἐπεμψεν (De servis, quem habuit fidelissimum, misit, *Nep.*), he sent the most faithful servant that he had. Ἀρχεσθαι ἐπίσταμαι, ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων, I know how to obey [as even any other man knows at the best] as well as any other man, i. 3. 15.

(b) Πειρασόμεθα παρῆναι, ὅταν τάχιστα διαπραξόμεθα [for π. τάχιστα, ὅταν δ.], we shall endeavor to be present [most quickly when] as soon as we have accomplished, Cyr. 4. 5. 33. Ἐπεὶ ἦλθε τάχιστα, ἀπέδοτο, as soon as he had come, he sold, vii. 2. 6. Ὡς τάχιστα ἔως ὑπέφαιεν, ἐθύοντο iv. 3. 9. Cf. quum (ut, ubi) primum.

(c) Ἦγαγον . . ὅσους ἐγὼ πλείους εἶδον, I have brought [the most that] as many as I could, Cyr. 4. 5. 29. Ἐχων ἱππείας ὡς ἂν δύνηται πλείους, bringing [horsemen so as he could the most] as many horse as he could, i. 6. 3. Ἰνα ὡς πλείοι . . ᾧσω, that there may be as many as possible, iii. 2. 28. Λαμβάνειν . . ὅτι πλείους, to take as many as possible, i. 1. 6 (ὅτι the *neut.* of ὅστις, according to whatever may be, or is possible; though words denoting possibility are not expressed with it). Ὡς μάλιστα εἰδύνατο ἐπικρυπτόμενος, [concealing it as he best could] as secretly as he could, i. 1. 6. Ἐλαύνων ὡς δυνατόν ἦν τάχιστα, riding as fast as was possible, Cyr. 5. 4. 3. Ἦι δυνατόν μάλιστα i. 3. 15. Ὡς μάλιστα Cyr. 1. 6. 19, quam maxime, as much as possible. Ὡς τάχιστα i. 3. 14, Ὅτι τάχιστα vii. 2. 8, Ὅσον τάχιστα Soph. El. 1433, quam celerrime, as quickly as possible. Quam potest longissime, *Plaut.*; Quam maximas, quam sæpissime, *Cic.*

d. In the more elliptic of these constructions, ὡς, ὅτι, ὅπως, &c., are treated simply as *adverbs* strengthening the superlative.

554. 2.) *Assimilation.* a, b. The RELATIVE often takes the case of its antecedent; (c) far less frequently, the ANTECEDENT, the case of a relative following.

REMARK. The former, from its special frequency in Attic Greek, has been distinguished as *Attic*, and the latter as *Inverse Attraction*, or *Assimilation*.

(a) *Attic Attraction.* This is the common construction, when the relative clause limits or defines an antecedent in the *Gen.* or *Dat.*, and the relative would properly be an *Acc.* depending upon a verb: Ἀπὸ τῶν πόλεων, ὧν [for ἃς] ἐπεισε, from the cities which he persuaded, Th. 7. 1. Σὺν τοῖς θησαυροῖς, οἷς ὁ πατήρ κατέλιπε, with the treasures which my father left, Cyr. 3. 1. 33. Ἀρχοντας ἐποίησε ἧς κατεστρέφετο χώρας i. 9. 14. Τῷ ἀνδρὶ, ᾧ ἂν ἐλησθε, πείσονται i. 3. 15. Τούτων, ὧν σὺ δεσποινῶν καλεῖς [for ἃ σὺ δεσποίνης, 393 b] (Cec. 2. 1. Χειμῶνός γε ὅτος οἶον λέγεις v. 8. 3. Μήδων μέντοι, ὧων ἐώρακα Cyr. 1. 3. 2. Cf. Τοῖς κτήνεσιν & . . ἔλαβον iv. 7. 17. Judice, quo nosti, *Hor.*

NOTE. If this ANTECEDENT is a demonstrative pronoun, it is commonly omitted (551 f): Σὺν [sc. τούτοις] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἐξ [sc. τούτων] ὧων ἔχω Soph. El. 1379. Quibus quisque poterat elatis, *Liv.*

(b) The *Dat.* and even *Nom.* are rarely attracted in like manner: "Ὁν [= ἐκείνων, οἷς] ἠπίσται, πολλοὺς, many of those whom he distrusted, Cyr. 5. 4. 39. Βλάπτεσθαι ἀφ' ὧν [= τούτων, αἱ] ἡμῖν παρεσκευάσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. 7. 67. — When the subject of a verb is attracted, the verb, if retained, becomes impersonal.

(c) *Inverse Attraction.* The antecedent is here treated, except in position, as if a part of the relative clause; and sometimes omits an article, as if supplied by the relative (cf. 523 g): 'Ανεῖλεν αὐτῷ ὁ 'Απόλλων θεοὺς οἷς [= τοὺς θεοὺς, οἷς] ἔδει θύειν, Apollo made known to him [to what gods] the gods to whom he must sacrifice, iii. 1. 6. Τάσδε [= Αἰδε] δ' ὥσπερ εἰσορᾶς, . . . χωροῖσι πρὸς σέ, these whom you behold, come to you, Soph. Tr. 283. Δόγος δ' ἐς ἐμπέπτωκεν ἄρτιως ἐμοί . . . συμβαλοῦ γνώμην, give heed to [what tale] the tale which just met me, Id. O. C. 1150. Ἀνδάνουσα μὲν φυγῇ πολιτῶν [= πολιταῖς] ὧν ἀφίκετο χθόνα Eur. Med. 11. So, in respect to the omission of the article, Συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε, he sent with her [what soldiers] the soldiers which M. had, i. 2. 20. Urbem quam statuo, vestra est, Virg. "When him we serve's away," Shaks.

d. Assimilation appears also in *adverbs*: 'Εκ δὲ γῆς, ὅθεν [= οὗ] προδέκετο, from the ground [whence] where it lay, Soph. Tr. 701. Διεκομίζοντο εὐθὺς ὅθεν [= ἐντεῦθεν οἱ] ὑπεξέθεντο παῖδας, they immediately brought over their children from the places whither they had conveyed them, Th. 1. 89. Inverse, Βῆναι κείθεν [= κείσε], ὅθεν περ ἦκει, to return thither, whence he came, Soph. O. C. 1227. Καὶ ἄλλοσε [= ἀλλαχοῦ], ὅποι ἀν ἀφίκη, ἀγαπήσουσι σε Pl. Crito 45 b.

555. 3.) Condensation. The two clauses may be condensed into one by the omission of a substantive verb either (a) from the antecedent clause or (β) from the relative clause.

(a) FROM THE ANTECEDENT CLAUSE. a. After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in questions, exclamations, and denials, especially with the poets: Τί τόδ' αὐδᾶς [= Τί ἐστι τόδε, ὃ αὐδᾶς]; what is this, which you say? Eur. Alc. 106. Τί τοῦτ' ἀρχαίων ἐννέπεις κακόν; what is this old evil of which you speak? Soph. O. T. 1033. Οἶαν ἐχιδναν τήνδ' ἐφύσας! what a viper is this, which thou hast produced! Eur. Ion 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις Pl. Prot. 318 b. Καλὸν γέ μοι τοῦνιδος ἐξωπείδισας, the reproach which you have cast upon me is an honor, Eur. Iph. A. 305. Quis ille sprevisset, who he was that had despised, Tac.

b. An exclamation without a verb and a relative clause may be united in like manner: Τοὺς ἐμὸς ἔδε πατὴρ θανάτους αἰκέας [= Ὡ θάνατοι αἰκέας, οὓς ἔδε πατὴρ ἐμὸς]! the cruel death my father saw! Soph. El. 205.

c. Expressions like the following are still more elliptical: Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ T.] καλεῖται, where there is a place, which is called Τριπυργία, Hel. 5. 1. 10. Ἐν ᾧ καλούμεν τὸ ζῆν, in which is that which we call LIFE, Pl. Phædo 107 c.

556. (β) FROM THE RELATIVE CLAUSE. a. This occurs chiefly with a relative of comparison (οἶος, ὁσος, or ἡλικος), which then, with any substantive or adjective in agreement, is assimilated to the corresponding demonstrative (expressed or understood); and the whole is construed as an adjective, sometimes even taking the article before it: Χαριζόμενον οἷψ σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἶος σὺ εἶ], obliging a man

such as you are [a SUCH AS YOU man], Mem. 2. 9. 3. Οἱ δὲ οἱοὶ περ ἡμεῖς ἄνδρες, *but* [the SUCH AS YOU men] *men like you*, Cyr. 6. 2. 2 (cf. Τοὺς οἷος οὗτος ἀνθρώπους Dem. 421. 16). "Οὗτος τοῦ πάγου οἷου δεινотάτου [= τοιούτου, οἷος ἐστὶ δεινотάτος], *the cold being* [such as is most dreadful] *of the most intense kind*, Pl. Conv. 220 b. Μαχαίριον ὅσον ξυήλην [= τοσοῦτον, ὅση ἐστὶ ξυήλη], *a knife as large as a dagger*, iv. 7. 16. Εἰκός ἀνδρα κυφόν, ἡλικίον Θουκυδίδην [= τηλικούτον, ἡλικίος Θ. ἐστίν], ἐξολέσθαι, 'a man as old as T.', Ar. Ach. 703. Δεινὸν τοῖσιν ἡλίκοιςιν ᾤων Id. Eccl. 465. So Τοῦ περιττοῦ οὗτος οὐχ οὐπερ τῆς τριάδος Pl. Phædo 104 a. — But if a substantive following οἷος as above is in a different number, it remains in the *Nominative*: Νεανίας δ' οἷους [= τοιούτους, οἷος] σύ, *young men such as you*, Ar. Ach. 601. Τῶν οἷων περ αὐτὸς οὕτων, Hel. 1. 4. 16.

b. Some constructions may be explained either by the ellipsis of a substantive verb, or by the change of a finite verb to an infinitive depending upon this adjective: "Ὅπως . . . μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἱ πορηροῦ τῶς ἡ ἀσχοῦ ἐργον ἐφίεσθαι, *that the citizens should not be such as* [they would be] *to desire any wrong or base act* [or, such as would desire], Cyr. 1. 2. 3. Τοιούτους ἀνθρώπους, οἷους μεθύσθεντας ὀρχεῖσθαι, *such men as to dance intoxicated*, Dem. 23. 16. Εὐδαιμονίας . . . τοσοῦτον, ὅσον δοκεῖν, *so much of happiness as just to appear*, Soph. O. T. 1190. "Ὅσον μόνον γεύσασθαι ἐαυτῷ καταλιπὼν, *leaving for himself only* [so much as] *sufficient to taste*, vii. 3. 22. "Ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, *but* [according to so much as now seemed to him,] *so far as he could now judge*, Th. 6. 25. So "Ο τι κἀμ' εἰδέναι, *quod ego sciam, so far as I know*, Ar. Eccl. 350.

c. Through their frequent use as above, with the ellipsis of the corresponding demonstratives, οἷος and ὅσος (particularly the former with τί, 389 j) came to be treated as mere adjectives of quality or quantity: Οἱοί τε ἔσεσθε ἡμῖν συμπράξαι; . . . Ἰκανοὶ ἔσμεν. "Shall you be [such as to] able to co-operate with us?" "We are able." v. 4. 9. Οὐκ οἷον τε ἦν . . . διώκειν, [the state of things was not such as it should be to pursue] *it was not possible to pursue*, iii. 3. 9. Λόγους οἷους εἰς τὰ δικαστήρια, *speeches* [such as for] *adapted to courts of justice*, Pl. Euthyd. 272 a. Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν, *it was not a proper time to irrigate the plain*, ii. 3. 13.

d. In this construction, ὅσος is especially used in the *neuter form* ὅσον, as *indeclinable*; and often *substantively* or *adverbially* (507 e): "Ὅσον ὅσον στίλην, *a mere, mere bit*, Ar. Vesp. 213. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν, *enough of the night remained for them to cross in the dark*, iv. 1. 5. "Ὅσον ἀποζῆν, *sufficiently for subsistence*, Th. 1. 2. Τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον, *the approaching and* [only not, tantum non] *all but present war*, Th. 1. 36. Μικρὸν ὅσον ὅσον Heb. 10. 37.

e. Compare the elliptic uses, in the Epic, of the corresponding *demonstratives*: Τύμβον . . . ἐπιεικέα τοῖον [= τοῖον οἷος ἐστὶν ἐπιεικής], *a tomb such as is fitting*, Ψ. 246. Θαμὰ τοῖον, *quite often*, α. 209. "Ὅς τὸ μὲν ἄλλο τόσον φοινῆξ ἦν, *which* [as to so much as the rest of its body] *in every other part was red*, Ψ. 454. Ἀτὴν τόσον, *in the extreme*, δ. 371.

557. 4.) A RELATIVE PRONOUN may take the place of a *definitive* (personal or demonstrative pronoun, or article), and a *connective particle*.

a.) When the DEFINITIVE belongs to the *first clause*. In this kind of attraction, the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*: Ἐφ' ᾧ [= πρὶ τοῦτω, ὥστε] μὴ καλεῖν τὰς κώμας, *upon this condition, that they should not burn the villages*, iv. 2. 19

(cf. 'Ἐπὶ τοῖσδε, ὥστε Th. 3. 114). 'Ἐφ' ᾧ τε [= ἐπὶ τούτῳ, ὥστε] πλοῖα συλλέγειν, *in order that we might collect transports*, vi. 6. 22. Μέχρι οὐ [= τοῦ χρόνου, ὅτε] εἶδον, *until [the time when] they saw*, v. 4. 16 (cf. Μέχρι τοσοῦτου, ἕως Th. 1. 90). Μέχρι (ἄχρι) οὐ [= τοῦ χωρίου, ἔνθα], *to the region where, as far as*, i. 7. 6. Ἐξ οὗ (οὐ, οὐ τε), *ex quo, since*, vii. 8. 4. 'Ἀνθ' ὧν, Οὐνεκα, 'Οσοῦνεκα (126 δ), [for this that] *because*, Soph. Ant. 1068, Ph. 585, Aj. 123. 'Ἢ, *in this respect that*, Mem. 2. 1. 18. Προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι, *advancing [so far that] until it may seem to be time*, vi. 3. 14.

a. The Attic poets sometimes use οὐνεκα, and Hdt. μέχρι οὐ (δου), as compound adverbs governing the Gen.: Γυναικὸς οὐνεκα, *for the sake of a woman*, Æsch. Ag. 823. Μέχρι θεν πληθώρας ἀγορῆς, *until the time of full market*, Hdt. 2. 173.

558. β.) When the DEFINITIVE belongs to the *second clause*: Τὶς οὕτω μαινεταί, ὅστις [= ὥστε ἐκεῖνος] οὐ βούλεται σοι φίλος εἶναι; *who is so mad that he does not wish to be your friend?* ii. 5. 12. 'Απόρων ἐστὶ . . οὐτινες ἐθέλουσι, *it is the part of those without resources [that they should wish] to wish*, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ, *there is no one so mad as to court death*, Soph. Ant. 220. Tam mente captus, qui neget, Cic. 'Ηγούμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες ἑκωνται, *I think it a great proof of the excellence of a leader, if men follow him willingly*, Ec. 4. 19.

a. Akin to this construction is the extensive use of the relative in *explanation*, or the *assignment of reason or purpose*: Θαυμαστὸν ποιεῖς, ὅς . . δίδως, *you act strangely, [who give] that you give, or in giving* (qui des), Mem. 2. 7. 13. 'Οπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they prepare arms, [with which they will repel] that with these they may repel assailants*, Ib. 1. 14. Καὶ πόλει πέμψον τιν', ὅστις σημαίνει, *send some one to the city, to give notice*, Eur. Iph. T. 1208. Ἀγγελον ἦκαν, ὅς ἀγγεῖλεε γυναικί, *they sent a messenger to tell the woman* (qui nunciaret), o. 458. Equitatum præmittit, qui videant, Cæs.

b. RELATIVE ADVERBS likewise exhibit this form of attraction: Εὐδαίμων . . ὥς [= ὅτι οὕτως] ἀδεῶς καὶ γενναίως ἐτελεύτα, *happy that he died so fearlessly and nobly*, Pl. Phædo 58 e.

559. 5.) This attraction so unites some words, that the combinations are treated as *complex pronouns* or *adverbs* (see 556):

a.) Ἔστι with a relative, the verb remaining unchanged, whatever might be its appropriate number, tense, or mode: ἔστιν οἱ (αἱ, ἃ, ὧν, οἷς, αἷς, οὖς, ἄς in questions οὔτινες; &c.), sunt qui, [there are who] *some*; ἔστιν ὅτε or ἔσθ' ὅτε, est quando, [there is when] *sometimes*, ii. 6. 9; ἔστιν ἐνθα, est ubi, *in some places*, Cyr. 7. 4. 15; ἔστιν οὗ (ὡς, ὅπως, ἧ, ὅθεν, &c.). Προβάλλοντο πρέσβεις πρῶτον μὲν Χερσίσοφον . . ἔστι δ' οἱ καὶ Ξενοφῶντα, *they proposed as ambassadors, first C., and some also [there were also some who proposed] X.*, vi. 2. 6. Ἔστιν οὕστινας ἀνθρώπων τεθαύμακας; *are there any men whom you have admired?* Mem. 1. 4. 2. Cf. Εἰσὶ γάρ τινες αὐτῶν οὐκ ἀπετρέποντο Th. 3. 24; Ἦσαν δὲ οἱ καὶ πῦρ προσέφερον v. 2. 14; and, with the sing. for the plur. in the Imperfect also, Ἦν δὲ τούτων τῶν σταθμῶν οὐδὲ πᾶν μακροῦς ἤλανεν i. 5. 7. Cf. 570.

NOTE. a. From a similar union of ἐνι [= ἐνεσσι] with the relative, have arisen the compounds ἐνιοι *some*, and ἐνίστοε *sometimes*. (β) The ellipsis sometimes extends to the verb itself: 'Οπου [for ἔστιν οὗ], Lac. 10. 4.

b.) The relative followed by *βούλει*, and agreeing with the antecedent in any case (cf. Lat. *qui-vis, qui-libet*): *Περὶ Πολυγνώτου, ἡ ἄλλου θτον* [= *θτινα*] *βούλει*, *respecting P., or any other one whom you please*, Pl. Ion 533 a. *Ὅλα τούτων δε βούλει ἐργασται*, 'any one of these,' Id. Gorg. 517 b. *Τὰ δέκα, ἡ ὅστις βούλει ἄλλος ἀριθμός* Id. Crat. 432 a.

c.) *Ὅστις οὐ* (sometimes *δε οὐ*) after *οὐδείς* or *τίς*: *Οὐδείς ὅστις οὐκ ἀφέξεται*, *there is no one, who will not refrain* (*nemo non*), Ven. 12. 14 (cf. *Οὐδείς ἦν, ὅστις οὐκ ἔφeto* Hel. 7. 5. 26). *Οὐδείς δε οὐχὶ τῶνδ' ὀνειδιεῖ*, *every one of these will reproach*, Soph. O. T. 373. *Οὐδένα κινδύνον* [= *οὐδείς κινδύνος ἦν*,] *ὄντων οὐχ ὑπέμειναν*, *there was no danger which they did not meet*, Dem. 295. 7. *Τίνα οἴσθε θτινα οὐ . . ἀποστήσεσθαι*; Th. 3. 39. *Οὐδενός θτον οὐ, Οὐδενὶ θτω οὐ*, Pl. Prot. 317 c, Meno 70 c. Observe the order in *Οὐδείς ἐκείνων τῶν στρατιωτῶν ὅστις οὐκ ἐδεξιώσατο* Hel. 5. 1. 3.

560. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. 438 b, 511 b): *Μόνοι τε ὄντες ὁμοία ἔπραττον, ἅπερ* [= *ἐκείνοις, ἅπερ*] *ἂν μετ' ἄλλων ὄντες*, '[like things, which] things like to those which' (cf. *idem qui*) v. 4. 34. *Ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία, οἷαπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις* i. 3. 18. *Τοσοῦτον μόνον σε ἐγίνωσκον, ὅσον* [= *ὅσον τοῦτο, θτι*] *ἤκουον Ἀθηναίων εἶναι*, 'so far as this, that I heard,' iii. 1. 45. *Τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον, θτι* [= *ὅσον τοῦτο, θτι*] *εἰς ἡμῶν εἴη* v. 8. 8. *Ἐπεὶ νυν τῶνδε πλείστον ὥκτισα βλέπουσ', ὅσῳπερ καὶ φρονεῖν οἶδεν μόνῃ*, 'inasmuch as,' Soph. Tr. 312.

561. v. A RELATIVE sometimes introduces a clause which (a) has another connective or a participle absolute, or which (b) is properly coördinate (as imperative, interrogative, &c.); and, on the other hand, a COÖRDINATE CLAUSE sometimes (c) takes the place of a relative clause, or (d) is used in continuation of it:

(a) *Πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, & τότε εἰ προείδοντο, οὐκ ἂν ἀπώλonto*, *the Olympians could now mention many things, which had they then foreseen, they would not have perished*, Dem. 128. 17. *Ὅς ἐπαδῇ κατέμαθεν . . , ἐκεῖνος . . ἠνάγκασε*, [when who perceived . . , he compelled] *when he perceived . . , compelled*, Lac. 10. 4. *Ὅς ἔξον* [= *οἱ, ἐξὸν αὐτοῖς*] *πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν* Pl. Rep. 466 a. Cf. 566. *Quæ quum ita sint, Cíc.*

(b) *Τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὧν ἐντρέπου σὺ μηδέν*, *such things were decreed by prophetic voices; to which do you pay no regard*, Soph. O. T. 723. *Ψῆφον ἀμφ' ἡμῶν . . Ἡ κρινεῖ τί χρήμα*; "The vote concerning us." "[Which will decide what?] And what will this decide?" Eur. Or. 756. *Κάτισον . . φυλάκους, οἱ λεγόντων, σταθὸν γυαῖας, and let them say*, Hdt. 1. 89. Compare the far greater frequency with which *qui* is so used in Latin.

(c) *Ἐξερᾶσαι . . Ὀδυσσεά, ἡ Σίσυφον, ἡ ἄλλους μυρίους ἂν τις εἴποι*, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

(d) *Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε* i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following special rule.

562. RULE K. The repetition of the relative is commonly avoided, either by ellipsis, or by the substitution of a personal pronoun or of a demonstrative: as,

'Αρμῆος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ [sc. ᾧ] ἐδώκαμεν καὶ [sc. παρ' οὗ] ἐλάβομεν πιστά, A., *whom we wished to make king, and to whom we gave and from whom we received pledges*, iii. 2. 5. 'Ο ἀνὴρ δὲ συνεθέρα ἡμῖν, καὶ σὺ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν, *the man who hunted with us, and whom you seemed to me greatly to admire*, Cyr. 3. 1. 38. 'Ημᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δέ iii. 1. 17. 'Εκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτούς Dem. 35. 3. Adv. "Ἐνθα βασιλεὺς τε μέγας δαίταν ποίεεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι, *where the great king resides, and his treasures are [there]*, Hdt. 5. 49. Quæ nec haberemus, nec his uteremur, Cic.

a. The relative is sometimes strengthened by a *personal pronoun* or a *demonstrative* in the same clause; especially, after a Hebrew idiom, in the Hellenistic: "Ἦν χρὴν σ' ἐλαύνειν τήνδε, *whom you ought to drive [her]*, Eur. And. 650. Οἷς ἐδόθη αὐτοῖς ἀδικῆσαι, *to whom it was given [to them] to hurt*, Rev. 7. 2. Θλίψις, οἷα οὐ γέγονε τοιαύτη Mk. 13. 19: "Ὅπου τρέφεται ἐκεῖ Rev. 12. 14. "Which that is," Chauc.

F. COMPLEMENTARY AND INTERROGATIVE.

563. 1. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs, their proper forms are such as belong to *indefinite relatives* (549 a). But, when there is no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite* in its proper sense, that the *accentuation of the compound form* is retained, as far as possible. Thus,

ὅστις, τίς, ὅς, quis, *who, what*; ὅπόσος, πόσος, ὅσος, *quantus, how much*; ὁπότε, πότε, ὅτε, *quando, when*; ὅποι, ποῖ, οἷ, quo, *whither*; &c.

Πρὶν δὴλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινούνται, Πρὶν δὴλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, *before it is known what the other Greeks will answer (soldiers will do)*, i. 4. 14, 13. 'Ὡς δηλοῖη, οὗς τιμᾷ i. 9. 28. "Ἦρετο, τίς ὁ θόρυβος εἴη, "Ἦρετο, ὅ τι εἴη τὸ σύνθημα, *he asked what the noise (watchword) was*, i. 8. 16. Διάγνωσιν φρενῶν, ὅστις τ' ἀληθὴς ἐστίν, ὅς τε μὴ φίλος Eur. Hipp. 924. 'Ὅρῶν, ἐν οἷσιν ἐσμέν iii. 1. 15.

564. 2. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, *INTERROGATIVES* (253. 2, 377). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis.

Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have concerning the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you concerning the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; *what have you in mind?*

a. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and

hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *qui, quando, ubi, unde, who, which, when, where, &c.*, are both relative and interrogative.

b. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both: *Οἱμοι, πάτερ, τί εἶπας! old' μ' εἰργασαι! O my father, what have you said! how you treat me!* Soph. Tr. 1203. *Ποῖον εἶπες! β. 85. "Ὅσα πράγματα ἔχεις! how much trouble you have!* Cyr. 1. 3. 4.

c. The *neuter* *τί* unites with several *particles* to form *elliptical questions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse, commonly introducing other questions: *Τί γάρ* [sc. *ἔστιν, or λέγεται*]; *... ἐμποδῶν εἰμι; What, indeed? Am I in the way?* v. 7. 10. *Τί οὖν; What then?* v. 8. 11. *Τί δέ; Τί δή; Τί δῆτα; Τί δα!; Τί μὴν;* Xen. Cf. *Quid enim? Quid ergo? Quid vero?*

d. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo* to an *interrogative*, has, for distinction's sake, its full form: *Τίς γάρ εἰ;* [sc. *Ἐρωτῆς*]; *Ὅστις; Πολίτης χρηστός. "Who are you?" "[Do you ask] WHO? A good citizen."* Ar. Ach. 594. *Ὅτος, τί ποιεῖς; "Ὁ τί ποιῶ; "Ho! what are you doing?" "What am I doing?"* Id. Ran. 198. *Πῶς ἀ ταῦτά γ' ἔτι ξυγχωροῖμεν; "Ὅπως; Pl. Leg. 662a.*

565. 3. CONDENSATION. a. Expressions like *θαυμαστὸν ἔστιν ὅσος (ὅσου, ὥς, &c.)*, *it is wonderful how much, &c.*, may be condensed into *complex adjectives* or *adverbs*: *θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, θαυμαστῶς ὥς, &c.* (cf. 555, 559):

Θαυμαστὴν δὴν περὶ σέ προθυμίαν ἔχει, it is wonderful how much regard he has for you (mirum quantum studium), Pl. Alc. 151 a. *Μετὰ ἰδρώτος θαυμαστοῦ ὅσου* Id. Rep. 350 d. *Θαυμαστῶς ὥς ἐπέλεθην, I was wonderfully convinced*, Id. Phædo 92 a. *Ἀμήχανον ὅσον χρόνον, an inconceivably long time*, Ib. 80 c. *Ἀμήχανόν τι ὅλον* Id. Charm. 155 c. *Ὑπερφῶς ὥς χαίρω* Id. Conv. 173 c. Immane quantum discrepat, Hor.

b. A complementary word may take the place of a *connective particle* and a *demonstrative* (cf. 558): *Κατοικτεῖρων τὴν τε γυναῖκα, ὅλον ἀνδρὸς [= ὅτι τοιοῦτου ἀνδρὸς] στεροῖτο, commiserating the wife [what a husband she had lost] that she had lost such a husband*, Cyr. 7. 3. 13.

566. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS, especially in connecting them with dependent words and clauses; and even (b) allows the use of *more than one* in the same clause:

(a) *Τί . . ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ; [having seen him doing what, do you] what have you seen him do, that you thus judge of him?* Mem. 1. 3. 10. *Ὅταν τί ποιήσῃσι, νομεῖς αὐτοὺς σοῦ φροντίζειν; [when they have done what, will you think] what must they do, before you will think that they care for you*, Ib. 4. 14. *Ἰνα τί* [sc. *γένηται*] *ταῦτα λέγεις; [that what may be] with what intent, or why, do you say this?* Id. Apol. 26 d (so ὥς τί.); *"Ὅτι δὴ τί γε* [sc. *ἔστιν*]; [because there is what?] *why so?* Pl. Charm. 161 c. *Ἐλτ' ἐλαυνόμενων, καὶ ὕβριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, 'what evil not suffering?'* i. e. 'suffering every evil,' Dem. 241. 28. *Ὁὐ διελογίσαντο ὑπὲρ ὅλα πεποικιλῶτων ἀνθρώπων κινδυνεύουσι* Id. 259. 1. *"Ἢδιστ' ἀν ἀκούσαμεν δυομα, τίς οὕτως ἐστὶ δεινὸς λέγειν* ii. 5. 15. Cf. 561 a.

(b) *Τίς τίνας αἰτίος ἐστὶ, γενήσεται φανερόν, it will become evident who is guilty (and) of what*, Dem. 249. 8. *Τίς πόθεν εἰς; who are you (and) whence? a. 170.* *Πότερος ἄρα πότερον αἰμάξει; which will slay [which] the other? Eur. Ph. 1288.* *Λέσσετε, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω, see what I suffer from what men*, Soph. Ant. 940.

G. ἌΛΛΟΣ AND ἘΤΕΡΟΣ.

567. These pronouns are not only used *retrospectively*, but also *prospectively* and *distributively*: that is, they may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or they may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of; but *ἕτερος* commonly with reference to two objects or sets of objects only. Compare *alius* and *alter*.

For modes of translation, see the following examples of ἄλλος, ἕτερος, and their derivatives, as used, (a) *RETROSPECTIVELY*. *Ἰκανὸν ἔργον ἐνὶ ἔψῳ κρέα, ἄλλω ὀπτᾶν, ἄλλω δὲ ἰχθὺν ἔψῳ, ἄλλω ὀπτᾶν, it is work enough for one man to boil meat, for another to roast it, &c.*, Cyr. 8. 2. 6. *Μετὰ ταύτην δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο, 'on the next,' iii. 4. 1 (so τῇ ἑτέρᾳ Cyr. 4. 6. 10).* (b) *PROSPECTIVELY*. *Σὺν ἄλλοις τε ἵππευσι πρὸς τοῖς ἐαυτῶν, with other cavalry besides their own*, Mag. Eq. 7. 2. *Οὐδὲν ἄλλο πρᾶξαντες ἢ θηώσαντες, having done nothing else than ravage*, Hel. 7. 4. 17. *Ἐτέρως πως τῶν εἰωθότων, in some way other than the usual*, Pl. Pol. 295 d. (c) *PROSPECTIVELY* and *RETROSPECTIVELY*. *Ἄλλος ἄλλον εἶλε, one drove up another (alius alium), v. 2. 15.* *Ὁ ἕτερος τὸν ἕτερον πατεῖ, the one strikes the other (alter alterum), vi. 1. 5.* *Τὸτ' ἄλλος, ἄλλοθ' ἕτερος, now one, and then the other*, Soph. El. 739. *Ἄλλοτε καὶ ἄλλοτε, now and then*, ii. 4. 26. (d) *DISTRIBUTIVELY*. *Ἄλλοι ἄλλοθεν, [different persons in different directions] some in this direction, and others in that*, i. 10. 13. *Οὗτοι . . ἄλλος ἄλλα λέγει, these say, one one thing, and another another (393 d, 489 d).* *Ἄλλοτε ἄλλῃ ἀποβαίνων, landing, now here, and then there*, Hel. 1. 5. 20. *Εἰκαζον δὲ ἄλλοι ἄλλως, alii aliter, i. 6. 11.* *Συμφορὰ δὲ ἑτέρους ἑτέρα πείθει Eur. Alc. 893.*

e. The Greek idiom oddly permits these pronouns (esp. ἄλλος) to be used with reference to a larger class than the grammatical subject expresses: *Βόες . . καὶ πρόβατα ἄλλα, oxen and [other sheep! i. e. other animals, viz. sheep] also sheep*, vii. 3. 48. *Ἐκτοθεν ἄλλων μηχανήων, (Minerva was placed) apart from [the other suitors] the rest, the suitors*, a. 132. *Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ, and with him were led two others, malefactors*, Lk. 23. 32. See 509 e, 515.

f. The neuter ἄλλο is often used prospectively with τί, τί, οὐδέν, or μηδέν, with the ellipsis of a verb, commonly ποιεῖν, πράσσειν, πάσχω, εἰμὶ, or γίγνομαι. *Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπεβούλευσαν; what else have they done but plot against us? Th. 3. 39.* *Οὐδέν ἄλλο ἢ . . ἐθέατο, he did nothing but gaze*, Cyr. 1. 4. 24. *El . . μηδὲν ἄλλο ἢ μετενέγκους Ib. 6. 39.* *Ὅπως ἀπὸ γνοῖα ἢ τοῦ ἄλλο τι [sc. πράσσειν] ἢ κρατεῖν, that there might be no hope of anything but conquering*, Th. 3. 85.

g. Hence the phrase of *confident interrogation*, ἄλλο τι [sc. ἐστὶν] ἢ, or the ἢ omitted, ἄλλο τι (also written ἄλλοτι), nonne, [is it any thing else than] *is it not certain that: "Ἄλλο τι ἢ οὐδὲν κωλύει; is it not certain that nothing forbids? iv. 7. 5.* *"Ἄλλο τι οὖν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; do not then, surely, the covetous love gain? Pl. Hipparch. 226 e.*

CHAPTER III.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

(See also 492s; for the union of Dual and Pl., 494; for Compound Construction, 495s; for Synesis, 498s; for Attraction, 500; for change of Number and Person, 501, 503; for construction with the Gen. Partitive, 421.)

568. RULE XXIX. A VERB agrees with its *subject in number and person*: as,

Ἐγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ὁράς, *tu vides*, ii. 1. 12. Ἦσθ' ὁ Δαρείος, *D. was sick*; Ὑμεῖς δόξετε, *you will seem*; Διειχέτην τῷ φάλαγγι, *the two lines were apart*; i. 1. 1; 4. 15; 8. 17. But,

569. RULE L. The NEUTER PLURAL has regularly its VERB in the *singular*: as,

Τὰ ἐπιτήδεια ἐπέλιπε, *provisions failed*, iv. 7. 1. Πλοῖα δ' ὅμιν παρέσθιν, *you have vessels*, v. 6. 20.

a. Exceptions to Rule L not unfrequently occur; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Ἐσταῦθα ἦσαν τὰ Σπενέσιος βασίλεια, *here was the palace of S.* (489), i. 2. 23 (Βασίλεια ἦν 7). Ἐπορεύοντα νέμονται ii. 2. 15 (Τ. ἐλαύνοντο iv. 7. 24). Τὰ τέλη . . ἐξέπεμψαν, *the magistrates sent forth*, Th. 4. 88 (Τ. ὑπέσχετο 1. 58). Φανερά ἦσαν καὶ ἱππῶν καὶ ἀνθρώπων τέρην πολλὰ i. 7. 17. Ἦσαν δὲ ταῦτα δύο τεῖχη i. 4. 4. Ἔργα γίνοντο A. 310. Δούρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται B. 135. "Good things cometh," *Old Homily*.

b. A compound subject with which a neut. pl. adjective agrees, is here commonly treated as if itself a single neuter plural (for examples, see 496 c); and sometimes even one with which such an adjective simply might agree: Πάχνη καὶ χάλαζαι καὶ ἐρυσίβαι . . γίνονται, *frosts, hail, and mildew come*, Pl. Conv. 188 b.

c. A few passages occur, in which this rule applies to the *dual* as a form of the plural (494): Ὅσσε δάεσθαι, *the eyes burn*, §. 131.

d. The agreement under this rule is *according to sense* (493). A neuter plural subject, as denoting things without life, is not usually associated in the mind with the idea of individual (*i. e.* plural) action. "In truth," said Coleridge, "there may be *multeity* in things, but there can be only *plurality* in persons." An influence was also, doubtless, exerted in the Greek by the frequent use of the neuter plural as in 489. The old grammarians termed this construction Σχήμα Ἀττικόν; and that in 570, Σχήμα Πινδαρικόν or Βοιωτικόν.

570. When the *verb precedes*, it is sometimes singular, as if its subject were as yet *undetermined*, though a masc. or fem. plural follows. In Attic, this use is almost confined to *ἔστι* and *ἦν* (cf. the use of *il est* and *il y a* in Fr., and of *it is* in Eng.).

Ἔστι δὲ ἐπὶ τὰ στάδιοι ἐς Ἀβύδου ἐς τὴν ἀπαντίαν, it is seven stadia from Abydos to the opposite shore, Hdt. 7. 34. Ἔστι . . ἄρχοντές τε καὶ δῆμος ; are there both rulers and people ? Pl. Rep. 462e. Γίγνεται . . ἄρχαι τε καὶ γάμοι lb. 363 a. Ἦν δ' ἀμφίπλεκτοι κλίμακες Soph. Tr. 520. Ἔστι τούτω διπλῶ τῷ βίῳ (cf. 569 c) Pl. Gorg. 500 d. See 559 a.

a. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets : Ὕμνοι . . τέλλεται, *hymns become*, Pind. Ol. 11. 4. Κόμαι κατενένοθεν Hom. Cer. 280.

571. ELLIPSIS, &c. 1. The SUBJECT of the verb is commonly omitted, (a) if it is sufficiently indicated by the *affix of the verb with the context*, and is without emphasis ; or (b), if it is a *pronoun of the third person*, referring to an agent implied in the verb itself, or (c) to *persons in general*, or (d) *vaguely* to some power, thing, or condition of things. In the last case, the verb is commonly termed *impersonal*. Thus,

(a) Ἐπεὶ δὲ ἡσθένει Δαρείος . . , ἐβούλετο, *when Darius was sick, he wished*, i. 1. 1. Μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω, i. 3. 3. See 536.

(b) Ἐπεὶ ἐσάλπιγγε [sc. ὁ σάλπιγκτής], [when the trumpeter blew] *at the sound of the trumpet*, i. 2. 17 (cf. iv. 3. 32). Ἐκέρυξε τοῖς Ἕλλησι [sc. ὁ κήρυξ], *proclamation was made to the Greeks*, iii. 4. 36. Τὸν νόμον ὑμῶν αὐτὸν ἀναγνώσεται [sc. ὁ γραμματεὺς], *the clerk shall read to you the law itself*, Dem. 465. 14. Οἰνοχοεῖ [sc. ὁ οἰνοχόος] φ. 142.

(c) Λέγουσιν, φασίν, dicunt, aiunt, *they (men, people) say*. Τοῦτον παθεῖν ἔφασαν (cf. Τοξευθῆναι τις ἐλέγετο) i. 8. 20. Ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, *as men are affected in great crises*, Th. 7. 69. Ὅτε δ' ἀναδικεῖν δεῖ, . . οἰοῦν πάσχει, *it is not right, then, for one to return an injury, whatever he may suffer*, Pl. Crito 49 c.

(d) Ὑε, νίφει, pluit, ningit, *it rains, it snows*. Ἐπεὶ συνεσκότασε, *when it grew dark*, Cyr. 4. 5. 5. Ὅψε ἦν, *it was late*, ii. 2. 16. Ὡς ἔοικεν, ut videtur, *as it seems*, vi. 1. 30. Μάχης δεῖ, *there is need of a battle*, ii. 3. 5 (see 473 b). Μίλει μοι τούτων, [there is to me a care] *I take care of these*, Ec. 11. 9 (432 d, 457). Μεταμέλει μοι, me poenitet, *I repent*, Cyr. 5. 3. 6. Καλῶς ἔσται vii. 3. 43. Ἐδήλωσε δέ Mem. 1. 2. 32.

e. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (489 d, 491 c.) As it expresses an action or state without predicating it of any particular person or thing, its force may be commonly expressed by a *kindred noun with a substantive (or other appropriate) verb*: Δεῖ [= χρεῖα ἐστὶν] λόγων, opus est verbis, *there is need of words*, Cyr. 6. 1. 7. Παρασκευάστο, *preparation had been made*, Th. 4. 67. The operations of nature commonly expressed impersonally are sometimes referred, especially by the poets, to a personal agent : Ὑε σφί ὁ θεός Hdt. 3. 117. Ὑε δ' ἀρα Ζεὺς, *Jupiter rained*, M. 25.

f. A verb is often introduced as impersonal, of which the subject is afterwards expressed in an Inf. or distinct clause : Ἐδόκα αὐτῷ ἤδη πορεύεσθαι, *it now seemed best to him to march*, i. 2. 1. Οὐκ ἦν λαβεῖν, [it was not for any one to take them] *it was not possible to take them*, i. 5. 2. Ἐξεσθιν ὑμῶν πιστὰ λαβεῖν, *it is permitted you to take pledges (licet vobis)*, ii. 3. 26. Δῆλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν ii. 3. 6. Ἐγένετο . . πορεύεσθαι i. 9. 13. (g) An attraction often takes place, by which this impersonal form of construction becomes personal (*prolepsis*). See 573.

h. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*: Τί δεῖ αὐτὸν αἰτεῖν; [what needs him, or what does it need him, 478] *what need is there that he should ask?* ii. 1. 10.

572. 2. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*; most freely in the forms *ἐστί* and *εἰστί*. Its omission is particularly frequent with *verbals* in *-τός*, in *general remarks* and *relative clauses*, and with such words as *ἀνάγκη*, *χρεών*, *εἰκός*, *θέμις*, *καιρός*, *ώρα*, *δῆλος*, *ἔτοιμος*, *πρόθυμος*, *φροῦδος*, *δυνατός*, *οἷός τε*, *ῥάδιος*, *χαλεπός*:

Τοῦτο οὐ ποιητέον [sc. ἐστίν], hoc non faciendum, *this must not be done*, i. 3. 15. Ὁ μέγας δλβος οὐ μόνιμος, *great prosperity is not permanent*, Eur. Or. 340. Ποταμὸν, οὗ τὸ εὖρος στάδιον (cf. οὗ ἦν τὸ εὖρος), *a river, of which the width was a stade*, i. 4. 1. Ὡρα λέγειν, *it is time to say*, i. 3. 12. Δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. ἀνάγκη γάρ ἐστιν) iii. 4. 19. Ὡς τὸ εἰκός iii. 1. 21. Δῆλον γάρ ii. 4. 19. Cf. 555 s, 559 c, 565 a. Quot homines, tot sententiæ, "Many men, many minds," Ter.

a. Other verbs may be omitted, if supplied by the context, or readily understood from the connection; especially in familiar expressions, and familiar verbs, as of *coming*, *going*, *doing*, *saying*, *giving*, &c.: Οὗτε σὺ ἐκείνας φιλεῖς, οὗτε ἐκείναι σέ [sc. φιλοῦσι, 536]. Ἡ ἡμαξα τὸν βοῦν [sc. ἔλκει], "The cart before the horse," Luc. D. M. 6. 2. Ὡ φίλε Φαίδρε, ποῖ δὴ καὶ πῶθεν; *Dear P., whither now (are you going) and whence (do you come)?* Pl. Phædr. 227 a. See 567 f.

b. A verb expressed sometimes suggests a different, and even an opposite verb: Ἀμελήσας ὥντες οἱ πολλοὶ [sc. ἐπιμέλονται], *neglecting what the most seek*, Pl. Apol. 36 b.

573. 3. *Personal for Impersonal Construction.* a. A verb, of which the proper subject is an *Infinitive* or *distinct clause*, often takes for a *Nom.* the *subject* of that *Inf.* or *clause* (see 571 g). In this case, (b) the *Inf.* sometimes becomes a *Part.*; and (c) an adjective may be sometimes translated by an *adverb*. Thus,

(a) Δίγεται Ἀπόλλων ἐκδεῖραι Μαρσάν, *A. is said to have played M.*, = λέγεται, Ἀπόλλωνα ἐκδεῖραι Μαρσάν, *it is said, that A. played M.*, i. 2. 8 (cf. i. 8. 7). Τσοῦτον ὀρκῶ σοι σαφηνίσαι, *it is enough that I communicate so much to you*, Æsch. Pr. 621. Πολλοὶ δὲ ἐπιδοῖοι . . πείσεσθαι, *many are likely to suffer* [it is probable that they will], Hdt. 6. 12. Δῆλοι ἦσαν, οἳ ἐπικείμενοι, *it was evident that they would attack*, v. 2. 26. Δίκαιός εἰμι ἐγὼ κολάζειν, *it is just that I punish*, Ar. Nub. 1434. Τοὺς σοφοὺς . . πολλοῦ δέω [= πολλοῦ δεῖ ἐμὲ] βατράχους λέγειν, [much is wanting for me to call] *I am far from calling the wise frogs*, Pl. Theæt. 161 b. So ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, δοκεῖ, εἰσκει, *it seems*, συμβαίνει *it happens*, καθήκει *it belongs*, λανθάνει *it is unobserved*, ἀναγκαῖόν ἐστιν, *it is necessary*, &c. Dicar deduxisse, Hor.; Videor mihi perspicere, Cic. — This construction, which gives greater prominence to the personal subject, is found also in Eng. (as above) and in other languages.

(b) Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε [= ἐτύγχανε τὸν πρεσβύτερον παρῶναι], *the elder happened [being] to be present, i. e. it happened that the elder was present*, i. 1. 2. Ἀρκέσω θνήσκουσ' ἐγώ, *it will be enough that I die*, Soph. Ant. 547. Ἄλις [sc. εἰμι] νοσοῦσ' ἐγώ Id. O. T. 1061.

(c) Δῆλος ἦν ἀνιώμενος, *it was manifest that he was grieved, or, he was manifestly grieved*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδένα, *he evidently loved no one*, ii. 6. 23. Ἐνδελος ἐγίγνετο ἐπιβουλεύων Ib.

d. This construction may occur in a dependent clause, and (e) is not confined to the finite verb; while (f) sometimes the two modes of construction are combined: (d) Ἦσαν δ' αὖται τετρακόνται, ὥς ἐλέγοντο, ἀμαξαί, *these wagons were 400, as [they were said to be] was said*, i. 10. 18. (e) Αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *when he had wanted little of being stoned to death*, i. 5. 14. (f) Ἐδοξεν αὐτῷ βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν, *a thunderbolt seemed to fall, and [it seemed] that the whole house blazed*, iii. 1. 11.

574. 4. The verb *ἔφη* is often separated from its subject by some of the words quoted; and is often thrown in *pleomastically*: Ἐδ' λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης, *"You speak well, S.,"* said C., Pl. Phædo 77 c. Ἀποκρίνεται ὁ Χειρίσοφος · Βλέπον, ἔφη, πρὸς τὰ ὄρη, C. answers: "Look," said he, "to the mountains," iv. 1. 20. See v. 1. 2; vi. 1. 31.

II. USE OF THE VOICES.

(For a general view, see 30, 266.)

575. RULE M. The uses of the VOICES are sometimes *interchanged*.

1. A *transition of meaning* sometimes gives to one voice the force of another voice of a different verb. Thus we find,

a.) The ACTIVE for the passive: Ἐδ' ἀκούω *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be spoken well of*: εἰ ἀκούειν ὑπὸ . . . ἀνθρώπων, *to be praised by men* (bene audire), vii. 7. 23. Κακῶς ἀκούσας, *male audiens, spoken ill of*, Symp. 4. 64. Κλύειν ἀναλκίς, *to be called a coward*, Æsch. Pr. 868. Ἀπέθανεν ὑπὸ Νικάνδρου, *he [died] was killed by N.*, v. 1. 15. Οὕτως ἐδόλω, *it was thus taken*, iii. 4. 12. See κτείνω, αἰρέω, 50. Ἐκπίπτειν ἐκ Πηλοποννήσου ὑπὸ Μήδων, *to [fall out] be driven out of P. by the Medes*, Hdt. 8. 141. Ἐφυγον . . . ὑπὸ τοῦ δήμου, *they [fled] were banished by the people*, Id. 5. 30. Ἀσεβέας φεύγοντα (431 c). Καταστάς ὑφ' ὑμῶν, *appointed by you*, Dem. 49. 11.

b.) The MIDDLE for the active: Κόπτω *smite*, κόπτομαι *smite one's self through grief*, hence *devoil*: κόπτεσθ' Ἄδων Ar. Lys. 396. Τίνω *pay*, τίνομαι *take payment, punish*: τίσασθαι δέλτην Γ. 28. See 579 s.

c.) The MIDDLE for the passive: Ἀπόλονται ὑπὸ τε τῶν πολεμίων, *they [perished] were destroyed by the enemy*, v. 3. 3. Ἀκούσομαι κακός, *I shall be called vile*, Soph. O. C. 988 (cf. a).

d.) The PASSIVE for the middle: Ἐκπλαγεῖσά σε, *[struck out of my wits by fear] fearing you*, Soph. El. 1045. Ὅψιν ἀτυχθεῖς, *alarmed at the sight*, Z. 468.

576. 2. As the *middle* and *passive* had at first the same form throughout, and were afterwards separated in the Aor.

and Fut. only (scarcely in the latter till after the age of Homer), it was but natural that the earlier freedom of use should sometimes prevail, especially in poetry, over the later distinction (266 b, 274). This occurs chiefly in the use of a *shorter* for a *longer* form; viz.

a.) In the use of the FUTURE MIDDLE for the *Future passive* (oftener in pures than in mutes, rarely in the contract Fut., 305): Οἱ δὲ ἀγαθοὶ τιμῆσονται, *the good will be honored*, Th. 2. 87 (τιμῆθήσονται 6. 80). Φιλήσεται, *you will be kindly received*, a. 123. Εἰρξόμεθα, *we shall be excluded*, vi. 6. 16. Ἐπὶ τῶν ἰππέων οὐ βλάψονται, *'will not be harmed,'* Th. 6. 64. Ὀναδιεῖσθε, *you will be taunted*, Soph. O. T. 1500. Μαστιγώσεται, σπρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ Pl. Rep. 361 e. — Not in verbs in which the Fut. mid. supplies the place of the Fut. active.

b.) In the use of the AORIST PASSIVE for the *Aorist middle*. This occurs chiefly in *deponents* (266 c), and in other verbs in which the proper passive is wanting or rare: as (M. marking verbs which have also an Aor. mid., less common or differing in sense), (α) *Deponents Passive*, ἀγαμαι M. (ἠγάσθη τε αὐτῶν, *he admired him*, i. 1. 9, τὸν δ' ὁ γέρον ἠγάσαστο, *him the old man admired*, Γ. 181), βούλομαι *will*, δύναμαι M. *be able*, ἐπίσταμαι *understand*, οἶμαι M. *think*; (β) *Other Verbs*, δέω (δεηθήναι . . Κύρου, *to have requested C.*, i. 2. 14), μάλω M. *madden*, στρέφω M. *turn*, φαίνω M. *show* (40). See 50.

c. A few verbs belonging under b, extend the middle force to a Fut. pass.: διαλέγομαι (διαλέξομαι Isoc. 233 c, διαλεχθήσομαι Id. 195 c, *I will discourse*), ἀχθομαι M., ἤδω M. (Οὐκ ἀχθεσθήσῃ μοι; . . Ἐσθήσομαι. "*Will you not be displeased with me?*" "*I shall be pleased.*" Cyr. 8. 4. 10 s.), αἰδέομαι M. *respect*, διανοέομαι M. *purpose*, ἐπιμέλομαι M. *care for*, ἔραμαι M. *love* (no Fut. mid.).

d. The use of the Aor. mid. as *passive* (except through simple transition of meaning, 575 c) is rare. It scarcely occurs, except in the 2 Aor. (originally the Impf. mid. and pass., 273 d): Δουρὶ τυπείτῃ ἢ βλήμενος ἰψὶ, *struck by a spear or shot by an arrow*, A. 191. Κατέσχετο ἔρωτι, *was smitten with love*, Eur. Hipp. 27. Κταμένονα, *slain*, X. 75.

A. ACTIVE.

577. In many verbs, the active voice is both *transitive*, and *intransitive* or *reflexive*, in its use; or both *causative* and *immediate*. (a) In some, the double use belongs to the same tenses; but (b) in others, to different tenses, the intransitive sense falling especially to the complete tenses and 2 Aor. (c) In some verbs, the intransitive or reflexive use may be explained through the ellipsis of a noun or pronoun (476. 2). Thus,

(a) Στρέφαντες τὸ ἄγλημα, *turning the corps*, Lac. 11. 9. Στρέψαντες ἔφευγον, *turning they fled*, iv. 3. 32 (cf. στραφέντες ἔφευγον iii. 5. 1). Πράττειν τὰ βέλτιστα, *to do what is best*, Mem. 4. 5. 3. Εἰδὲ πράττειν, *to do well* [prosper], vii. 6. 11. Ἀνστὰν . . παῦε, *make L. stop*, Pl. Phædr. 257 b. Παῦε, παῦε, *stop, stop!* Ar. Vesp. 37. See 486. So bend, burn, move, &c.

(b) Τοὺς λόχους καθίστατε, *station your companies*, Cyr. 6. 3. 26. Προφύλακας καταστήσαντες, *having stationed sentinels*, iii. 2. 1. Κατέστη εἰς τὴν βασιλείαν, *Eis τὴν βασιλείαν καθίστηκεν*, *was (is) established on the*

throne, i. 1. 3, Cyr. 5. 2. 27. 'Απολώλεκεν, *has destroyed*, iii. 1. 38. 'Απόλωλεν, *has perished*, Symp. 1. 15. See also, for intrans. 2 Aor. and 1 Pf., βαίνω, δύνω, σβέννυμι, σκέλλω, φύνω, 50; and for intrans. 2 Pf., chiefly preteritive, ἀγνύμι, ἐγείρω, μαίνω, θρνύμι, πείθω, 'πρήννυμι, πράσσω, ῥήγνυμι, σήπω, τήκω, φαίνω, 50. See e.

(c) Ταύτη μὲν οὐκ ἤγεν, *he did not [lead his army] advance in this direction*, i. 10. 6 (cf. ἀγοιμι τὸ στρατεύμα vii. 2. 25). 'Ἄγε δὴ, *come now*, ii. 2. 10. 'Εντεῦθεν ἐξελαύνει, *thence he [moves forth his army] marches*, i. 2. 7 (cf. ἐξήλαυσε τὴν στρατίαν Hdt. 7. 38). 'Ἡδονῇ δοῦς [sc. ἐαυτὸν], *giving [himself] up to pleasure*, Eur. Ph. 21. Οὕτω δὲ ἔχα, *thus [it has itself] the matter stands*, v. 6. 12. Ἐἶχον δεινῶς, *they were badly off*, vi. 4. 23 (420 b). Προσέχαν [sc. τὸν νοῦν], *to give attention*, Mem. 4. 5. 6. Βάλλ' ἐς κόρακας! [throw yourself to the crows] *go to the dogs!* Ar. Pl. 782 (Pascos corvos, *Hor.*). 'Ἐδήλωσε, *showed itself*, ii. 2. 18. See 476. 2.

d. 'Ἐχω used reflexively with an *adverb* is commonly equivalent to εἶμι with an *adjective*: 'Αθρόως ἔχοντες = 'Αθροὶ ὄντες, *being disheartened*, iii. 1. 3. Εὐνοϊκῶς ἔχοιεν = Εὐνοϊκοὶ εἶσαν i. 1. 5. The poets even join ἔχω with an *adjective*: 'Ἐχ' ἡσυχος, [hold still] *be quiet*, Eur. Med. 550.

e. In a division of uses, the stronger transitive sense naturally fell to the strengthened stem (346), leaving the intransitive to the imperfect of the old stem, i. e. the 2 Aor. (273 d). The complete tenses were also more inclined than the rest to an intransitive use (often preteritive), because the *state consequent upon the completion of an action* is more prominent and durable in an intransitive than in a transitive subject. This appears especially in the older 2 Perfect. Cf. 320 g.

B. MIDDLE.

578. The middle voice, like the active, may be either *transitive* or *intransitive*. Its reflexive sense is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections; and is extensively not expressed in translation, but left to be understood. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of a *reflexive pronoun*: Λούσθαι [= λούει ἐαυτὸν], *lavatur, he is washing himself, or bathing*, Cyr. 1. 3. 11. Πάντες μὲν ἠλείφοντο, *they all anointed themselves*, Hel. 4. 5. 4. 'Επιφερομένην, *bearing herself on*, i. e. *rusting on*, i. 9. 6. Τῶν ἀδίκων ἀπεχόμενος, *refraining [holding himself] from injustice*, Mem. 4. 8. 4. Δυόμεν, ὑπέλυσα δ' ἐταίρους, *I loosed myself, then loosed my comrades*, i. 463.

579. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of a *reflexive pronoun*: Στρατηγὸς μὲν ἐλέσθαι [= ελεῖν ἐαυτοῖς] ἄλλους, τὰ δ' ἐπιτήδεια ἀγοράζεσθαι, *to [take for themselves] choose other generals, and buy (for themselves) provisions*, i. 3. 14. Παῖδα . . σὲ ποιοῦμαι, *I make you my son*, Cyr. 4. 6. 2. "Ὅτι περὶ πλείστον ποιοῖτο, *that he [made it to himself] esteemed it of the utmost consequence* (582 γ), i. 9. 7. Τρίτην ἐσηγάγετο γυναῖκα . . τὴν δευτέραν ἀποπεμψάμενος, *he took to himself a third wife, having [sent from himself] divorced the second*, Hdt. 6. 63. Κύρον δὲ μεταπέμπεται, *he sends for Cyrus (to come to himself)*, i. 1. 2. Τοῦτον φυλάττεσθαι, *to watch him for your own safety, to be on your guard against him*, i. 6. 9. 'Ἀπό-

φηναι γνώμην, *express your opinion*, i. 6. 9. Σπασάμενον τὸν ἀκινάκην, *drawing his scymitar*, i. 8. 29. Θέσθαι τὰ δπλα i. 6. 4. Φέρονται δὲ ὀκκοθεν . . κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, Cyr. 1. 2. 8. Ἀποδίδομαι [give up for one's own profit], *sell*; ταῦτα ἀποδόμενος, οὔτε Ζεῦθι ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, *having sold these things, he has neither paid over the proceeds to S., nor to us*, vii. 6. 41. Δύομαι, *loose for one's self, ransom*; τίθῃμι ἢ γράφω νόμον *make a law for another*, τίθεμαι ἢ γράφομαι νόμον *make a law for one's self* (Mem. 4. 1. 19); βουλευώ give counsel to another, βουλευόμαι give counsel to one's self, deliberate; τιμωρέω take vengeance for another, *avenge*, τιμωρέομαι take vengeance for one's self, *punish*. See *χρᾶν* 50.

580. c.) RECIPROCAL; so that the middle is equivalent to the active with a reciprocal pronoun: Μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὧν εἶχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Δηλλάξαντο [τοὺς ἴππους], *exchanged*, Cyr. 8. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c.: συντίθεμαι agree, σπένδομαι [pour out libations together] *make a treaty*, ἀγωνίζομαι contend, ἀμιλλάομαι vie, μάχομαι fight, ἀσπάζομαι embrace, salute, ἔρομαι attend upon, follow, διαλέγομαι converse, ὠνέομαι buy, πυνθάρομαι inquire, ἀποκρίνομαι answer, &c.

581. d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself: Ἐγὼ γὰρ σε ταῦτα . . ἐδιδάξαμην, *I had you taught these things*, Cyr. 1. 6. 2. Θώρακα ἐποίησατο, *she had a corselet made*, Ib. 6. 1. 51. Τράπεζαν τε Περσικὴν παρτίθετο, *he had a Persian table set for him*, Th. 1. 130. Γράφομαι [have the name of one taken down as a criminal] *accuse*: οἱ γραψάμενοι Σωκράτην Mem. 1. 1. 1. Πρεσβέω go as an ambassador, πρεσβεύομαι send an ambassador. Μισθώω let for hire, μισθόομαι [have let to one's self] *hire*: πλοῖον μισθωσάμενος vi. 4. 13. Ἀποδύσσουσιν οἱ δανεισάμενοι τοῖς δανείσασσι, *the borrowers shall pay the lenders*, Dem. 926. 13. — The active is often so used, as in other languages, without the reflex reference: Κύρος δ' αὐτὸν ἐξέκοψε, *C. laid it waste* (the park), i. 4. 10. The law maxim holds in grammar: "Qui facit per alium, facit per se."

582. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (cf. 271 e). Thus, (α) it may mark the close connection of the agent with that which is acted on; (β) if the active is a causative verb, the middle may form the corresponding immediate; (γ) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (δ) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it.

(α) Ἐχω have (in general), ἔχομαι have hold of, cling to: ἐξόμεθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Λαμβάνω take, λαμβάνομαι take hold of. See 426. (β) Γεύω make another taste, γεύομαι taste for one's self (432 a). Παύω cause to cease, παύομαι cease: ἔπαυσε μὲν τούτων πολλούς Mem. 1. 2. 2; ταῦτα εἰπὼν ἐπαύσατο i. 3. 12. Φοβέω frighten, φοβέομαι fear: πολεμίου φοβῆσαι iv. 5. 17; ἐφοβοῦντο αὐτὸν i. 9. 9. Αἰσχύνω put to shame, αἰσχύνομαι be ashamed; ἵστημι make to stand, ἵσταμαι stand (45); κοιμάω put to sleep, κοιμάομαι sleep; ὀρέω stretch out, ὀρέγομαι reach after (430 b); πείθω persuade, πείθομαι believe, obey; περαύω

carry across, *παραίδομαι* go across; *στέλλω* fit out, send, *στέλλομαι* set out, go; *φαίνω* show, *φαίνομαι* appear. (γ) *ὀρίζω* bound, *ὀρίζομαι* define: *ποταμὸν*, . . ὅς ὀρίξει τὴν Ἀρμενίαν iv. 3. 1; τὴν ἡδονὴν ἀγαθὸν ὀρίζομενοι, defining pleasure as a good, Pl. Rep. 505 c. Σκοπεῖν view, σκοπέομαι consider (see v. 2. 20); ἀγάλλω adorn, ἀγάλλομαι pride one's self; φράζω tell, φράζομαι tell one's self, reflect. (δ) Πολιτεύω, ταμιεύω, be a citizen (steward), πολιτεύομαι, ταμιεύομαι, act the citizen (steward), manage state (or other) affairs: πολιτεύοντα παρ' αὐτοῖς, being a citizen among them, Hel. 1. 5. 19; οἱ μὲν πολιτεύομενοι . . νόμους τίθενται, those who administer the state make laws, Mem. 2. 1. 14; ταμιεύεσθαι, to parcel out (as a steward), ii. 5. 18.

583. REMARKS. 1. If the reflex action is *direct*, it is oftener expressed by a *reflexive pronoun* with the *active*, or sometimes *middle*; and in other cases, the pronoun is often added to make the expression more plain or emphatic: Ἐκείνος ἀπέσφαξεν ἑαυτόν, he slew himself, Dem. 127. 3. Ἐαυτὸν ἐπισφάσασθαι, that he slew himself, i. 8. 29. Ἐπισφαλεστέραν αὐτὴν . . κατεσκεύακεν ἑαυτῷ, he has rendered it less secure for himself, Dem. 22. 13. Ἐαυτῷ ὄνομα περιποιήσασθαι, to win a name for himself, v. 6. 17. Διελέγοντό τε ἑαυτοῖς, they talked to themselves, v. 4. 34. Ἐπεδείξαντο δὲ τὰς αὐτῶν ἀρετὰς Isoc. 58 a. Μετεπέμπετο τὸν Σύννεσιν πρὸς ἑαυτόν i. 2. 26 (cf. 579). Συνεγένοντο ἀλλήλοις, they met each other, Ib. 27. See 537.

584. 2. As the Future so extensively denotes purpose (what a person will please himself by doing), it is the most *subjective* of the tenses; and hence, in so many verbs (286 c), the middle here takes the place of the active. (a) In some of these, the Fut. act. is not used at all; and (b) in others, only as a second, usually later or less common, form. (c) In some, the action of the body is thus connected with the state of the mind. E. g. (a) γιγνώσκω and οἶδα know, μαθάνω learn, εἰμι be, πάσχω suffer, θήσκω die, λαγχάνω and τυγχάνω obtain; (b) βιώω live, πνέω breathe, ἀμαρτάνω err, δειδῶ fear, τλάω endure, θαυμάζω wonder, ῥέω flow, γικτω bear; (c) ἀκούω hear, ὁράω see, ᾄδω sing, βοάω shout, γελάω laugh, γοάω wail, κλαίω weep, δυνῶμι swear, ἐσθίω and τρώγω eat, πίνω drink, κάμνω labor, παίζω play, βαίνω and βλώσκω go, νέω swim, διδράσκω, θέω, and τρέχω, run, φεύγω flee, διώκω pursue, θρώσκω leap, θιγγάνω touch, ἀρπάζω seize, λαμβάνω take. See 50.

585. 3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the *active* or the *middle* may be employed at pleasure: Πολὸν φέροντες, Μικρὸν φερομένων, bringing much (little), Mem. 3. 14. 1. Παφλαγονίας ξυμμάχους ποιήσεσθε . . φίλον ποιήσομεν τὸν Παφλαγῶνα . . you will make the Paphlagonians allies; we will make the Paphlagonian a friend; v. 5. 22 (cf. Ib. 12). Ἠγόραζον τὰ ἐπιτήδεια i. 5. 10 (cf. 579). Ἐσάγαγε γυναῖκα, Ἐσηγάγετο γυναῖκα, take (took) a wife, Hdt. 5. 40, 6. 63.—In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the *middle* is more inclined to take its object in an *indirect* case than the *active*: Ἐλοιδοροῦν αὐτόν, Αὐτῷ ἐλοιδορεῖτο, reproved him, Cyr. 1. 4. 8s.

5. In the middle, as in the active (577 e), the 2 Aor. is less transitive in its use than the 1 Aor.: Ἐπρέψαντο τοὺς . . ἱππείας, they put the cavalry to flight, Th. 6. 98. Ἐς φυγὴν ἐτρέποντο, they turned to flight, Id. 5. 73.

6. The active and middle may be often translated by the same Eng. word differently used: εὐώχει feed, feast (trans.), εὐώχου (intrans.), Cyr. 5. 42, 1. 3. 6. So ἐπέκλυω hasten, τήκω melt, &c. See γαμέω marry, 50.

C. PASSIVE.

586. The passive voice has for its SUBJECT a *complement of the active*, commonly (a) a *direct*, but sometimes (b) an *indirect complement*. (c) Any other word governed by the active, and not in apposition with this, may *remain unchanged* with the passive. (d) The SUBJECT OF THE ACTIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or (e), less frequently, by the *simple Gen.* or *Dat.*, or (f) yet more rarely (chiefly in poetry, especially Ep.), by the *Dat. with ὑπό*. Thus,

(a) ACT. governing ACC. Περιεβρίτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, *it was surrounded by the Mascas* [= περιέβρει δ' αὐτὴν ὁ Μάσкас, *the M. surrounded it*], i. 5. 4. (b) ACT. governing GEN. Κατεφρονήθη ὑπ' αὐτοῖν, *I was despised by them* [= κατεφρονήσατόν μου, *they despised me*], Pl. Euthyd. 273 c. Ἠγεμονεύεσθαι ὑφ' ἡμῶν, *to be led by us* (407), Th. 3. 61. Ἐρῶ ὑπ' ἀνθρώπων, *you would be loved by men* (432 e), Hier. 11. 11. ACT. governing DAT. Οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλους, *I am no longer threatened, but I now threaten others* (452 a), Symp. 4. 31. Εὐκότως πολεμοῦνται, *they are justly attacked* (455), Th. 1. 37. Οὐκ ἂν θαυμάζοιτο (472 e), ἀλλὰ φθονοῖτο (Dat.), . . καταγελῶ (Gen.), *you would not be admired, but envied, ridiculed*, Hier. 11. 6.

(c) Ἰππίων ὁ λόφος ἐνεπλήσθη, *the height was filled with horsemen* (414), i. 10. 12. Εἰ θαλάττης εἰργοντο (405). Δοθῆναι οἱ ταύτας, *that these should be given to him* (454 e), i. 1. 8. Μουσικὴν . . παιδευθεῖς, *musicam doctus, having been taught music* (480 c), Pl. Menex. 236 a. Τύπτει τὰς ἰσας πληγὰς, *you are struck as many blows* (477), Ar. Ran. 635. Τοιοῦτον τμήμα τέμνεται τὸ τετμημένον, *ὅσον τὸ τέμνον τέμνει, the thing cut is cut such a cut as the cutter cuts*, Pl. Gorg. 476 d. But Στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων (480 a), becomes Στρατηγὸς δὲ πάντων ἀπεδείχθη, i. 9. 7.

(d) Ὑπὸ δούλου ἀρχεσθαι, *to be ruled [under] by a slave*, Pl. Lys. 208 c. Γινώμαι ἀφ' ἐκάστων ἐλέγοντο, *opinions were expressed [from] by each*, Th. 3. 36. Ἐκ βασιλέως δεδομένα, *given [from] by the king*, i. 1. 6. Παρὰ πάντων ὁμολογεῖται, *Ὁμολογεῖται πρὸς πάντων, it is conceded by all*, i. 9. 1, 20. (e) See 434 b, 461. (f) Ἐπὶ τῷ πατρὶ τετραμμένος, *brought up [under] by his father*, Pl. Rep. 558 d. Ἐφώβηθεν ὑφ' Ἐκτορι O. 637.

587. REMARKS. 1. When the active has more than one complement, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences: (a) *The passive prefers, as its subject, a direct to an indirect complement of the active.* (b) *The passive prefers, as its subject, the name of a person to that of a thing.* If these preferences conflict, sometimes the one prevails, and sometimes the other. (a) Θώρακες αὐτοῖς ἐπορίσθησαν, *they were furnished with breastplates* (454 e), iii. 3. 20. (b) Οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, *those of the Athenians who had been intrusted with the guard*, Th. 1. 126 (cf. τοῖσι ἐπετέτραπτο ἡ φυλακή, *to whom the guard had been intrusted*, Hd. 7. 10). Οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι, *the Corinthians having received these directions*, Th. 5. 37.

2. The latter preference often leads to construction by *synecdoche* (481): Ἀποτμηθέντες τὰς κεφαλὰς, *cut off as to their heads* [= ἀποτμηθεῖσιν τῶν κεφαλῶν, *their heads being cut off*], ii. 6. 1 (cf. Κύρου ἀποτέμνεται ἡ κεφαλὴ i. 10. 1). Τὰ ὦτα τετρυνημένον, *having his ears bored*, iii. 1. 31.

588. 3. The passive is sometimes the converse of the *middle* rather than of the active; and hence *deponents* may have a passive: *Μισθῆναι δὲ οὐκ ἐπὶ τοῦτ᾽ ἔφασαν*, 'that they had not been hired,' i. 3. 1 (581). *Θώρακας εὖ ἐργασμένους*, *corselets well made*, Mem. 3. 10. 9 (cf. *ἀνδριάντας καλῶς ἐργασμένον*, 'having made,' lb. 2. 6. 6). *Ἐργασθήσεται*, *it shall be performed*, Soph. Tr. 1218. *Ἐωνήθη δὲ ἑρία*, *and wool was bought*, Mem. 2. 7. 12. *Τὸ θεαθῆναι* Th. 3. 38. *Βιαζόμενοι ὑπὸ τῶν*, *compelled by some*, Th. 1. 2. — This passive occurs chiefly in the *complete tenses* (often in the Perf. part.); and in the *Aor.* (especially when the *Aor. mid.* is also in use).

589. 4. If an active or middle which has *no complement* is changed to a passive, it becomes, of course, IMPERSONAL (571 d); and it may become so, with an *indirect complement*: *Ἐπῆρκετο δ' αὐτοῦ*, *a beginning of it had been made* [= *ὑπῆρξαν αὐτοῦ*, *they had begun it*], Th. 1. 93. *Παρασκευάσαστο αὐτοῖς*, *preparation had been made by them*, Id. 3. 22. *Μάρη ἐμοὶ κεκλαύσεται*, *I shall have wept in vain*, Ar. Nub. 1436. *Κακῶς πειρακται*, *male actum est*, Eur. Med. 364. — Compare the far more common use in Latin of the passive impersonal.

III. USE OF THE TENSES.

(For a general view, see 30 b, 267.)

590. RULE XXX. The DEFINITE TENSES express the action as *doing at the time*; the INDEFINITE, simply as *performed in the time*; and the COMPLETE, as *complete at the time*. In the *Indicative*, this time is marked as PRESENT OR FUTURE by the *primary tenses*, and as PAST by the *secondary*; in the *other modes*, it is not marked.

a. Hence the tense forms of the Indicative are distinguished, in general, as *chronic* (*χρονικὸς relating to time*); and those of the other modes, as *achronic* (*ἀ- not*). The Ind. Pres. and Impf. (more fully named *Present Imperfect* and *Past Imperfect*, since that which is *doing* is still unfinished) unite, for the other modes, in a tense which is simply *imperfect*; and in like manner, the Ind. Perf. and Plup. (which might properly be termed *Present Perfect* and *Past Perfect*) unite in a tense which is simply *perfect*. Another tense is commonly a *Past Aorist* (*Indefinite*, 267 d) in the Ind., but simply an *Aorist* tense in the other modes; and there are two Futures, a *Future Aorist* or *Indefinite*, and a *Future Perfect*, which, in respect to absolute time (607), are *achronic* out of the Indicative.

b. The greater definiteness of time required by the definite and complete than by the indefinite tenses is obvious, and is expressed by the preposition *at*, as compared with *in*.

A. DEFINITE AND INDEFINITE.

591. The indefinite tenses present a *simple* (as it were, a *momentary*) view of the action as an *undivided whole*; the

definite tenses present a *more extended* view of it as in *progress* (begun, going on, possibly never completed).

a. The former are distinguished in general as *narrative*, and the latter as *descriptive* tenses. If action is conceived of as *motion in a straight line*, the definite tenses may be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View : ἔγραφε,
(—————)

scribebat, *he was writing*,

Indefinite View : ἔγραψε,
(.)

scripsit, *he wrote*.

592. Hence the ACTION is represented,

1.) By the definite tenses, as *continued* or *prolonged*; but by the Aorist, as *momentary* or *transient*: or by the former, as a *habit* or *continued course of conduct*; but by the latter, as a *single act*:

Τοὺς μὲν οὖν πελταστὰς ἰδὲσαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἔγχευς ἦσαν οἱ ὀπλίται, ἐτρέποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώκοντες· *the barbarians received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary); and the targeteers immediately followed pursuing them (continued);* v. 4. 24. **Λαβὼν** . . ἔχων, *having taken (momentary), having (continued),* i. 1. 2. **Ἐπεὶ δὲ εἶδον αὐτὸν, οἷπερ πρόσθεν προσεκύνουν,** καὶ τότε προσεκύνησαν, *when those saw him who previously used to bow before him (habit), they bowed even then (single act),* i. 6. 10. **Ὅστις δ' ἀφικνεῖτο, . . ἀπεπέμπετο,** *whoever came (from time to time), he sent away (course of conduct),* i. 1. 5. **Ἐπειδὴν ἀπαντα ἀκούσῃτε, κρίνατε,** καὶ μὴ πρότερον προλαμβάνετε, *when you have heard all, judge, and do not be previously anticipating,* Dem. 44. 2. **Διαλέγου καὶ μάθε** iv. 8. 5.

a. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, or any attempt at *graphic description*, inclines to the use of the *definite tenses*: **Ἀπεκρίναντο** (Κλέαρχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker),* ii. 3. 21. **Ὀρχήσαντο σὺν τοῖς ὀπλοῖς, καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως, καὶ ταῖς μαχαίραις ἔχρῳντο,** *they danced in armor, — they leaped high and lightly, and flourished their swords,* vi. 1. 5. Observe their use in the description of character, i. 9. 2s, ii. 6. 2s.

b. In the *IMPERATIVE*, the momentary character of the Aor. is peculiarly favorable to *vivacity, energy, and earnestness* of expression: **Ἀκούσατε οὖν μου πρὸς θεῶν,** *hear me, then, by the gods!* v. 7. 5. **Βλέπον πρὸς τὰ ὄρη,** *look at the mountains,* iv. 1. 20.

c. The Aor. sometimes gives more vivacity or force to the *sequel* of another tense: **Ὁς τε καὶ ἀλκιμον ἄνδρα φοβεῖ καὶ ἀφελαιτο νίκην,** *who puts to flight the valiant man, and snatches victory from his grasp,* P. 177. **Διαφθείρει τε πολλὰ καὶ ἡδίκησεν,** *they work much corruption and harm,* Pl. Conv. 188 b. **Προσβολὰς ἡντρεπίζοντο, καὶ ἄλλως ἐνδιάτρισαν χρόνον,** *they were preparing assaults, and otherwise consumed time,* Th. 2. 18. See 605 b.

d. In verbs denoting *state*, the Aor. usually expresses *entrance* into the state (*becoming*), and the definite tenses *continuance* in it (*being*): **Βασιλεύσαι ἄνδρα τυφλόν, . . ἐπὶ τούτῳ βασιλεύοντος,** *that a blind man became king, and while he was reigning,* Hdt. 2. 137. So *βουλεύω, λίσσω, νοσέω,*

πλουτέω, *I am senator, strong, sick, rich*, ἐβούλευσα, *loχῦσα, ἐνόησα, ἐπλούτησα, I became senator, strong, sick, rich.*

593. 2.) By the definite tenses, as *doing at the time of*, or *until another action*; but by the Aorist, simply as *done in its own time*:

Ἐπορεύθησαν σταθμούς τέτταρας, ἥρκα δὲ τὸν πέμπτον ἐπορεύοντο, εἰδὼν βασιλεῖν τι, *they made four day's-marches, and while they were making the fifth, they saw a palace*, iii. 4. 23. Τοῦτον ἐκέλευσε διαφυλάττειν αὐτῷ τὴν τε γυναῖκα . . . διαφυλάττειν . . . ἕως ἂν αὐτὸς λάβῃ· *him he commanded to guard for him the woman; to guard her, till he should himself take her*; Cyr. 5. 1. 2s.

594. 3.) By the definite tenses, as *begun, attempted, designed, or imminent* (doing, not done); but by the Aorist, as *accomplished* (done):

Κλέαρχος τοῖς αὐτοῦ στρατιώταις ἐβιάζετο λέναι· οἱ δὲ αὐτὸν τε ἔβαλλον. . . Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω, ὅτι οὐ δύνησεται βιάσασθαι. *C. attempted to force his soldiers to proceed; but they began to stone him. He narrowly escaped being stoned to death (the completion of their act); and afterwards, when he saw that he should not be able to prevail by force (to accomplish his attempt).* i. 3. 1s. Ἐπειθὺν αὐτοὺς, καὶ οὐδ' ἔπεισα, *I tried to persuade them, and those whom I succeeded in persuading*, Cyr. 5. 5. 22. Δῶρα δίδωσι, *he (is for giving) offers gifts*, I. 261. Ὡνεομένοισι ἔδωκε δωτιήν, *when they proposed to buy, he gave to them freely*, Hdt. 1. 69. Ἐκαινόμεν ἔλφει, ἀλλ' ἐξέκλεψεν, *I was on the point of being slain by the sword, but she (Diana) stole me away*, Eur. Iph. T. 26. Ὅ ποιεῖς, ποιήσον τάχιον, *what thou art doing [going to do], do at once*, Jn. 13. 27 (Fac, si quid facis, Sen.).

a. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action: Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, *C. did not undertake to march upon the hill*, i. 10. 14. Οὐδὲν ὠφέλιμον ἔλεγεν, . . . ὃ δὲ λοιπὸς ἔλεξεν, *he would say nothing useful, but the other said*, iv. 1. 23. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, iii. 2. 38.

b. A person is often spoken of as *having done* what he *has attempted* to do: "Δίκαια γὰρ τὸνδ' εὐτυχεῖν κτείναντά με;" "Κτείναντα; Δεῶν γ' εἶπας, εἰ καὶ ζῆς θανών." "Θεὸς γὰρ ἐκσώζει με, τῷδε δ' ὄχκομαι." "Is it right that he should prosper, having slain me?" "Having slain you? You tell a marvel indeed, if, dead, you are yet alive." "For heaven preserves me, but, so far as lay in him, I am no more." Soph. Aj. 1126.

c. The modest artist inscribed on his work, "— ἐποίησ' —" *faciebat*, as if he had made an attempt, rather than succeeded.

595. 4.) By the definite tenses, as *introductory*; but by the Aorist, as *conclusive*:

Ἡρώτων Κύρον, . . . ὃ δ' ἀπεκρίνατο, *they asked Cyrus, and he answered*, i. 3. 20. Ἐλεγε τοιάδε, *he began to speak as follows*; but at the close of the speech, Τοιαῦτα . . . εἶπεν, *thus he spoke*; Th. 3. 35, 41, 49. Ἀκούσαντες ταῦτα ἐπέθεντο καὶ διέβησαν i. 4. 16. Οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

a. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavoring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses: Τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἔλθοντα; *why must he ask for*

them (which of itself accomplishes nothing), *and not come and take them* (which is final)? ii. 1. 10. Πολλοὺς κατετίρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων, *they wounded many, and worsted the Greeks*, iii. 4. 26. Συλλέξας στράτευμα, ἐπολιόρκει Μίλητον . . , καὶ ἐπαράτο κατὰγειν τοὺς ἐκπετωκότας, 'besieged M. and endeavored,' i. 1. 7.

b. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases, it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (602 b), often occur, where the indefinite would seem to be more strictly appropriate; especially in the earlier Greek. In poetry, the metre seems often to influence the choice: cf. βάλλετο, βάλετο, &c.; εἵλεπεν, λείπε· B. 42 s, 106 s.

596. FUTURE. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*.

a. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require to be distinguished from this, to be expressed by a *Participle and substantive verb* (267 e): Σκύρος ἔφαρκεσθ' μοι ἔσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, 592), Soph. Ph. 459. Ἄνδρα κατακτανόντες ἔσεσθε, *you will have slain a man*, vii. 6. 36. Τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

597. In Greek, as in other languages, the Fut. furnishes indirect and variously expressive forms for the IMPERATIVE: (a) *Affirmation*, Ὡς οὖν ποιήσετε, καὶ κείθεσθέ μοι, *thus [you will do] do, and listen to me*, Pl. Prot. 338 a. Πάντως δὲ τοῦτο δράσεις, *this do, by all means*, Ar. Nub. 1352. (b) *Negation*, Οὐ κλέψῃς, *thou shalt not steal*, Rom. 13. 9. Μὴδὲν τῶνδ' ἔρεῖς, *not a word of this!* Æsch. Th. 250. (c) *Question*, Ἄρα τις . . τὸν βοτήρα; [will] *let some one bring the herdsman*, Soph. O. T. 1069. (d) *Negative Question*, Οὐκ ἄρ' ὥς τάχιστα; καὶ . . ἀφετε μόνην, [will you not] *carry her away instantly, and leave her alone*, Soph. Ant. 885. (e) *Doubly Negative Question*, Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; [Won't you not talk] *Don't talk, but follow me*, Ar. Nub. 505. Οὐ μὴ φλυαρήσεις, *don't trifle*, Ar. Ran. 524. Cf. 629 c, 627 d. — For the Fut. with ὅπως, in the place of the Impv., see 627.

f. The *Aor.* and *Pres. ind.* have also an imperative force with τί οὖν σέ, or τί σὺ· Τί οὖν σὺ . . ἔλεξάς μοι; *why then have you not told me!* i. e. tell me, Cyr. 2. 1. 4. Τί οὖν οὐκ ἐρωτᾷς; Pl. Lys. 211 d.

598. a. A future action may be represented more expressly as *close at hand*, or as *connected with destiny, necessity, will, purpose, expectation*, &c., by the verbs μέλλω, ἐθέλω or θέλω, βούλομαι, δεῖ, χρή, &c., with the Inf. This Inf. may be *Pres.*, *Aor.* or *Fut.*, according to the view taken of the action in respect to definiteness and nearness: Μέλλω γὰρ ὑμᾶς διδάξαι, *I am about to teach you*, Pl. Apol. 21 b. Ἐμελλον ἄρα παύσειν, *I thought I should stop you*, Ar. Ran. 268. Ὁ σταθμὸς ἐνθα ἐμελλε καταλθεῖν, *the station where he was to halt*, i. 8. 1. Μελλήσαντά τι παθεῖν, *on the point of being punished*, Cyr. 6. 1. 40. Οὐκ ἐθέλω ἐλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Εἰ δ' ἐθελήσει . . ἀναβῆναι ἡ τυραννίς, *if the sceptre shall descend*, Hdt. 1. 109. Βουλευέσθαι, *δ τι χρὴ ποιεῖν*, 'what we must do,' i. 3. 11.

b. The ideas of *destiny, necessity, purpose*, &c. are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose*, particularly with verbs of motion:

Τί διαφέρουσι . . , εἴ γε πανήσουσι καὶ διψήσουσι ; *what advantage have they, if they must hunger and thirst ?* Mem. 2. 1. 17. Οἶσθ' οὖν ὃ δράσεις ; *do you know what you must do ?* Eur. Cycl. 131. Δεῖ τὸν εἰς στρατηγῆ-
σοντα ἔχειν, *he that would command well must have*, Mem. 3. 1. 6 (cf. τὸν
μέλλοντα στρατηγεῖν Ib. 5. 24). Συλλαμβάνει Κῆρον ὡς ἀποκτενῶν, *he ap-
prehends C. [as about to put him to death] with the design of putting him
to death*, i. 1. 3. Ἐπεμψέ τινα ἐρῶντα, *he sent one to say*, ii. 5. 2. Μα-
χούμενος συνήει, *he advanced to battle*, i. 10. 10. See 558 a.

c. Instead of the *Fut. Part.*, the *Pres.* is sometimes employed to denote purpose, according to 594, especially with verbs of motion : Ταῦτ' ἐκδικά-
ζων ἦλθον, *I went to avenge this wrong*, Eur. Sup. 154.

d. The Modern Greek has lost the simple form of the *Fut.* ; but is well supplied, like the Eng., with compound forms, both definite and indefinite.

B. COMPLETE.

599. a. While the indefinite tenses represent the action simply as *performed in* the time contemplated, the complete tenses represent it as *already finished (as having been already performed)* at the time contemplated. In the former, the view is directed to the *action* simply ; in the latter, it is specially directed to the *completion* of the action, and to the *state consequent* upon its performance. Hence arise two special uses of the complete tenses : (b) the one to mark emphatically the *entire (often immediate) completion or termination* of an action ; and (c) the other, to express the *continuance of the effects* of an action. Thus,

(a) Τοιαῦτα μὲν πεποίηκε, *such things has he done*, i. 6. 9. Ἀκήκοα μὲν τοῦνομα, μνημονεύω δὲ οὐ, *I have heard the name, but do not remember it*, Pl. Theæt. 144 b. (b) Ἡ φεύγειν . . ἢ ταχὺ κατακεκαῦσθαι, *either to flee, or to be quickly and utterly consumed*, Cyr. 7. 5. 23. (c) Ὁ πόλεμος . . πενεστέρος πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, *the war has made us poorer (as we still are), and compelled us to meet many dangers (now past)*, Isoc. 163 a. Εἶπον τὴν θύραν κεκλεισθαι, *they commanded the door [to be closed and to remain so] to be kept closed*, Hel. 5. 4. 7. Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, *Homer I have most admired (as I still do)*, Mem. 1. 4. 3. Ὁ γέγραφα, γέγραφα Jn. 19. 22. See 600 s. Tendentes imposuisse, *Hor. O. 3. 4. 51.*

d. The *Perf. Imv.* commands the *completeness* of the action ; and hence may forbid its *continuance*, or may command emphatically its *full (often instant and final) performance* : Ταῦτά μοι προειρήσθω, *let so much have been premised by me*, Isoc. 43 d. Ὀρίσθω ὑμῶν ἡ βραδύτης · νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits ; and do you now assist*, Th. 1. 71. Ταῦτα . . πεπαλίσθω, *let [so much have been played] the sport end here*, Pl. Euthyd. 278 d. Πεπεράσθω, *let a full trial be made*, Ar. Vesp. 1129. Ὁμολογήσθω ἡμῖν Pl. Rep. 485 a.

e. The proper use of the *Perf. Imv.* in its simple form scarce extends beyond the 3 sing. pass. A *very few* exceptional cases may be added, unless these belong rather to the preteritive use (318) : Πέπαυσσο, *[have done] stop (at once) !* or (pret., cf. 601 c) *be silent !* Dem. 721. 6. Ἡμῖν πιστὰ θεῶν πεποίησο, *give us (once for all) a solemn pledge*, Cyr. 4. 2. 7.

f. Compare the three classes of tenses in examples like these: *Τὴν ἀγορὰν εἰς τὴν ἀνεσκέασαν, καὶ αἱ πύλαι ἐκέλειντο, καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐβάλυντο*, they removed the market into the city, and the gates were kept closed, and arms appeared upon the walls, vi. 2. 8. *Ὁ μὲν ληστής οὕτως . . . ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαιρας διασπασθήτω, ὁ δὲ τύραννος . . . ὑπὸ τῶν γυνῶν . . . κειρέσθω τὸ ἥπαρ*, let this bandit be tossed (at once and finally) into the Pyriphlegethon, and the temple-robber be torn in pieces by Chimæra, and the tyrant's liver be the daily feast of the vultures, Luc. D. M. 30.

600. a. As the object of the complete tenses is to ascribe the consequences of the action, rather than narrate it, the transition in § 268 is natural and easy; and we find verbs in different stages of the transition. Compare the Pres., Aor., and Preteritive, in examples like the following: *Θνήσκω*, I am dying, Eur. Alc. 284; *Τεθνήασιν οἱ θανόντες*, those who have died (the past event) are dead (the state consequent upon the event), Ib. 541. (b) The preteritive use has a far wider extent than is commonly recognized. In some verbs, however, it is dialectic or doubtful: *ἐβεβήκει*, he went, Z. 513; *βεβήκει*, she ascended, or had now ascended, A. 221; *βεβλήκει*, he hit, or had hit, E. 66, 394, 661.

c. For the same reason, the complete tenses are more used in the *passive* forms than in the *active* (§17 s), and the Perf. is most frequent in the passive *Participle*, which often approaches a mere adjective use. Some modern languages, as the English, French, and German, have no simple forms either of the passive, or of the complete tenses, except the Perf. Part.

d. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past action* to the *present time*. The action which it denotes is *past*; but the *state consequent*, to which it also refers, is *present*. The tense is therefore in its *time*, as in so many languages in its *form*, COMPOUND, having both a past and a present element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present element* has a far greater prominence in the Greek than in the Latin or English Perfect.

601. FUTURE PERFECT. a. The Fut. Perf. expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as *future*. (b) As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*. (c) In some verbs these uses pass, more or less decidedly, into a preteritive use (§268).

(a, c) *Ἦν δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις*, if there should not be, I shall have wept in vain, and you will be dead with laughter (589), Ar. Nub. 1435. (a) *Οὐ μὴν τοι μέλεος ἐρήσεται αἶνος*, your praise (already spoken) shall not have been spoken in vain, Ψ. 795. *Οὐδέτις . . . μετεγγράφησεται, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγραφήσεται*, no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first, Id. Eq. 1370. (b) *Φράξτε καὶ πεπράξεται*, speak and it [shall be done at once] is done, Ar. Pl. 1027. *Νομίζετε . . . ἐμέ τε κατακεκόφθαι, καὶ ὑμᾶς οὐ πολὺ*

ἐμοῦ ὅτερον, *be assured that I shall be immediately cut down, and you not long after*, i. 5. 16. Primus impetus castra cepit, *Liv.* (c) Πᾶν εἰρήσεται, *the whole [shall have been] shall be stated*, Hdt. 4. 16 (cf. a above). Περράσεται, *he shall be sold*, vii. 1. 36 (the classic Fut. pass. of πειράσκειν, 50; cf. Ἐκέρυξεν ὁ Μινδοίης πειράσθαι, *ὅστις ἀδομολοίη*, *M. proclaimed that every deserter should be sold*, Hel. 6. 2. 15). Ὅταν δὴ μὴ σθένω, *πεπαύσομαι*, *when I have no power, I shall be quiet* (cf. 599 e), Soph. Ant. 91. See μεμνησθῆναι meminero (268), δεδήσεται (576 a).

d. The reason for an old name of this tense, *paulo-post-future* (*paulo post futurus, soon to be*), is obvious. (e) The Latin differs from the Greek in forming its Fut. Perf. by inflection in the *active*, instead of the *passive*; and also in making much greater use of the tense.

C. INTERCHANGE.

602. RULE N. The uses of the TENSES are often *interchanged*.

a. This may be referred (I.) to *generic use*, especially where the formation is defective; (II.) to *gnomic use*; (III.) to varied use in respect to *relative and absolute time*; (IV.) to a *conception of the mind* varying from the reality of things, or to the choice of a *less direct form* of expression. For its special prevalence in the Greek, see 392.

b. From the order in which the Greek tenses were historically developed (271 a), the Pres., in its *widest generic sense*, includes all the tenses; the Impf., all the past tenses; the Fut., all the future tenses; the Aor., all the indefinite and complete tenses, except those that are future; and the Perf., all the complete tenses.

c. The distinction of *generic* and *specific* belongs not merely to the tense-forms, but also to the ideas which these forms represent. Thus the idea of *PRESENT TIME*, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. (d) Hence *general truths or statements, existing states or habits, and oft-recurring facts*, belong appropriately to *present time*: Τίττει τοι κόρος ὄβρις, *satiety begets insolence*, Theog. 153. Οἱ πάντες Αἰγύπτιοι θόδουσι, *all the Egyptians sacrifice*, Hdt. 2. 41. A tense so employed to convey a general truth or statement is termed *gnomic* (γνωμικός *sententious*).

603. I. GENERIC USE. 1. Existing tenses are used generically to supply the places of those that are wanting.

a. The place of a *Present Indefinite* is commonly supplied by the Pres. Definite, as the generic *present* tense; but (b) sometimes, with stronger expression, by the Aor., as the generic *indefinite* tense. The latter, as the tense for the momentary, belongs especially to the vehement utterance of *lively feeling or quick thought* (chiefly in 1 sing.). Thus, (a) Τὸν ἄνδρα ὄρα, *I see the man*, i. 8. 26. (b) Ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπλαῖς / *I smile at your threats, I laugh at your fury* / Ar. Eq. 696. Ἦσθην γαλεώτη / *Hurrah for the lizard* / Ar. Nub. 174. Ἐξέβην τὸ ρηθὲν / *Accipio omen! Welcome to the omen* / Soph. El. 668. Σιγᾶν ἐπηρεῖσα! *I bid you hush* / Ib. 1322. Σὲ . . εἶπον τῇδε γῆς ἔξω περᾶν, *'I bid you peremptorily'* Eur. Med. 271. So ἀπέπτυσσα, ἤμωξα, &c. See 608 a.

c. In some verbs, (a) the Pres. supplies the place of a Fut.; or (β) the Impf., of an Aor.: (a) see 305 f, 326 c, 609 c; and εἰμι, νέομαι, χέω, βέω,

διδάσκω, κείμεναι, in 50. (β) **Ἦν was, ἦεν went, ἔφη said* (ἐφῆσα differing in sense, 50), &c.: *Πέρσης μὲν ἔφη εἶναι, he said that he was a Persian*, iv. 4. 17 (ὁ δὲ εἶπεν Ib. 18). **Ἀπῆε and ἀπῆλθον, deserted*, i. 9. 29.

604. 2. The definite tenses may express continuance (a) through a period coming down to their proper time (where we use the Perf. or Plup.); or (b) through a period extending on from this time (where the Fut. might be used): (a) *Σφῶν ξυνοικῶ πόλλ' ἔτη, I [am] have been living with you many years*, Ar. Pl. 437. *Ταῦτ' ἄρ' ἐφυλάττου πάλαι, this then you had been guarding against so long*, Ar. Eq. 125. *Οὐ τι πάρος γε λελειμμένους ἔρχεαι, never before have you come last*, i. 448. *Annum jam audis Cratippum, Cic.*; "*T*" is dinner time at least an hour ago," *Ηγευσθῶ*. (b) *Μένομεν ἕως ἄν . . ληφθῶμεν; [do we wait] shall we wait until we have been taken?* Th. 6. 77. *Οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον, there are no provisions (and will be none), unless we shall take that place*, iv. 7. 8.

605. 3. Unless the attention is specially directed to the effect of an action, the generic Aor. more frequently supplies the place of the specific Perf. and Plup. (602 b), as a more familiar, more vivacious, and often a shorter or more euphonic form:

Νυνὶ δὲ Θετταλοῖς . . ἔβοήθησε, and now it has aided the Thessalians, Dem. 22. 7. *Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες, this city its inhabitants had left*, i. 2. 24. *Νῦν δ' ἦλθον, I have now come*, a. 194.

a. This use prevails most in the active, as the voice which gives most prominence to the action itself (600 s); and is there especially frequent in the participle: *Συλλέξας στράτευμα, ἐπολιόρκει Μίλητον, having collected an army, he besieged M.*, i. 1. 7. *Τούτων διαβὰς ἐξελατνεῖ* i. 2. 6.

b. The Aor. is so used in immediate connection with the Perf. or Plup., especially as a sequel (cf. 592 c): *Ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, having run away from fathers and mothers, and others having even left children*, vi. 4. 8. "*Ἴνα με διδάξης, ὥνπερ οὐνεκ' ἐλήλυθα.*" "*Ἦλθες δὲ κατὰ τί.*" "That you may teach me those things for which I have come." "But you have come for what?" Ar. Nub. 238. *Οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας* Dem. 576. 22.

c. The use of the Aor. rather than the Plup., especially prevails after temporal and causal connectives, and in other dependent clauses: *Ἐπει δὲ συνήλθον, ἔλεξε, when they had assembled, he spake*, Cyr. 6. 2. 13. *Τὸ Ἡλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς . . παρίσχον, they burned the port of the Eleans, because they had furnished ships*, Th. 1. 30. *Ἐπράποντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο, they fled to P., whence they had sailed*, Th. 2. 92. *Ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν σατράπην ἐποίησε* (505 a). *Postquam pervenit, poposcit, Ctes.*

d. Sometimes, however, in late Greek, as in Latin, the Perf. appears as an Aor.: *Ἦλθε καὶ εἴληφε τὸ βιβλίον, he came and took the book*, Rev. 5. 7. *Πέπρακε πάντα . . καὶ ἡγόρασε, he sold all and bought it*, Matt. 13. 46. (e) The Modern Greek, while it has lost the simple Perf. and Plup., still retains the simple Aorist.

606. II. GNOMIC USE. Past and future tenses may be used *gnomically*, as well as the Present (602 c).

a. If we can say "The wisest *err*" (the most general expression of the truth), we can also say "The wisest *have erred*" (the lesson of experience), or "The wisest *will err*" (a forethought for the future). Thus, *Πολλοὶ δὲ*

διὰ τὸν πλοῦτον . . ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν . . μεγάλα κακὰ πεπόν-
θασιν, *many are ruined by wealth, and many have suffered great evils*
from glory, Mem. 4. 2. 35. Ὁ ἐπικτὴς ἀνὴρ . . τὸ τεθνάναι οὐ δεινὸν ἡγή-
σεται, *the good man will not account death an evil*, Pl. Rep. 387 d. Κά-
ταν' ὁμῶς δ' ἑργὸς ἀνὴρ δ' τε πολλὰ ἐργῶς, *the indolent and energetic*
[have died] die alike, I. 320.

b. GNOMIC AORIST. Especial force, vividness, or actuality of expres-
sion is often given to a general statement by the use of the Aor. (cf. 592,
603 b, 605): Ἀνὴρ δ' ὅταν τοῖς ἐνδον ἀχθῇται ξυνῶν, ἔξω μολὼν ἔπαυσε καρ-
δίαν ἀσπης, *when a man becomes weary of the society of those at home, going*
abroad he [has relieved] relieves his heart at once of its disgust, Eur. Med.
244. Ὅταν . . τις, ὥσπερ οὖτος, λυχύσῃ, . . μικρὸν πταῖσμα ἅπαντα ἀνεχαλ-
τίσει καὶ διελύσει, *when one has so acquired power as he has done, a slight*
stumble instantly tosses off and scatters the whole, Dem. 20. 25. Τῶν φά-
λων συνηθείας ὀλίγος χρόνος διέλυσεν, *a short time dissolves the intimacies of*
the bad, Isoc. 2 a.

c. The general statements in *similes* are often expressed by the Aor.,
especially in Homer: Ἦριπε δ', ὡς δτε τις δρὺς ἤριπεν, *he fell, as when an*
oak falls, II. 482. See Γ. 33; and for Aor. with Pres. or Perf., Γ. 23,
Α. 62, Η. 4. (d) A like use of the Fut. is doubtful or rare: Ὡς δ' ὅτε
κινήσει Ζέφυρος, *as when the west-wind shall stir*, B. 147 v. l. (for κινήσῃ).

607. III. ABSOLUTE AND RELATIVE TIME. The time of an
action is *absolute*, as simply viewed from the time of speaking
or writing; but *relative*, as not so viewed, but from the time
of another action.

a. The tense conforms to relative time far oftener in Greek than in
English: in Ἐλεγον ὅτι τὸ στράτευμα ἀποδίδωσι, *he said that he [resigns]*
resigned the army, vii. 6. 3, ἀποδίδωσι conforms to the relative time, as
the time of saying and resigning was the same, but *resigned* conforms to
the absolute time, as the action was past when the author was writing.
Ἐλεγον ὅτι ἐλπίζουσιν, *they said that they hoped*, Isoc. 87 a. Ἐγνων ὅτι οὐ
δυνήσεται, *he perceived that he [will] would not be able*, i. 3. 2.

608. IV. SYNESIS, &c. The relations of time have nothing
sensible to fix the conceptions of the mind. It ranges there-
fore with freedom through all time, past, present, and future;
and, at pleasure, transfers in thought the events of one period
to another.

a. Even if the events are viewed in their proper time, a less direct
mode of stating them sometimes spares the feelings, or is deemed more
refined, courteous, or politic. This may have had an influence in leading
to some interchanges that are usually referred to other causes. (b) If the
events are themselves imagined or supposed, there is, of course, especial
freedom in assigning their time.

609. 1. VISION. That which is past or future is often
seen in the imagination as *present*, and is so expressed. This
figure of speech is called *vision*; and the present tense so used
is termed (a) the HISTORIC or (b) the PROPHETIC PRESENT,
according as it expresses the past or the future:

(a) Τῷ τῷ πρώτῳ διόλλυνται; *how does (did) he perish?* Soph. El. 679.
Παρυσιάτιδος γίγνονται παῖδες δύο (412). Ὅν ἐκσώζει ποτέ, *whom he once*

saved, Eur. El. 416. (b) *Μιὰ μάχῃ τήνδε τε προσκτᾷσθε, in one battle you (will) win this land*, Th. 4. 95. *Παρασχέσθω, κἀγὼ καταβαίνω, let him produce it, and I descend at once*, Dem. 351. 4. — Observe the mixture of Pres. and Fut. in oracles: Hdt. 7. 140 s, 8. 77.

c. That which *is to be* may be viewed as already *on the way*: *Ἐρχεται ὥρα, the hour is coming*, Jn. 4. 21. *Πάλλω ἔρχομαι καὶ παραλήψομαι ὑμᾶς* Id. 14. 3. *Εἶμι Φθίηνδε, I [am going] shall go to Phthia*, A. 169. *Ἦῶθεν γὰρ νεύμαι, I will return at dawn*, Z. 136. — This became the regular use of the Ind. *εἶμι*. See 603 c, and 50 *εἶμι, ἔρχομαι*.

d. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historic Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. See i. 10. 13 s, 8. 23 s; iii. 4. 25 s, 38 s; iv. 7. 10 s; vi. 1. 5 s.

610. 2. a. A present or even future action, in view of the nearness or certainty of its completion, may be spoken of as *already accomplished*; and (b) that which is present or even past is sometimes expressed by the Future, as though *not yet finished*, or for the sake of less direct expression (608 a):

(a) *Ἄν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται, if we conquer this, we have accomplished all*, i. 8. 12. *Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσόλομεν νέον παλαιῷ, we have perished then, if we are to add a new evil to the old*, Eur. Med. 78. *Si animum habueritis, vicimus, Liv.* (b) *Τούμὸν . . σπέρμ' ἰδεῖν βουλήσομαι, I [shall] choose to learn my origin*, Soph. O. T. 1076. *So θέλησω I [shall] wish, αἰτήσομαι, δεήσομαι, I [will] beseech*, Eur. Alc. 164. *Οἱμοι, τί λέξεις; Ὡς μ' ἀπώλεσας! Alas, what will you say? How you have slain me!* Eur. Med. 1310 (τί λέξεις for τί λέγεις or τί ἔλεξας, as if a new statement were besought). *Πῶς φῆς; τί λέγεις;* Id. Hel. 780.

c. A writer sometimes throws himself into the time of the reader (chiefly in epistles): *Ἀπέσταλκά σοι τόνδε τὸν λόγον, I have sent (= I shall send) you this discourse*, Isoc. 2 b. *Μετ' Ἀρταβάζου . . , ὃν σοι ἔπεμψα, πρᾶσσε, arrange with A., whom I [have sent] send to you*, Th. 1. 129.

d. That which belongs to one time may be so stated as to imply the opposite concerning another time: *Πρὶν ποτ' ἦμεν, once we were* (but are no more)! Eur. Tro. 581. *Fuimus Troes! Fuit Ilium!* Virg.

611. 3. A past tense may be used, in speaking of that which is present as related to some past opinion, feeling, remark, action, event, or obligation: *Κύπρις οὐκ ἄρ' ἦν θεός, Venus [was] is not then a goddess* (as we supposed), Eur. Hipp. 359. *Λωβησόμεθα, δ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, we shall injure that which (as we said) is improved by justice*, Pl. Crito 47 d. *Ἱέναι σ' ἐκέλευον οἱ στρατηγοί, the generals [bade] bid you go*, Ar. Ach. 1073. *Ἔφυν ἀμήχανος, I [was born] am by nature incapable*, Soph. Ant. 79 (§ 50 φύω). *Καρτερός ἔσσι, καὶ βουλῇ . . ἔπλεν ἀριστος, thou art*

strong, and [didst rise to be] art the best in council, I. 54 (so often in Ep. the sync. *ἔπλεο*, -εν, and *ἔπλετο*). "*Ὀφείλει μὲν Κύρος ζῆν*, [C. ought to be living] *Would that Cyrus were living* / ii. 1. 5. *Οὐκ ἔχρην μέντοι σκοπεῖν*; *ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres. Nunc tempus erat, *Hor.*

612. 4. The tense belonging to the effect of an action is sometimes used for the tense of the action itself (Pres. and Impf. for Perf. and Plup., or Aor.). So commonly in *ἦκω* and *ὄχουμαι* (I am come, I am gone); often, as in Eng., in verbs of *hearing, learning, and saying*; and sometimes in others: *Εἰς καλὸν ἦκετε*, you [are here, having come] *have come opportunely*, iv. 7. 3. *Κῦρος δὲ οὐπω ἦκεν*, C. *had not yet come*, i. 5. 12. *Ὡς ἡμεῖς ἀκούομεν* (audimus), *as we have heard* [are informed], v. 5. 8. *Λέγει μὲν Κλεόνωρ*, C. [states] *has stated*, iii. 2. 8. *Νικῶμέν τε βασιλεῖα*, *we have conquered the king* [are victorious], ii. 1. 4. *Ἄδικεῖ ὑμᾶς*, *he is guilty of wronging you*, v. 7. 29. *Ἦδε τίς σε*, *she is thy mother*, Eur. Ion 1560. So in *μαθάνω* *learn*, *φεύγω* *flee*, *προδίδωμι* *betray*, &c.

IV. USE OF THE MODES.

(For a general view, see 30 c, 269.)

A. INTELLECTIVE.

613. RULE XXXI. The INDICATIVE expresses *fact*; the SUBJUNCTIVE, *present contingency*; and the OPTATIVE, *past contingency*.

a. The Ind. presents the action as DECIDED IN POINT OF FACT (it *is* or *is not*, *has been* or *has not been*, *will be* or *will not be*, &c.), whether this decision is declared or asked about, is known or unknown, is according to the terms of the statement or contrary to them; but the Subj. and Opt. present the action as UNDECIDED, and have respect to its CONTINGENCY or CHANCE (i. e. whether the action *may be* or *may not be*, *might be* or *might not be*, *might have been* or *might not have been*, &c.).

b. The Subj. and Opt. are *achronic* with respect to the action itself (590 a), but have a distinction of time with respect to its contingency. The Subj. expresses *present contingency*, i. e. some chance at the present time that the action will occur; but the Opt., *past contingency*, i. e. some chance at some past time that the action would subsequently occur. See 269 c.

c. If I say, "I may sail to-morrow if the weather prove fair," or, "I told John I might sail to-morrow if the weather should prove fair," the time for the *sailing* itself is the same in both sentences, i. e. *future*. But the former sentence expresses *present contingency*, because it states that there is now a chance of my sailing to-morrow; while the latter expresses only *past contingency*. There *was* a chance when I spoke to John; and that chance may still continue, or circumstances may have so changed that there is now no chance at all.

614. a. If there *will be* some chance that an event will occur, there *is* of course *now* some chance that it will occur; and if there is now some chance, then, whether recognized or not, there always *has been*. *Future*

contingency, therefore, is contained in *present*; and all contingency, in *past*.

b. Hence, the past is the *generic time* for the contingent, as the present for the actual (602 c); and whatever is contingent is referred to past contingency, unless it is supposed with some degree of present expectation or looking forward to a decision, in which case it is referred to present contingency. Of a future event, no view can be taken beyond what the present affords; and therefore there can be no practical distinction between its present and future contingency. The following are some of the most common forms of contingent expression:

A. PRESENT CONTINGENCY: *I will go, if I can have leave* (and I intend to ask for it). *I think, that I may go, if I can have leave. I wish, that you may go. He reads, that he may learn.*

B. PAST CONTINGENCY. (1) Past supposition: *I thought, that I might go, if I could have leave. I wished, that you might go. He read, that he might learn.* (2) Present supposition not implying expectation or the looking forward to a decision: *I would go, if I should have leave* (but I have no thought of asking for it). *I could go with perfect ease. I should like to go.* (3) Present supposition contrary to fact: (α. In regard to the present.) *I would go, if I had leave* (but I have none, and therefore do not go). (β. In regard to the past.) *I would have gone, if I had had leave* (but I had none, and therefore did not go).

c. The range of past contingency is vast; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity.

615. That which is *supposed contrary to fact* is regularly expressed in Greek by the Ind., as already decided (613 a); while the very act of supposition presents it as having been at some time contingent (614 c). It is therefore thrown back into the past as the time of its contingency; and to a time prior to that of the opposing fact, as then only could there have been a chance in its favor. It is therefore expressed by what is termed a *prior tense*, i. e. a tense of the Ind. referring to this prior time.

a. *Supposition contrary to present fact* (what now is) is regularly expressed by the Impf., i. e. the Pres. thrown back into the past; and (b) *supposition contrary to past fact* (what has been), by the Plup. (the Perf. thrown back into the past), or (c) oftener by its equivalent Aor.: *Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορεύμεθα ἄν, if you had not come, we should now be marching*, ii. 1. 4. *Εἰ ἀπεκρίνω, τὼς ἄν . . ἐμαυθῆκη, if you had answered, I should perhaps have learned*, Pl. Euthyph. 14 c. (d) So, "If I had time to-day, I would go"; "If I had had time yesterday, I should have gone." In such sentences, the Greek has regularly the Ind. in both premise and conclusion; but the Latin, the Subj. in both. See 631 b.

e. Homer sometimes uses here the Opt., after the Lat. analogy: *Καὶ νῦν κεν ἔνθ' ἀπόλοιτο . . , εἰ μὴ ἄρ' ὀδὸν νόησε, he would have perished there, had she not quick perceived*, E. 311. See Ψ. 274. *Εἰ γὰρ . . ἦβόμην, would I were young*! H. 132 (638 b). *Εἴθε . . γούναθ' ἔπιοντο Δ. 313.*

f. If there will be no mistake respecting the time, the Impf. may take the place of the Aor. or Plup., to mark the act as continued or repeated (592): *Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστανεν ἀληθεύσειν, he would not have*

predicted (thus often), if he had not believed that his words would prove true, Mem. 1. 1. 5. Cf. 632.

616. That which is *indefinite* is so far undecided; and hence often employs the forms of contingent expression. Thus,

a.) The Subj. and Opt. are used in conditional, relative, and temporal clauses referring to the indefinite. See 634, 641.

b.) The secondary tenses of the Ind. are used with *ἄν* to denote indefinitely *any one* of a past series of acts. (c) This construction seems especially appropriate to the Aor. as the general expression for a single past act (592): *Πολλὰκις . . ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους*, *we would often hear of your planning amiss* [used to hear], Ar. Lys. 510. *Τότε δ' αὖ ἐν ἄλλοις ἄν ἔλεγον*, *then again he would say among others* (so *εἶπεν ἄν*), Cyr. 7. 1. 10. (d) The Impf. is so used (even in its iterative form, 332); though oftener and more appropriately without *ἄν*, as referring to the whole series (592, 632): *Φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεισκε ἄν*, *she would go often to the gates of the king and weep*, Hdt. 3. 119. *Διερώτων ἄν αὐτοὺς τί λέγοιεν*, *I would ask them what they meant*, Pl. Apol. 22 b. (e) Different forms are sometimes blended. See 634.

617. The relation of the Subj. to the present and future, and that of the Opt. to the past, lead to the following general rule; which has, however, many exceptions:

RULE O (Law of Sequence). The SUBJUNCTIVE regularly follows a tense referring to *present* or *future* time; and the OPTATIVE, a tense referring to *past* time.

a. In general, therefore, the primary tenses (269 c) and the Impv. are followed by the Subj.; the secondary tenses, by the Opt.; and the Inf. and Part., by either, according to the finite tenses whose places they occupy, or usually, according to those upon which they themselves depend.

b. In the Att., the Subj. is scarce used, except in dependent clauses or those which can be so explained. In the Epic, it is sometimes independent, chiefly (with or without *ἄν*, 619 f) as a softer, or with a negative stronger, form for the Fut.: *Καὶ ποτέ τις εἴπηται (ἐρείει)*, *some one may hereafter say (will say)*, H. 87, 91. *Οὐκ ἄν τοι χραίσμησι βίῃς nought can [will] your bow avail*, A. 387. *Οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται*, 'nor will be, nor can be,' π. 437. *Εἰ δέ κε μὴ δώσω, ἐγὼ δέ κε αὐτὸς λαμβάνω*, 'I may [will] take,' A. 137.

c. The Greek Subj. is commonly translated by our Potential or Ind., rather than by our Subj., which, indeed, is now used far less than formerly. (d) In conditional and relative clauses, the Aor. subj. has often a force like that of the Lat. and Eng. Fut. Perf.: *Ἐπειδὴν πάντα ἀκούσῃς, κρίνατε*, *when you shall have heard* (audiveritis), etc. (592, 1).

e. The Opt. is scarce used, except in dependent clauses and those which can be so explained, or as a conclusion dependent on some premise. (f) The translation of the Opt. by a past tense of our Ind. (usually indicated by the connection) occurs chiefly in relative or temporal clauses (640s), indefinite or general premises (634), and Indirect Discourse (643s).

g. The general relation of the Opt. to the Subj. is the same with that of the Impf. and Plup. subjunctive in Lat., or potential in Eng., to the Pres. and Perf. (see 34, 37; and compare the law of sequence in these

languages). Hence they may be theoretically united in a single *contingent* or *conjunctive mode*, having the following tenses : Present Definite (Pres. Subj.), Past Definite (Pres. Opt.), Present Indefinite (Aor. Subj.), Past Indefinite (Aor. Opt.), Present Perfect (Perf. Subj.), Past Perfect (Perf. Opt.), Present Future (i. e. Future to the present ; same as Ind., 651 b), Past Future (i. e. Future to the past ; Fut. Opt.), Present Future Perfect (same as Ind.), Past Future Perfect (Fut. Pf. Opt.).

618. USE OF ἄν (Ep. κέ, 163 a, Dor. κά). This particle, which has no corresponding word in English, is a mark of contingency, and has two chief uses :

1.) ἄν is joined with (a) the secondary tenses of the Indicative, (b) the Optative, (c) the Infinitive, and (d) the Participle, to mark them as depending on some condition expressed or implied.

(a, b) See 631 b, d. (c, d) The Inf. and Part. take ἄν, when it would belong to the finite modes of which they supply the place. See 621.

619. 2.) ἄν is combined with various connectives before the subjunctive, thus forming *compound connectives*, of which the parts are sometimes distinct and sometimes united in form :

a.) With εἰ (*if* (not as *whether*), uniting to form εἰδύ, by contraction ην (so always in Hom., except as κέ is used for δν), and sometimes ἄν (distinguished by position, and commonly by quantity, from simple δν, 621). See 631 c.

b.) With Relative Pronouns and Adverbs, and other Temporal Connectives : ὅς δν, ὅστις δν · ἕως δν, (ὅτε δν) ὅταν, (ὅποτε δν) ὁπόταν, (ἐπεὶ δν) ἐπὴν or ἐπὰν, (ἐπειδὴ δν) ἐπειδάν, εὖτ' δν, ἥνικ' δν · πρὶν δν, μέχρι δν, ἀχρι δν, ἕστ' δν · &c. See 641.

c.) Sometimes with the final conjunctions ὅπως, ὡς, ὥρα (thus expressing more distinctly the idea of contingency). See 624 a, e.

d.) That δν was thus combined before the Subj. (which grammatically it modifies), and not before the Opt., appears to have been due to the later and less strongly marked separation of the Subj. from the Ind. forms. See 272, 2. (e) Dialectic, late, or rare exceptions, however, occur both ways (especially in the early poets) : Εἰ μέγα νείκος ὀρθῆται, *if a mighty contest arise*, π. 98, Εἰ σου στερηθῶ, *if I lose you*, Soph. O. C. 1443. Τίνυνται ὅστις ἀμάρτη, *he punishes whoever may sin*, N. 214. Ὅς μὲν βραχεῖς ἀρκῶσι, *where brief (words) may suffice*, Th. 4. 17. Ὡς κε . . δοίη δ' ὧ κ' ἐθέλοι, *that he might give her to whom he pleased*, β. 53. Εἰ κέν μοι ὑποσπαιή, *if he should promise me*, I. 445.

f. In the Epic, δν is sometimes joined more directly with the Subj. See 617 b.

620. a. In the Epic, δν is often used with the Fut. ind. as with the Subj. (chiefly in the form κέ) : Καὶ κέ τις ὦδ' ἔρπει, *and thus would (in this case) many a one say*, Δ. 176. Εἰ κεν . . ἐθελήσῃ, *if he shall wish*, O. 213. (b) Rare and disputed cases also occur in the Attic, in which δν is used with the Fut. : Ποία δυνάμει συμπάχῃ χρησάμενοι μάλλον δν κολάσσοθε, *by using what auxiliary force you can better chastise them*, ii. 5. 13. Οὐδ' ἄν ἤξε Pl. Rep. 615 d, v. l.

c. Critics deny that δν ever properly belongs to the Imv., or to the Pres. or Perf. ind. (d) The insertion or omission of δν for the most part

follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

621. The place of *ἄν* is after the verb which it modifies; or far oftener, after some prominent or characteristic word which is earlier in the sentence: as (a) a leading verb on which its own verb depends (especially such a verb as *οἶμαι* *think*, *δοκέω* *seem*, *οἶδα* *know*, *φημί* *say*); (b) a participle or other word expressing the condition; (c) an interrogative, negative, or connective; (d) any emphatic word. (e) Hence it often shows an emphasis upon the word to which it is attached (and from which it is not regarded as parted by such particles as *μέν*, *δέ*, *τέ*, *γάρ*, &c., cf. 520 b). (f) Between *ἄν* and its verb, even another verb sometimes intervenes. Thus,

(a) *Οἶμαι ἄν ὑμᾶς μέγα ὀνέσαι*, *I think that you would greatly benefit*, iii. 1. 38. (b) *Λέγοντος ἄν τινος πιστεῦσαι* *οἴσθε*; *if one had said it, do you think they would have believed?* Dem. 71. 4. (c) *Πῶς ἄν οὖν ἐγὼ ἡ βασιλείην*; *how could I compel?* v. 7. 8. (d) *Ευμενὴς ἄν δικαίως ἢ προδότης νομιζοίτο*; *would he be justly considered a friend or a traitor?* Hel. 2. 3. 43. (e, f) *Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος*, *with you, I think I should be honored*, i. 3. 6. (c, f) *Οὐκ ἄν οἶδα εἰ θυναίμην*, *I know not whether I could*, Pl. Tim. 26 b. (d, f) *Χρήσιμοι ἄν ἐδόκουν εἶναι* v. 6. 1.

622. a. For perspicuity, emphasis, or euphony, *ἄν* is often used more than once for a single verb; while (b) near verbs, *similarly used*, do not commonly require its repetition: (a) *Στὰς ἄν ὥσπερ οὗτος . . . λέγοιμ' ἄν*, *standing as he does, I would say*, Cyr. 1. 3. 11. See i. 3. 6. (b) *Κατακάνοι ἄν . . . ἡ ζῶντας . . . θοι, καὶ καλύπτει . . . καὶ ποιήσειεν*, *he would slay, or take alive, &c.*, i. 6. 2. See ii. 5. 14; iv. 6. 13.

c. The doubling of *ἄν* or *καὶ* for a single verb scarce occurs in Homer (δ. 733); but he sometimes combines the two forms: *Τοὺς ἄν καὶ καὶ ἤθελον*, *whom I should have wished*, i. 334.

d. *Ἄν* may be used with an ellipsis of its verb: *Φοβούμενος ὥσπερ ἄν* [sc. *φοβοῖτο*] *εἰ παῖς* [sc. *εἴη*], *fearing as* [he would fear] *if* [he were] *a boy*, Pl. Gorg. 479 a. *Ἦδοιο μὲν πῶς δ' οὐκ ἄν*; Soph. O. T. 937.

623. The general principles which govern the use of the intellective modes will now be applied to particular kinds of sentences, which may be termed, from their offices or connectives, *final*, *conditional*, *relative*, *temporal*, and *complementary*. Kinds not hereafter mentioned are independent, or, in general, use the finite modes as if they were.

1. Final (after *ἵνα*, *ὅπως*, *ὥς*, *μή* · *ὅφρα* poet.).

624. RULE P. After a final conjunction, (a) an object of *present forethought* is expressed by the *Subjunctive*, or (b) in the Future, by the *Indicative*; but (c) an object of *past forethought*, by the *Optative*, or (d), to mark it as now contrary to fact, by a *prior tense* of the *Indicative*:

(a) *Γράφω (γέγραφα, γράψω)*, *ἵνα μάθῃς (μανθάνῃς)*, *scribo (scripsi, scribam), ut discas, I write (have written, shall write), that you may learn*

(be learning). *Ἴνα εἴδῃτε, so that you may know*, i. 3. 15. *Ἐμοὶ δὲς αὐτὰ, δπως . . διαδῶ, give them to me, that I may distribute*, Cyr. 1. 4. 10. *Ἐξ-ἡλθον* (Aor. for Perf., 605) *δόμων, μή μοι τι μέμνησθε, I have come forth from the house, that ye may not blame me*, Eur. Med. 214. (With *ἄν*, 619 c) *Ἄξεις ἡμᾶς, δπως ἂν εἰδῶμεν, you shall lead us, so that we may know* (perhaps), Cyr. 5. 2. 21. *Ὡς δ' ἂν μάθῃς . . ἀντάκουσον, listen in turn, that you may learn* (if you will), ii. 5. 16. *Ἐψεται, δφρα κεν εὖδῃ σοῖσιν ἐν μεγάροισιν γ.* 359. See 650.

(b) Instead of the Subj., the Fut. ind. is here commonly used after words of *attention, care, or effort*, and sometimes after others (regularly joined by *δπως*, sometimes by *ὥς, δφρα, or μή*): *Ποιμένα δεῖ ἐπιμελείσθαι, δπως σῶαί τε ἔσονται* *al oles, a shepherd must take care, [how his flock shall be safe] that his flock be safe*, Mem. 3. 2. 1. *Θάρσινον . . δφρα καὶ Ἐκτωρ εἴσεται, inspire courage, that even H. may know*, II. 242. *Φοβοῦμαι δέ, μή . . εὐρίσσομεν, I fear lest we [shall] may find*, Pl. Phil. 13 a. — After *δπως*, as above, the 1 Aor. subj. act. and mid. is especially rare (v. 6. 21), as resembling the Future indicative. Cf. 627 a.

(c) *Ἐγραψα (ἐγραφον, ἐγεγράφευ), ἵνα μάθῃς (μανθάνῃς), scripsi (scribham, scripseram), ut disceres, I wrote (was writing, had written), that you might learn (be learning)*. *Φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, he thought he needed friends, that he might have coworkers*, i. 9. 21. *Ἐφοβοῦντο μή ἐπιβοῦντο . . οἱ πολέμοι, they feared that the enemy would attack [lest they should]*, iii. 4. 1. *Εἰσάγει (Hist. Pres., 609) δόμους, ὃ' ἄλλος μή τις εἰδείη τάδε, she led me into the tent, that no one else might know it*, Eur. Hec. 1148. (Fut. Opt. as the past of the Fut. Ind., which is even here more common, cf. b, 643 h) *Ἐπεμελήθη δ' δπως οἱ στρατιῶται τοὺς πόνους δυνήσονται ὑποφέρειν, he took care [how] that his men should be able to endure toils*, Ages. 2. 8. (With *ἄν*, 619 e) *Ὅφρα κε . . θέλῃ, Δ.* 26.

(d) *Ἐχρην σε Πηγάσου ζεύξαι πτερόν, δπως ἐφαίνου, you ought (rather) to have saddled the wing of Pegasus, that you might appear*, Ar. Pax 135. *Τί μ' οὐ ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἐμάντῳ; why did you not instantly slay me, so that I might never have shown myself* (as I have done)? Soph. O. T. 1391. — This is a specially Attic construction.

e. The final conjunctions *ὥς, δπως, ἵνα, and δφρα* are in their origin relatives; and *μή* seems to have become a connective through the ellipsis of one of these, the fuller form being still often retained: *Οὕτω ποιεῖν, δπως . . φανεῖν, to act [in that way in which] so that he might appear*, Cyr. 7. 3. 10. *Γράφω ἵνα μάθῃς, I write, whereby you may learn* (a). *Κατέμεινεν, ὥς μή βοηθοῖεν οἱ φρουροί, he remained, [in which case the guards would not come] that the guards might not come to the rescue*, Cyr. 1. 4. 17.

625. a. To the English reader, the use of the connectives after verbs of fearing often seems reversed, as in Latin, French, &c.; *apprehension* for being indicated rather than *apprehension against*: *Ὅπως λάθω, δέδοικα, metuo ut lateam, [I am apprehensive for this, how I may elude] I fear I cannot elude*, Eur. Iph. T. 995. *Δέδοιχ' δπως μή τεύξομαι, vereor ne inveniam, [I am concerned for this, how I may not find] I fear that I shall find*, Ar. Eq. 112.

b. Yet words of fear are sometimes followed by a complementary construction, as in Eng., especially if themselves modified by *μή*: *Μὴ φοβοῦ, ὥς ἀπορήσεις, do not fear that you will want*, Cyr. 5. 2. 12. *Μὴ τρέσῃς, δπως σέ τις . . ἀποσπάσει* Eur. Heracl. 248. *Φοβοῦμενοι δέ, πῶς χρή* Cyr. 4. 5. 19. *Φόβος, εἰ [= μή οὐ] πείσω, I have fear [whether I can] that I cannot persuade*, Eur. Med. 184. Cf. 630.

626. ELLIPSIS. A word of *attention, care, or fear* is sometimes to be supplied before *ὅπως* or *μή* :

"Ὅπως οὖν ἐσεσθε ἄνδρες [sc. ὁρᾶτε or ἐπιμελείσθε], see then that you be men, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως . . δέλεις, you must see that you shew, Soph. Aj. 556. "Ὅπως δὲ γρυλιζείτε, be sure to grunt, Ar. Ach. 746. "Ὅπως μὴ οὐκ οὖος τ' ἔσομαι [sc. δέδοικα], I fear that I shall not be able, Pl. Meno 77 a. Μή . . σοὺς διαφθείρῃ γάμους, ah, lest she prevent thy marriage! Eur. Alc. 315. "Ὅπως . . μὴδὲν ἐρεῖς Dem. 370. 22 (cf. Μὴδὲν τῶνδ' ἐρεῖς, § 597 b).

627. This ellipsis appears to have introduced,

1.) The use of the *Subjunctive* or *Future Indicative* after *οὐ μή*, as a *future of strong denial* :

Οὐ γάρ [sc. φόβος ἐστὶ or δέδοικα] σε μὴ . . γνῶσ' οὐδ' ὑποπτεύουσιν, [there is no danger that they may know or will suspect you] they surely will not know or suspect you, Soph. El. 42 (cf. Οὐ φόβος, μή σε ἀγάγω Mem. 2. 1. 25). Οὐ σε μὴ προδῶ, there is no danger of my betraying you, Soph. O. C. 649. Οὐδεὶς μὴκέτι μένη, no one will stay longer (cf. βοηθήσει), iv. 8. 13.

a. This use is most frequent in the Fut., and in those forms of the Subj. which do not nearly resemble forms of the Ind., as the Aor. Pass. and the 2 Aor. Some critics (Dawes, &c.) have hastily excluded it from the 1 Aor. subj. act. and mid. Cf. 624 b.

b. In Indirect Discourse, this use of the Fut. sometimes passes into other modes : Ἐθέσπισεν . . ὥς οὐ μὴ ποτε πέροισιν, he predicted that they would never destroy, Soph. Ph. 610. Εἶπε Τειρεσίας οὐ μὴ ποτε . . εὖ πράξαι πάλιν, T. said that the state would never prosper, Eur. Ph. 1590.

628. 2.) The use of the *Subjunctive* as *Imperative*.

This occurs chiefly (a, b) in the 1 Person (where the Imv. is wanting, 270 a); and (c) in the *Aorist* with *μή* (including its compounds), according to this special rule for the 2 and 3 Persons : (RULE Q.) In prohibitions with *μή*, the *Pres.* is put in the *Imv.*, and the *Aor.* in the *Subj.* (d) Exceptions to this rule are doubtful in the *Pres.*; in the *Aor.*, they are very rare in the 2 Person, but not in the 3d. Thus,

(a) Μὴ ἀναμένωμεν . . ἀλλὰ ἡμεῖς ἀρξώμεν [sc. ὁρᾶτε, or ὁρᾶτε ὅπως], ne exspectemus, [see that we do not wait] let us not wait, but ourselves begin, iii. 1. 24. Πόρθημενον ὡς τάχιστα, μὴδ' αὐτοῦ θάνα, transport me with all speed, and [see that I do not] let me not die here, Soph. Tr. 802.

(b) This Subj. is often preceded by *ἀγε, φέρε*, or some other Imv., after which a connective might be supplied : Ἐπίσχετ', [sc. ὥς] αὐδὴν τῶν ἐσωθεν ἐκμάθω, hush, [that I may] let me listen to the voice of those within, Eur. Hipp. 567. Φέρε', ἀκούσω, come, let me hear, Hdt. 1. 11.

(c) Μὴ ποιήσης ταῦτα [sc. σκόπει], ne feceris hoc, [see that you do not do this] beware of doing this, vii. 1. 8. Μὴ θανατίζετε, do not be wondering (as you now are), i. 3. 3. Μὴτ' ὀκνεῖτε, μὴτ' ἀφήτ' ἔπος κακόν, neither be afraid, nor utter an ill word, Soph. O. C. 731. Μὴδ' ἐπικεύθε, Μὴδ' ἐπικεύσθης, do not conceal, π. 168, o. 263. Μὴδεὶς οἰεσθῶ, Μὴδεὶς ὑπολάβῃ, let no one be thinking (suppose), Isoc. 55 c, 101 a. (d) Μὴδεὶς . . νομισάτω (ιδέτω), let no one think (see), Cyr. 7. 5. 73 (8. 7. 26). Μὴ ψεύσον, do not disappoint, Ar. Th. 870. Μὴ . . ἐνθεο Δ. 410.

e. The reason for the rule may be this : The *Pres.*, as often used to arrest an action now doing, requires the most direct form of command ;

while the Aor., as a more general prohibition, takes the appropriate form of warning.

629. a. Another form of ellipsis is found in such expressions as Ὡς δὲ συντρέω, *but to be concise* [I add this only], Eur. Tro. 441; Ἴνα μὴ ἐμάντῶν λέγω, *not to speak of myself*, Luc. D. D. 7.

b. A final clause may refer elliptically to the *present* or even *past*: Φοβεσθε μὴ . . νῦν διόκειμαι, *you fear* [lest it prove] *that I am now affected*, Pl. Phædo 84 e. Φοβούμεθα μὴ . . ἡμαρτήκαμεν, *we fear that we have failed*, Th. 3. 53. Ὅρα μὴ παίζων ἔλεγε *beware lest* [it prove that he was] *he were speaking in jest*, Pl. Theæt. 145 b.

630. The use of final clauses blends with that of *infinitives* and *complementary clauses*; and one construction is sometimes found where another would rather have been expected; as, (a) ὅπως, &c. (Ep. and late, even ἵνα), after words of *entreating, exhorting, promising, commanding, forbidding, wishing*, and the like; (b) Inf. or Complementary Clause after words of *fear or care*; &c.: (a) Δίσσεσθαι δὲ μιν αὐτὸν ὅπως νημερτέα εἴπῃ (ἵνα νημερτὲς ἐνίσπῃ), *entreat him in person* [that he may speak] *to speak the truth*, γ. 19, 327. Ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρηνόμην, *you forbade my answering thus*, Pl. Rep. 339 a. Θάλω ἵνα μοι δῷς Mk. 6. 25 (Mod. Gr. θέλω νὰ δώσῃς). (b) Φοβούμεθα διασώσεσθαι, *we fear that we shall be at disadvantage*, Th. 5. 105. Ἀεὶ τινα ἐπεμέλοντο . . εἶναι, *they always took care that one should be*, Th. 6. 54. See 625 b.

II. Conditional (after εἰ, αἰ D. E.; εἰ μή).

631. RULE R. In the HYPOTHETICAL PERIOD, (a, b) if the PREMISE is presented as *already decided in point of fact*, it takes the INDICATIVE; (c) if it is presented as *undecided, but with present expectation of decision*, it takes the SUBJUNCTIVE; (d) otherwise, it takes the OPTATIVE. In the first case, the CONCLUSION is commonly in the *Indicative* or *Imperative*; in the second, in the *Future Indicative* or an equivalent; and in the third, in the *Optative* with ἄν.

(a, b) If the *premise* is decided, the *conclusion* is also decided, so far as depends upon the *premise*; and is expressed accordingly, unless there is some reason, aside from the *premise*, for a different expression. There are here two constructions.

(FORM a.) If the *premise* is presented as *agreeing with fact*, or *without indication on this point*, any form of *premise* or *conclusion* consistent with such an agreement may be used: Εἰ γράφει, καλῶς ποιεῖ (καλῶς ἔξει, γράφetur), *si scribit, bene facit* (bene erit, scribitur), *if he is writing, he is doing well* (it will be well, let him write). Εἰ ἔγραψε, καλῶς ἐποίησε (καλῶς ἔχει), *si scripsit, bene fecit* (bene est), *if he wrote, he did well* (it is well). Εἰ γράψει, καλῶς ποιήσει, *si scribet, bene faciet*, *if he will write, he will do well*. Εἰ δοκεῖ σοι, στείχε (πλέωμεν), *if it seems best to you, go* (let us sail), Soph. Ant. 98, Ph. 526. Ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, *may I die if I do not love X.*, Ar. Ran. 579. Τί διαφέρουσι, εἰ γε πανήσουσι (598 b). Ἄλρε πλήκτρον, εἰ μαχαίρῃ Ar. Av. 759.

(FORM b.) If the *premise* is presented as *contrary to fact*, it takes a *prior tense* of the *Indicative*; and the *conclusion*, a *prior tense* with ἄν (615, 618 a): Εἰ ἔγραφε, καλῶς ἄν ἐποίησεν, *si scriberet, bene faceret* (615 d),

if he were now writing, he would be doing well. *El ἔγραψε, καλῶς ἂν ἐποίησεν* (καλῶς ἂν εἶχεν), si scripsisset, bene fecisset (bene esset), if he had written (yesterday), he would have done well (it would now be well). *El μὲν ἔαρον ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπονουν* . . . ἐπεὶ δὲ ὁρῶ . if I saw you in want, I should be considering this; but since I see; v. 6. 30. *Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα*, A. would not have done this, if I had not commanded him, vi. 6. 15. See 615.

(FORM c.) Here the conclusion, as depending upon a decision yet to be made, is properly expressed by the *Fut. ind.*, or some other form referring to the future (as the *Imv.*, *Opt.* of wish, &c.): *Ἐὰν γράφῃ* (γράφῃ), καλῶς ποιήσῃ, si scribat (scribet), bene faciet, if he write, he will do well. *Ἐὰν ζητῇς καλῶς, εὐρήσῃς* Pl. Gorg. 503 d. *Χρῶ αὐτοῖς, ἐὰν δέῃ τι, ὡς θέλῃ, if you have any need*, Cyr. 5. 4. 30. *Ἦν . . . ἀφθίωμαι . . . ἀπολοῦμαι, may I perish, if I take*, Ar. Ran. 586 (638 d). *Ἦν ἑφῆς μοι, . . . λέξαιμι ἂν, if you permit me, I [would] will speak*, Soph. El. 554 (637 c). *Ἄν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεπολεῖται* (610 a). — For the forms of the connective, see 619 a.

(FORM d.) If the premise is undecided and without present expectation of decision, the conclusion must also be, so far as depends upon the premise; and both are therefore appropriately expressed by the *Optative*, with *ἂν* in the conclusion (618). *El γράφῃ* (γράφῃ), καλῶς ἂν ποιήσῃ (ποιήσῃ), si scribat, bene faciat, if he should write, he would do well. *Οὐδὲ γὰρ ἂν Μήδοκος . . . ἐπαινοῖν, εἰ ἐξελαινοίμι τοὺς εὐεργέτας*, M. would not approve, if I should drive out our benefactors, vii. 7. 11. *Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβῃ, σαφέστατ' ἂν λέξειεν, the house itself, could it take a voice, would speak most plainly*, Aesch. Ag. 37. *Πῶς ἂν ἐγὼ σε δέωμι . . . , εἰ κεν Ἀρης οἴχοιτο, how could I bind you, if Mars should escape*, θ. 352 (619 e).

e. In forms b and d, *ἂν* is regularly used in the conclusion, but not in the premise, unless that is itself dependent upon some condition expressed or implied (618): *Εἰπερ ἄλλῳ τῷ ἀνθρώπῳ πειθομένην ἂν, καὶ σοὶ πειθόμεναι, if I would trust any other man* (should he so affirm), *I trust you*, Pl. Prot. 329 b.

f. In the conclusion, the omission of *ἂν* with a past tense of the *Ind.* is chiefly for the sake of more decided expression; (g) while its omission with the *Opt.* is almost wholly poetic, and chiefly *Épic.*: (f) *Πάντα γὰρ κατειργάσω, for [in that case you secured] you would have secured all*, Soph. El. 1022. See 632, 634. (g) *Θεὸς γ' ἐθέλων . . . σώσσει, a god, should he wish, might save*, γ. 231. See 642 b, 648 c.

632. A past tense of the *Ind.* (commonly the *Impf.*) without *ἂν* may take the place of another form in the conclusion, to express more decidedly a habit or series of acts, a continued, unfinished, or threatened act or state, some property of an act (as possibility, propriety, necessity, &c.), or some feeling respecting an act, even though the particular acts themselves may be indefinite, contingent, or unreal (cf. 611): *Οὐδὲν ἤνουν, εἰ μὴ τοὺς πείσσαιμι, I effected nothing, unless I should persuade these*, Cyr. 5. 5. 22. *Ὀλίγου ἀποδρὰς ᾤχόμεν, εἰ πῃ εἶχον, I came near running off, if I could*, Pl. Conv. 198 c. *Οὐδὲ γὰρ, εἰ πάνυ προθυμώτο, ῥάδιον ἦν, nor, if he should greatly desire it, was it easy* (facile erat), iii. 4. 15. *Ἐισχυνόμεν μόντοι, εἰ . . . ἐξηπατήθην, I should be ashamed indeed, if I had been deceived*, vii. 6. 21. *Ἐβουλόμην μὲν οὐκ ἐρίξεν, Would I were not contending*! Ar. Ran. 866. *Solus eram, si non adesset Amor*, Ov. See 634.

633. a. If the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually con-

forms (617): Ἐπορεύομαι, ἴνα, εἰ τι δέοιτο, ἀφελοῖν αὐτόν, *I went that I might aid him, if he should need*, i. 3. 4 (624). Ἐπιβουλεύουσιν, ὥς, ἢ δύνανται, ἀπολέσωσιν, *they are plotting to destroy us if they can*, iii. 1. 35.

b. The conclusion has sometimes a second condition, expressed or understood, to which its verb conforms: Ἐὰν δ' ἐμὲ ἔλθῃς, οὐκ ἂν θαυμάσαιμι, εἰ τινα εὔροιτε, *if you elect me, I should not wonder if you should find*, vi. 1. 29. Εἰ διέλθοιεν . . , ἢ μὲν βούλωνται, διαβήσονται. iv. 1. 3.

c. The true conclusion is sometimes implied, rather than expressed, in the grammatical apodosis; or (d) is elliptically contained in it: (c) Οἱ δ' ἄλγεα, εἰ ἀλώσονται, *others pitied them [for what they would suffer], in case they should be taken*, i. 4. 7. Ἰσταί, εἰ τι δύναιτο βοηθῆσαι, *he hastens, [to help] if he might in any way help*, Cyr. 7. 3. 15. Οὐ μὴν γὰρ φιλότητι γ' ἐκέσθαι, εἰ τις ἴδοιτο, *they did not conceal him through friendship, (nor would have done so) if any one had seen him*, Γ. 453. (d) Εὐρύμα ἐποίησάμην, εἰ πως δύναμην, *I accounted it a godsend [thought that it would be], if I could in any way*, ii. 3. 18.

e. A premise may combine different forms, influencing the conclusion by their joint effect: Εἰ ἀληθὴ πρὸς ὑμᾶς εἶποιμι καὶ εἶπον καὶ τότε, *if I should speak the truth to you, and did speak it then*, Dem. 274. 28.

634. INDEFINITE OR GENERAL PREMISE. If the premise refers indefinitely or generally to acts of a certain kind or series, (a) it sometimes takes the Indicative, from the *general decision of the kind or series as a whole*; but oftener the Optative or Subjunctive, from the *want of definiteness in respect to particulars* (616), — (b) the Opt. if the kind or series is now past, (c) but otherwise the Subj. (d) The conclusion has commonly the form appropriate to the kind or series as a whole, but (e) sometimes that appropriate to a single act. (f) Mixed constructions occur in both premise and conclusion. Thus,

(a, d) Εἰ τις τι ἐτηρώτα, ἀπεκρίνοντο, *if any one put any question, they replied*, Th. 7. 10. (b, d) Εἰ τι μὴ φέροιμεν, ἄπρυνεν φέρειν, *if we should fail to bring anything, he bade us bring it*, Eur. Alc. 755. (c, d) Ἦν δ' ἐγγὺς θάνατος, οὐδεὶς βούλεται θησκειν, *if death come near, no one is willing to die*, Ib. 671. (c, e) Ἦν μὲν γὰρ εἰς φειδωλὸν εἰσελθὼν τύχῳ, εὐθὺς κατάρυσέν με, *if I chance to visit a miser, he forthwith buries me* (606 b), Ar. Pl. 237. (b, d, e) Εἰ τις αὐτῷ δοκοίη . . βλακεύειν, . . ἐπαίσειν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, *if any one seemed to him to shirk, he would give him a blow, and at the same time took hold himself*, ii. 3. 11. Εἰ δέ τινα ὀρέγῃ δεινὸν ὄντα οἰκονόμῳ . . , οὐδένα ἂν πώποτε ἀφελαιοτο, ἀλλ' αἰετὶ πλεῖω προσεδίδου. i. 9. 19.

635. INCORPORATION. The condition, instead of being expressed in a distinct clause, is often incorporated in the conclusion, especially in a *participial* form:

Λέγοις ἂν ἐν φρονῶν [= εἰ ἐν φρονολῆς], *you would speak, if you were a friend*, Soph. O. T. 570. Μαθοῦσ' ἐρῶ, *I will tell, if I know*, Ib. 749. Καὶ κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι, *this I should like to obtain, if Jupiter would grant it*, a. 390. Ὅσπερ ἂν δράμοι τις περὶ νίκης, *as one would run [if he were running] for victory*, i. 5. 8. Ἄλλως δέ οὐκ ἂν τολμῶν, *they would not venture otherwise [if it were not so]*, v. 4. 34.

636. ELLIPSIS. In a hypothetical period, the premise or the conclusion is often omitted; the other part retaining its proper form (as also in 635):

I. PREMISE OMITTED. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of *inclination* with possibility and of *possibility* with inclination; since these are the two great conditions of human conduct.

a. Hence the frequent use of the Opt. and past tenses of the Ind. with *ἄν* (specially termed *potential Opt.* or *Ind.*), to denote one of these ideas, the other being implied as a condition. Other familiar ideas are also implied, as of *effort*, *necessity*, *propriety*, *occasion*, *existence*, *actuality*, &c.; and (b) the premise is often involved in an independent sentence, or otherwise supplied by the context. Thus, (a) *Δέναιο ἄν . . εὔρειν στῶ ἄν χάρις αὖτο*; [would you be able if you tried] *could you find one whom you might oblige* (if you should wish)? Cyr. 3. 1. 29. *Αὐτοὶ μὲν ἄν ἐπορεύθησαν*, *they could themselves have marched* [might if they had chosen], iv. 2. 10. *Εἴποιτε ἄν, Φαίητε ἄν*, *you may say* [might if you were disposed], vii. 6. 16, 23. *Οὐδ' αὐτὸν ἀποκτεῖναι ἄν ἐβόλομεν*, *nor should we wish to slay him* (if we could), ii. 3. 23. *"Ἢδιςτ' ἄν ἀκούσαιμι*, *I should most gladly hear* (if I might), ii. 5. 15. *Τὴν ἐλευθερίαν ἐβόλην ἄν* i. 7. 3. *"Ἐβούλεμην γ' ἄν*, *I should have wished*, Pl. Phædr. 228 a. (b) *Ὅτε ἐσθίουσι πλεῖω ἢ δύνανται φέρειν, διαφθάρουσιν γὰρ ἄν*, *they eat no more than they can bear, for they would burst* (if they did), Cyr. 8. 2. 21. *"Ἐτι οὖν ἄν γίνουσι . . φίλος*; *would you yet become a friend* (if I should now forgive you)? i. 6. 8. See 637.

637. With the ellipsis of a premise, the Optative with *ἄν* may supply the place (a) of the Imperative, or (b) of the Indicative, especially (c) of the Fut. ind.; (d) or may express wish in the form of a question:

(a) As *Imv.*, it expresses permission, or command in the softened language of permission, or prohibition in the strong form of denying permission: *Κομίζου ἄν σεαυτὸν*, *you may now betake yourself* [might if you should wish], Soph. Ant. 444. *Χαροῖς ἄν εἴσω*, *go within*, Id. El. 1491. *Οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις*, 'you must not harangue,' B. 250. *"Ἀγοιτ' ἄν μάταιον ἀνδρα* Soph. Ant. 1339.

(b) *Αὐτὸ ἄν τὸ δεῖν εἴη* · *θᾶπτον γὰρ ἀναλώσουσι*, *this [would be, if we could have it] is the very thing we want; for they will sooner expend*, iv. 7. 7. *Αἷται δὲ οὐκ ἄν πολλὰ εἴησαν*, *these [if counted, would not be] are not many*, Th. 1. 9. *Ποῦ δῆτ' ἄν εἴεν οἱ ξένοι*; *where then [might be] are the strangers?* Soph. El. 1450. *Εἴησαν δ' ἄν οὔτοι Κρήτες*, *these [if ascertained, would prove C.] were Cretans*, Hdt. 1. 2. — So especially in argument: *"Δημηγορία δὲ τίς ἐστὶν ἡ ποιητικὴ."* "Φημί." *"Οὐκοῦν ρητορικὴ δημηγορία ἄν εἴη."* Pl. Gorg. 502 d.

(c) *Οὐκέτ' ἄν κρύψαιμι*, *no longer [if I might, would I] will I conceal it*, Ar. Pl. 284. *"Οὐκ ἄν μεθείμην."* *"Οὐδ' ἔγωγ' ἀφήσομαι."* *"I will not let go."* *"Nor will I."* Eur. Iph. A. 310. *Κλύεις ἄν ᾗδῃ*, *thou wilt now hear*, Soph. El. 637. — So especially in the 1st Person.

(d) *Πῶς ἄν ὀλοίμην*; [how might I die, if I should seek death?] *Would that I might die!* Eur. Alc. 865. *Τίς ἄν . . δοίῃ*; *O that one would give!* Soph. O. C. 1100. *Οὐκ ἄν . . ἐρύσαιμι*; *could you not restrain?* E. 456.

638. II. CONCLUSION OMITTED. To this ellipsis may be referred the common expression of wish (a) by the Optative, or (b) as contrary to fact, by a prior tense of the Indicative (615):

(a) *Εἰ μοι γένοιτο φθόγγος* [sc. ἡδόμεν ἄν], [if I might have a voice, I should be glad] *O that I might have a voice!* Eur. Hec. 836. *Εἰ γὰρ γένοιτο* [sc. καλῶς ἂν ἔχοι], [for] *O if it might be [it would be well]!* Cyr. 6. 1. 38. *Εἴθε μήποτε γνῶις*, [if] *O that you might never know!* Soph. O. T. 1068. Si nunc se ramus ostendat! Virg. Compare, both here and below, elliptic wishes with "if" in English.

(b) *Εἴθ' εἶχες . . . βελτίους φρένας* [sc. καλῶς ἂν εἶχεν, or ἡδόμεν ἄν], *if you but had a better mind!* Eur. El. 1061. *Εἰ γὰρ τοσαύτην δύναμιν εἶχον*, *would I had such power!* Id. Alc. 1072. Very rarely with the connective omitted before μή: *Μή . . . ἐχρηζες* Soph. O. C. 1718.

c. From the great use of these elliptic forms, especially a, the connective εἰ (commonly in the forms εἴθε, εἰ γάρ, or αἴθε, αἰ γάρ D. E.) came to be regarded as a particle of wishing, and the Opt. as the appropriate mode for the expression of a wish (modus optātivus, the wishing mode).

(d) Hence it was so used without the connective; and (e) sometimes, as a less direct form, took the place of the Imv., especially in the 3 Pers. (the two modes being sometimes used together, and these again with the Subj.): (d) *Μηκέτι ζῆν*, *may I no longer live!* Ar. Nub. 1255. *Οἱ θεοὶ ἀποτίσαιτο*, *may the gods requite!* iii. 2. 6. *Πράξας δ' ὃ μὴ τύχομαι, νοστήσαιμι γάρ* Eur. Alc. 1023. (e) *"Ἄγεθ', ἡμεῖς πέρ μιν ἀποτραπήμεν . . . ἢ τις . . . Ἀχιλλῆϊ παροταίῃ, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ δευέσθω*, *come, let us turn him back, or [may] let one stand by A. and give him great strength, nor let him want aught in heart,* T. 119 (cf. Soph. Ant. 151). *Μὴ γένοιτο, γενέσθω δὲ ὁ Θεὸς ἀληθής*, 'God forbid!' Rom. 3. 4.

f. *"Ἄν* does not belong to this Opt. of direct wish, which is often thus distinguished from the Opt. in its other uses: *Γένοιτο πατὴρ εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακὸς*, *may you be happier than your father, but otherwise like him; and you would not then be bad;* Soph. Aj. 550.

g. A wish in opposition to fact is also expressed by the 2 Aor., and rarely by the Impf., of ὀφείλω ought (50); the particles of wishing being often prefixed to add strength: *Ὀλέσθαι δ' ὀφελον*, [I ought to have perished] *Would that I had perished!* Soph. O. T. 1157. *Ὀφελε μὲν Κύρος ζῆν* (611). *Εἴθ' ὀφελες ἀγρόν τ' ἔμεναι*, *Would you were unborn!* Γ. 40. *Ὡς πρὶν ὀφελον ὀλέσθαι*, *O that I had sooner died!* Ω. 764 (648 d; perhaps, *How I ought to have, &c.*). *Μὴ ποτ' ὀφελον λιπεῖν* Soph. Ph. 969. *Εἰ γὰρ ὀφελον* Pl. Crito 44 d. — In later writers, ὀφελον and ὀφελε are sometimes used as particles of wishing (even with the Fut., Gal. 5. 12).

h. A particle of wishing is very rarely joined with the Subj.: *Εἴθ' . . . ὤσωί με*, *may they take me!* Soph. Ph. 1092.

639. a. The conditional form often takes the place of other forms, especially from Greek courtesy and moderation of speech (654 a); as, after verbs of emotion; in the frequent use of εἰ τις for ὅστις, and like substitutions, &c.: *Τόδε ἐθαύμασα, εἰ [= ὅτι] . . . τίθης*, *this I wonder at, [if] that you place,* Pl. Rep. 348 e. *Ἐκαίον καὶ χιλὸν καὶ εἰ τι ἄλλο χρήσιμον ἦν, they burned both fodder and [if anything] whatever else was of use,* i. 6. 1. *Ζητοῦσ' ἥλθ', ἦν ποῦ πιτύχῃ*, *it has come seeking, if haply it may find [= that it may find, or to find],* Ar. Nub. 535.

b. Supposition is sometimes made in the Greek, as in other languages, by the Ind. or Imv. (656 d) without a conjunction: *Καὶ δὴ παύειν*.

εἴτα πῶς . . σωθῆσόμεθα; *suppose he has consented; how then shall we be saved?* Eur. Hel. 1059. For conditional relative clauses, see 641.

III. Relative or Temporal.

640. RULE S. A RELATIVE CLAUSE commonly uses the modes like other sentences to which it is most nearly akin.

a. From such analogies, some relative clauses have been distinguished as *conditional relative*, *final relative*, &c.

641. 1. CONDITIONAL RELATIVE CLAUSES, &c. A relative or temporal clause referring to that which is *indefinite* or *general* or *not yet determined*, may be viewed as contingent (616); and then has regularly (a) the Subj., if it depends on a primary tense, but (b) the Opt., if it depends on a secondary. For the form of the connective, see 619 d. (c) Such a clause has commonly a form and force akin to those of an *indefinite premise* (634); while its leading clause resembles in form the corresponding conclusion. Thus,

(a) "Ὅτι ἂν [= ἐάν τι] δέῃ, περὶσσομαι, *whatever [if any] evil must be met, I will suffer* (551 a), i. 3. 5. "Ἄξιός φιλός, *ὃς ἂν φίλος ᾖ, he is a valuable friend to whomsoever he may be a friend*, Ib. 12. "Ὅποτεν καιρὸς ᾖ, ἤξω, *when it is the proper time, I will come*, vii. 3. 36. "Ἐπαδὼν πάντα ἀκούσῃτε, κρίνατε (592. 1). "Ἔως μὲν ἂν παρῇ τις, χρῶμαι i. 4. 8.

(b) "Εθάρπεν ἀπὸ ἵππου, *ὅποτεν [= εἰ ποτε] γυμνάσαι βούλοιο, he hunted on horseback, whenever [if at any time] he might wish to exercise*, i. 2. 7. Φοβόμην δ' ἂν τῷ ἡγεμόνι, *ὃς δόλῃ, ἐπεσθαι, I should fear to follow the guide whom he might give us*, Ib. 17. "Ἐπει τις διῶκοι, προδραμόντες ἔστασαν, *when any one gave chase, they would run before and stop*, i. 5. 2. "Ὅπου μὲν στρατηγὸς σώως εἴη, . . παρεκάλουν iii. 1. 32.

d. Most temporal clauses are also relative (as above); and those which are not, usually follow the same analogy (introduced by *πρὶν*, *μέχρι*, *ἄχρι*, &c.): *Μὴ στέναζε, πρὶν μάθῃς* (619 e), *do not groan, before you [may] have learned*, Soph. Ph. 917. *Πρὶν μάθοιμι* Ib. 961. "Ἀνέμενεν . . , *ἔσπε ἑμφάγῳιν, he waited until they [should have] had eaten*, Cyr. 8. 1. 44. *Μέχρι δ' ἂν ἐγὼ ἤκω, αἱ σπονδαὶ μενόντων, until I come, let the truce remain*, ii. 3. 24. "Ἀχρι ἂν σχολάσῃ Ib. 2.

e. "Ὅστις, as requiring no additional mark of indefiniteness, is oftener joined with the Ind., than *ὅς* used indefinitely: "Ὅστις δ' ἀφικρεῖτο, *whoever came*, i. 1. 5. See ii. 5. 7.

f. In Epic similes, as presenting imagined scenes, the Subj. sometimes occurs in relative clauses: "Ὡς δὲ γυνὴ κλαίῃσιν, *as a wife may weep*, θ. 523. "Ὡς τε λῆς ἡγέρεος, *ὃν βα κύνες . . δῖωνται* P. 109.

642. 2. FINAL RELATIVE CLAUSES. A relative clause having the force of a final clause (558 a) has commonly in Attic the *Fut.* (Ind., rarely Opt. except in Indirect Discourse, 643 h); but oftener in Epic the *Subj.* or *Opt.* (except *Fut.*): "Ὅπλα κτῶνται, *οἷς ἀμύνονται* Mem., *Πέμψον τιν', ὅστις σημανεῖ* Eur., *Ἀγγέλον ἦκαν, ὃς ἀγγελεῖ* o. 458, § 558 a. "Ἐπιθήσει φάρμαχ', *ὃ κεν παύσῃσι, he shall apply remedies [which may give] to give relief*, Δ. 191.

a. In such relative clauses in Attic, the Subj. occurs chiefly after *ἔχω* (commonly without *ἂν*); and the Opt. chiefly after another Opt.: *Ὅχ ἐξουσιν ἐκεῖνοι ὅτοι φύγουσιν, they will have no place for refuge [whither they may flee]*, ii. 4. 20 (cf. Ib. 19; i. 7. 7). *Ποιητὴν ἂν οὐχ εἴποις . . , ὅστις ῥῆμα γενναῖον λάκοι, you could not find a poet [who would utter] to utter a noble word*, Ar. Ran. 96.

b. The use of the Opt. without *ἄν* after a relative, as above (640 a), is sometimes extended in poetry (perhaps in prose) to cases where *ἄν* would regularly be used: *Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμι*, *there is none to whom I should accord greater honor*, *Æsch. Pr. 291.* *Ὡς εἶποι τις*, *as one might say*, *Eur. And. 929.*

c. For relative clauses expressing *result, cause, &c.*, see 558.

IV. Complementary (*Oratio Oblīqua, &c.*).

643. RULE T. The OPTATIVE is the finite mode appropriate to *Indirect Discourse in past time.* Thus,

a. Direct Discourse, *Λέγει (εἶπεν), "ὁρῶ" ("εἶδον" "ὄψομαι")*, *he says (said), "I see" ("I saw," "I shall see")*; Indirect Discourse in present time, *Λέγει ὅτι ὁρῶ (εἶδεν, ὄψεται)*, *he says that he sees (saw, shall see)*; Ind. Discourse in past time, *Εἶπεν ὅτι ὁρῶ (ἔδοι, ὄψοιτο)*, *he said that he saw (had seen, should see).* *Ἀνθρώπα, τί βούλοιντο*, *he asked, what they wished (quid vellent)*, ii. 3. 4 (directly, *τί βούλεσθε*);. *"Οἱ τοὶ δὲ ποιήσοι, οὐ διεσήμεν, but what he would do, he did not indicate*, ii. 1. 23. *Ἦγγόει δ' τι τὸ πάθος εἴη*, *he knew not what the matter was*, iv. 5. 7. *Ἐθαύμαζον ὅτι οὐδαμοῦ Κύρος φαίνοντο*, *wondered that C. nowhere appeared*, i. 10. 16. *Ἐχάλεπαυεν ὅτι . . λέγοι*, *was angry that he spoke*, i. 5. 14. *Διαβάλλει (Hist. Pres.) . . ὡς ἐπιβουλεύοι* i. 1. 3. *Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζοιτο, εἰ μὴ σωπῆσειεν, ἐπήρετο*. *"Ἄν δὲ σωπῶ, οὐκ ἄρ", ἔφη, "οἰμώζομαι," Hel. 2. 3. 56 (c).*

b. In the change from Direct to Indirect Discourse, the *tense* is not commonly changed, even though the mode may be. It continues to express *relatively* (i. e. with reference to the time of the leading verb), the same time which it expressed *absolutely* in Direct Discourse; while the English idiom commonly requires us to translate it according to its absolute time as now used. See 607, and *ὁρῶ, ἔδοι, ὄψοιτο*, above; and cf. 660.

c. The rule applies not only to leading verbs in the quotation, but to others connected with them: *Ἐλεγον . . ὅτι παντὸς ἀξία λέγοι Σεύθης, χειμῶν γὰρ εἴη*, *they said, that the proposal of S. was worth everything, for it was winter*, vii. 3. 13 (directly, *λέγει Σ., χ. γ. ἔστιν*). *Ἀπεκρίνατο γὰρ, ὅτι . . βουλευέσονται περὶ αὐτῶν δ' τι δύναιτο*, *he answered that he would provide for them what he could*, vii. 1. 34 (directly, *βουλευέσομαι δ' τι ἂν δύνωμαι*, § 641 a). See 649 e. (d) But if a verb so connected expresses the writer's own thought, it must retain the form of Direct Discourse: *Ἐπώπτευσε . . ὡς οὐκ εἴη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν*, *suspected that this was not S. the son of C., but the person that he really was*, *Hdt. 3. 68.*

e. The rule may extend to various dependent clauses, which are thus referred to the speech or mind of another: Causal, *Ἐκάκιζον, ὅτι . . οὐκ ἐπέξάγοι*, *they reviled him, because (as they complained) he did not lead them out*, *Th. 2. 21 (ἐπεξῆγεν would have been the writer's own statement of the cause).* Relative, *Ἐφευγον ἐνθα μήπορ' ὀφιομένη*, *I fled where (as I believed) I should never see*, *Soph. O. T. 796 (cf. 642).* Conditional, *Ἰακτεῖρον, εἰ ἀλώσονται* (633 c). (f) So rarely even to clauses elliptically expressed as independent: *Ἐπέσχετο . . δηλώσειν ἄγων, οἶοντο μὲν μάλισθ' ἐκούσιον*, *he promised to bring and show him, [saying] he hoped rather, with his own consent*, *Soph. Ph. 615.*

g. That which is presented in Indirect Discourse, is not presented as fact, but as the statement, thought, or feeling of some person, and consequently as having some degree of contingency. This seems the greater, if all is in the past, to which indeed Indirect Discourse chiefly belongs;

and the use of the Opt. serves as an express disclaimer of responsibility. In the present, this distinction of modes was very limited (647), as far less needed and often discourteous. Compare "He *says* that he *will* go," and "He *said* that he *would* go."

h. It is only through the Opt. in Greek, as through the Potential in Eng., that the Future tense can be carried back into the past; and it is only in Indirect Discourse, and in clauses partaking of its nature, that the Fut. Opt. is used. Yet even here the Fut. Ind. is very often preferred, and even though associate tenses may take the Opt.: "Ὅμοιοι ἦσαν θαυμάζειν, οἳ ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῷ ἔχουσιν, they seemed to be wondering whether the Greeks [will] would turn, and what they had in mind, iii. 5. 13. 'Ἐδόκει δῆλον εἶναι, ὅτι ἀληθύνονται αὐτὸν, εἴ τις ἐπιψηφίῃσι, it seemed evident that they would elect him, if the vote should be put, vi. 1. 25. See 645 b. — This remark extends to the Fut. Perf.

i. When the Subjunctive of Direct Discourse becomes the Opt. in Indirect, *ἄν* is sometimes retained with a connective (619): "Ἐκέλευε . . φύλαττεν, ἕως ἄν αὐτὸς ἔλθοι, he ordered him to guard it, until he should himself come, Hel. 5. 4. 47 (directly, φύλαττε, ἕως ἄν αὐτὸς ἔλθω).

644. The Greek has here an especial love of VARIETY, either for its own sake, or for *euphony*, or to express in various degrees *contingency* or *positiveness* of conception; so that

1.) Indirect and Direct Discourse are freely *blended*; commonly by a change to the latter, either (a) after the introductory particle *ὅτι*, or (b) in the body of the quotation, chiefly after a relative, a parenthetic clause, or one of the larger pauses: (a) *Εἶπον, ὅτι "ἱκανοὶ ἐσμεν," they said, [that they were able] "We are able," v. 4. 10. "Ἴσως ἂν εἰποιεν, ὅτι "ὦ Σώκρατες, μὴ θαύμαζε," perhaps they might say, "O S., do not wonder," Pl. Crito 50 c. Cf. Fr. II dit que "οὐί," he said "yes." (b) "Ἐπιδεκνὸς δέ, ὥς εἰηθες εἴη, ἡγεμόνα αἰτεῖν παρὰ τοῦτον, "ὦ λυμαίνόμεθα τὴν πράξιν," showing, that it was folly to ask a guide from him, "whose plan (said he) we are frustrating," i. 3. 16. "Ἀπεκρίνατο, ὅτι οὐδὲν ἂν τοῦτων εἰποι εἰς τὴν στρατίαν. "ὕμεῖς δὲ ξυλλέξαντες," ἔφη, "εἰ βούλεσθε, λέγετε" v. 6. 37.*

645. 2.) Indirect Discourse (a) retains freely the modes and tenses of Direct Discourse; and often blends them with its own proper forms, whether (b) in a leading and dependent verb, or (c) in verbs not so related: (a) "Ἐλεγεν ὅτι ἀποδίδωσι (607), he said that he [resigns] resigned (a compromise between the regular ἀποδιδόη and the direct "ἀποδίδωμι"). "Ἡπόρουν, τί ποτε λέγει, I was at a loss, what he meant, Pl. Apol. 21 b. "Τροφία μὲν ἦν, ὅτι ἀγχι (cf. ὅτι δὲ ἐπὶ βασιλέα ἀγοί) i. 3. 21. See 607. (b) "Ἐλεγον, ὅτι περὶ σπονδῶν ἦκουεν, ἄνδρες οἱ τινες ἱκανοὶ ἔσονται, 'that they had come respecting a truce, men who [will] would be competent,' ii. 3. 4. See Ib. 6, and § 643 h. (c) "Ἐλεγον, ὅτι Κύρος μὲν τέθνηκεν, 'Ἀραῖος δὲ . . λέγοι, they stated that C. [is] was dead, and that A. said, ii. 1. 3. See ii. 2. 15; iii. 5. 13; and § 652 a.

646. In the change from Direct to Indirect Discourse, (a) the Impf. and Plup. ind. are usually retained, lest, if changed to the Opt., they might be confounded with the Pres. and Perf. ind. so changed; and (b) they are sometimes even used in Indirect Discourse, instead of these tenses. (c) Prior tenses, expressing supposition contrary to fact (615), require especially to be retained; and (d) the Aor. Ind. is usually retained in dependent clauses of the quotation, for distinction from the Aor. Subj. Thus,

(a) ἔλκε γὰρ λέγειν, καὶ ὅτι . . . συνεμάχοντο, *for he could say that they had assisted* (cf. στρατεύσαντο), Hel. 7. 1. 34. (b) Ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλείαις θύραις ἦσαν, . . . προὔδεδόκεισαν δὲ αὐτοὺς καὶ οἱ . . . βάρβαροι, 'reflecting that they were at the gates of the king, and had been betrayed by the barbarians,' iii. 1. 2. (c) Πυθολμῆν . . . τίς ἂν ποτε γνώμην περὶ ἐμοῦ εἴχετε, εἰ . . ., 'what opinion you would have of me, if I had . . .', Dem. 1227. 2. (d) Ἐλεγος, ὡς δ' ἔνεοφῶν οἰχοῖτο . . . ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος, 'had gone to receive what he had promised him,' vii. 7. 55.

647. SUBJUNCTIVE OF DOUBT (*Conjunctivus deliberativus*).

a. In complementary clauses, where doubt respecting the future is expressed or implied, the Subjunctive is often used, chiefly in the 1 pers. (cf. 628 a). (b) The connective is sometimes omitted; and (c) sometimes the leading verb itself.

(a) Οὐκ ἔχω τί λέγειν, non habeo quid dicam, *I know not what* [I may call] *to call it*, Dem. 124. 24. Οὐκ οἶδ' εἰ Χρυσάντη τοῦτ' φθῶ, 'whether to give to this C.,' Cyr. 8. 4. 16. Ἐρωτᾷ δὴ πῶς με θάπτῃ, *he asks how he shall bury me*, Pl. Phædo 115 d. Οὐδέ τι ἵδμεν, μὴ . . . μνησθήσονται, *nor do we know at all, [whether] that they may not plan*, K. 100. (b) Βούλει [sc. ὡς] λάβωμαι; *will thou [that] I take?* Soph. Ph. 761. Θέλεις μένωμεν; *are you willing we should stay?* Soph. El. 80. (c) "Παρανῶ σοι σιωπᾶν." "[Sc. Παραναεῖς ὡς] Ἐγὼ σιωπῶ;" "I advise you to be silent." "[Do you advise that] I be silent?" Ar. Ran. 1132.

d. Hence the Subj. is used in asking *what one is to do, can do, &c.*, chiefly in the 1st pers. and the indefinite 3d: [Sc. Βούλει ὡς] Εἴπωμεν ἢ σιωπῶμεν, ἢ τί δράσομεν; *shall we speak or be silent, or what shall we do?* Eur. Ion 758. Ποῖ βῶ; πᾶ σπῶ; τί λέγω; *whither can I go? where stop? what say?* [sc. ἀπορῶ, I am at a loss whither, &c.] Eur. Alc. 864. Ἀμπλάκω τοῦ σου μύθου; *must I miss your fate?* Soph. Ant. 554. Ποῖ τις οὐ φύγῃ; *whither can one flee?* Id. Aj. 403.

e. The Subj. of Doubt is plainly akin in force to the Fut. ind. With it ἄν is rare, and by some denied.

648. OPTATIVE OF DOUBT. a. Indirect Discourse in past time may change this Subj. to an Opt.: Ἐβουλεύετο . . . εἰ πέμποιεν, *he consulted whether they should send*, i. 10. 5. Ἐπὶ δὲ τι χρῆσταιτο, *he was at a loss how to manage*, Hel. 7. 4. 39. (b) The connection must distinguish this use of the Opt. for the Subj. of present time, from its use in 643 a, for the Ind. of Direct Discourse. To prevent mistake, the Subj. or Ind. can be retained (cf. 646).

c. Hence the Opt. is sometimes used without ἄν in questions, chiefly in poetry: Ποῖ τις φύγῃ; *whither could one fly?* [sc. ἀπορῶν ἄν, I should be at a loss whither, &c.] Ar. Pl. 438 (cf. 647 d). Τίς λέγοι; *who could describe?* Æsch. Ch. 595.

d. A different ellipsis explains the poetic use of the Opt. with ὥς to express wish: [Sc. Βουλομην ἄν] Ὡς δλοῖτο παγκαῶς, *O [I should wish] that she might perish miserably!* Eur. Hipp. 407. Ὡς μὴ θάνοι ο. 359.

v. Interchange.

649. RULE U. The uses of the FINITE MODES are often interchanged.

a. Especial freedom belongs here, as elsewhere, to the poets; particularly to Homer, and others who sung before the use of the modes became fixed.

b. The Greek has also great freedom here, as elsewhere, in combining different forms of construction (392); and (c) one part of a sentence often conforms to another, not as this is expressed, but as it *might have been* expressed (*anacoluthon*): (b) Πῶς ἂν ἀφίκοντο ποτε ἐνθα δεῖ, εἰ, ἐπειδὴν τι ἀντικέσθῃ, εὐθὺς εἰς τὰναντία πλέουεν; *how could they ever arrive where they ought, if, as soon as any thing may oppose, they should sail back*, Hel. 2. 3. 31. See 641. (c) Εἰ μὲν ἐπαυνῶ [= ἐπαυοίμι] αὐτὸν, δίκαιως ἂν με καὶ αἰτιώσθῃς, *if I [commend] should commend him, you would justly blame me*, vii. 6. 15. Ἐγὼ μὲν ἂν, εἰ ἔχοιμι [= εἶχον], . . ἐποιούμην, *I indeed, were I able, should procure made*, Cyr. 2. 1. 9. See 631.

d. If the form of a leading verb does not agree with the time of its action, a dependent verb sometimes conforms to the one, and sometimes to the other: Hist. Pres., Γράφει . . ὅτι ἦτοι (v. l. ἦτα), *he writes that he [would come] will come*, i. 6. 8 (cf. 624 c). Opt. of Wish, &c., Τεθναίην . . , ἵνα μὴ ἐνθάδε μένω, *let me die, that I may not remain here*, Pl. Apol. 28 d. Εἰρήνη . . ἔχει πόλιν, ὅρα μετ' ἄλλων κομίζοιμι, *may peace possess the city, so that I may be merry with others*, Theog. 885. Ποιήσαντο (ἂν), ἵνα . . εἴη (v. l. ᾗ) ii. 4. 3. Impf. as a prior tense (615 a), Ἐφοβούμην ἂν σφόδρα λέγειν, μὴ . . δόξω, *I should now fear greatly to speak, lest I seem*, Pl. Theat. 143 e. Οὐτε . . ἠδύνατ' ἂν πράττειν, ἃ ἐβούλετο, *he would not be able to do what he wished [= might wish]*, Mem. i. 4. 14.

e. If a dependent verb has another depending upon it, the latter has sometimes the form suited to the general dependence of both, and sometimes the form suited to its own special dependence (that which it would have, if the former were independent). See 633, 643 c, 645 b.

650. I. Dependent sentences often conform to RELATIVE, instead of absolute, time (607):

Κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he had burned (the boats), that C. [may] might not cross*, i. 4. 18. Ἐπρασαν ὅπως τις βοήθεια ἦται, *they negotiated that some succor [shall] should come*, Th. 3. 4. Cf. 653. (a) This is especially frequent in final clauses, and in Indirect Discourse. See i. 3. 17.

651. II. GENERIC USE. This has a varied application to the modes:

1. The INDICATIVE is the generic mode; and hence may be used for the Subj. or Opt., if it is not deemed important to mark the contingency: Χρήσθων δ' τι βούλονται, *let them use me as they [may] please*, Ar. Nub. 439. See 645 a. — In late Greek, the Ind. even occurs for a final Subj.: Ἴνα αὐτοὺς ζηλοῦτε, *that ye may be zealous for them*, Gal. 4. 17.

a. As the Impf. and Plup. have no separate forms out of the Ind., they often remain in this mode, for distinction from the Pres. and Perf., in cases where other tenses would take the Opt. or Subj.; especially the Impf. expressing a repeated or continued act or state in past time: Ἐλεγεν, ὅτι ὁρθῶς ᾔτιόντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖ, *he said that they had blamed him justly, and that the result sustained them*, iii. 3. 12 (directly, ᾔτιᾶσθε, ὧν μαρτυρεῖ). See 632, 634, 646.

b. In applying the rules for the modes, the Fut. and Fut. Perf. ind. are also regarded as subjunctive. The future has such an element of uncertainty in its own nature, that a separation of the two modes was here less important. Compare the Lat., Eng., &c. See 643 h.

652. 2. The OPTATIVE is the generic *contingent mode*, as the earlier developed, and as expressing past contingency (614 b). It is, hence, often used for the Subj., especially to render the expression more general, indefinite, vague, or doubtful, or from a reference in the mind to something past, distant, or contingent: Ἀποτειχίζει, ὡς ἀπορος εἴη ἡ ὁδός, *he is building a wall, so that the way might be impassable* (for any one), ii. 4. 4. Τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο, *I let him ride, so that he might not (at any time) be fatigued*, Ar. Ran. 23.

a. We observe here, as elsewhere, the Greek love of variety, and the tendency to drop into a more general form, after the use of one that is more special or definite (cf. 592 c, 605 b): Μετέρχομαι, ὡς ὕβριν δείξωμεν Αἰγίσθου θεοῖς, γόους τ' ἀφελύν, *I go, that I may show to the gods the insolence of A., and [might] utter wailings*, Eur. El. 58. Εἰ οὖν εἰδείεν τοῦτο . . , ἴατο ἂν . . , καὶ κατεργάζοντο, *if they knew this, they would rush and win*, Ven. 12. 22. Στήσομαι, ἥ κε φέρῃσι μέγα κρᾶτος, ἥ κε φερόμην Σ. 308. Οὐκ ἂν . . ἀγρόνεις, οὐδέ κε . . ἀνιέης β. 184. See 643 h.

653. III. The freedom of the mind in its conceptions of time affects the MODES, as well as the *tenses* (608 s).

a. Especially is the Subj. often used for the Opt. from a view of the past as present (or sometimes, as extending to the present): Ἐπιτηδές σε οὐκ ἔγειρον, ἵνα ὡς ἡδίστα διάγῃς, *I purposely did not wake you, that you may pass your time as pleasantly as possible* (forethought continued), Pl. Crito 43 b. Cf. 650.

b. Among classic writers, Thucydides is especially fond of using the Subj. for the Opt.; and in late Greek this use, from combined influences, so prevailed, that at last the latter mode became extinct.

c. An action that might be expressed by the Subj., is thrown more decidedly into the future by the use of the Fut. ind.: Εἰ μὴ καθίξας γλῶσσαν, ἔσται σοι κακά, *if you will not hold your tongue, evil will befall you*, Eur. Ag. Fr. 8. Εἰ μὴ ληψόμεθα (604 b). See 624 b; and iv. 8. 11.

654. IV. The contingent is often conceived or spoken of as actual; and the actual, as contingent; especially from strong assurance or vivid fancy in the former case, and from courtesy or modesty in the latter. Cf. 608 a.

a. The taste, refinement, popular institutions, and civic life of the Greeks fostered a spirit of mutual concession and respect, which often led them, and especially the Athenians, to express even decided opinions and well-known facts, not as if asserted, but as if modestly and courteously suggested, and referred to others for a decision. Hence they often used the contingent modes, especially the Opt., instead of the Ind.; and the Opt., as being still less direct, instead of the Subj. See 637, 639, 652.

B. VOLITIVE.

655. RULE XXXII. The IMPERATIVE is the most direct expression of an *act of the will*.

a. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. 644 s, 609 d), the Impv. is sometimes found in dependent clauses: Θνητὸς δ' Ὀρέσσης· ὥστε μὴ λίαν στίβε, *O. was mortal; so that [do not grieve] you should not grieve to excess*, Soph. El. 1172.

Δεῖξαι, ὅτι, ὧν μὲν ἐφίεσται, . . κτάσθωσαν, *to show them, that what they desire* [let them gain] *they must gain*, Th. 4. 92. Οἰσθ' ὃ δράσον; *thénē tēn pētran* *do you know, what [do] you should do? strike the rock*; Ar. Av. 54 (cf. Οἰσθ' οὖν ὃ δράσεις; Eur. Cycl. 131). Οἰσθὰ νυν ἃ μοι γενέσθω; 'what must be done for me,' Eur. Iph. T. 1203. See 561 b, 656 e.

656. a. In general but earnest address, the 2d Pers. of the Imv. is sometimes used with πᾶς, or τίς, or both, instead of the 3d: Χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε, παῖε· σφενδόνην τίς μοι δότω. *Come hither every man of you! Shoot, smite. Let some one give me a sling.* Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἄκουε πᾶς Ar. Th. 372. Ἴτω τις, εἰσαγγέλλε Eur. Bac. 173. *Aperite aliquis ostium, Ter.* See 503.

b. Such familiar imperatives as ἄγε, φέρε, ἴθι, εἰπέ, and ἴδε may be used in the singular, as interjections, though more than one are addressed; and in the 2d Pers., though associated verbs are in the 3d: Ἄγε δὴ, ἀκούσατε, *come now, hear*, Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax 383. Ἴθι . . τις . . δότω Ar. Ran. 871.

c. An exclamatory Imv. seems to have been sometimes apocopated: Παῦ [for παῦε], παῦ! *Stop, stop!* Ar. Eq. 821.

d. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imv. may be used to express supposition or condition: Εἰρήσθω μοι, [let it have been said by me] *suppose me to have said*, Mem. 4. 2. 19. Πλούται, [be rich] *suppose that you are rich*, Soph. Ant. 1168. Κύκλος γεγράφθω ὃ ΒΓΔ, *let the circle BGD [have been] be described*, Eucl. 1. 1.

e. The Imv. sometimes so proposes as to imply a question: Ὁ πολλὰ κίς ἐρωτῶ, κέσθω νόμος, *as I often ask, [let it be] shall it not be established as a law?* Pl. Leg. 801 d. So indirectly, ἐπαυερῶ . . , εἰ πρῶτον ἐν τοῦθ' ἡμῶν ἀρέσκον κέσθω Ib. 800 e.

C. INCORPORATED.

657. In dependent clauses, the Greek has great freedom in the employment of either distinct or incorporated forms, according as a more or less intimate union is desired; and also in respect to the manner of incorporation. Thus (a) a dependent clause may be preserved *entirely distinct*; or (b) its *subject* or *most prominent substantive* may be *incorporated* in the leading clause, leaving it otherwise distinct; or (c) its *verb* may be also incorporated as an *Infinitive*, or (d) yet more closely, as a *Participle*. The union often becomes still closer by an attraction, through which (e) the leading verb *adopts*, for a subject or object, the *subject* of the dependent clause; or the Inf. or Part. adopts, for its grammatical subject, either (f) the *subject* or (g) an *adjunct* of the leading verb. (h) Different forms are often combined or blended. E. g.,

(a, b) Ἦισθετο, ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ ἦν (v. l. Ἦ. τὸ τε Μ. στρατεύμα, ὅτι ἤδη ἐν Κ. ἦν), *he perceived, that the army of Meno was now in Cilicia (the army of M., that it was, &c.)*, i. 2. 21. Παρεσκευάζοντο, ὥπως . . ἐμβαλοῦσιν, *they prepared [how they should invade, 624 b] to invade*, Th. 2. 99. See 474 b, 573 a. (c, d) Αἰσθανόμενος αὐτοὺς

μέγα . . δύνασθαι, *perceiving them to have great influence*, Th. 6. 59. *Ὁ δὲ δύναμαι . . σὲ ἀσθῆσθαι παρόντων*, *I cannot perceive you attempting*, ii. 5. 4. *Παρεσκευάζοντο . . στρατεύειν (πολεμήσοντας, or ὡς πολεμήσοντας)*, *they prepared to make war*, Th. 1. 115 ; 2. 7. See 598 b. (e) See 573.

(f) *Ἐνομίζομεν ἄξιοι εἶναι* [= *ἡμᾶς ἀξίους εἶναι*], *we thought that we were worthy*, Cyr. 7. 5. 72 (cf. *νομίζοιμι γὰρ ἑμαυτὸν εὐοκῆναι* Ib. 5. 1. 21). *Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων* [= *σεαυτὸν ἀποκτείνοντα*], *consider yourself putting to death a good man*, vi. 6. 24. *Οἶμαι εἶναι τίμιος* (621 ; cf. *οἶμαι μὲν ληρεῖν με* Pl. Charm. 173 a). *Ὀρῶ μὲν ἑκαμαρτάνων* Eur. Med. 350 (cf. *ὀρῶ δέ μ' ἔργον δεῦνδν ἑκαμαρτάνων* Soph. Tr. 706). *Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος*, *I speak for this reason*, [wishing] *that I wish*, Pl. Phædo 102 d. (g) *Προσθίκει ἀρχοντι φρονίμῳ εἶναι*, *it becomes a ruler to be prudent*, Mag. Eq. 7. 1. *Ἐθ' γὰρ φρονούντος ἡμῖα σοῦ κατηγορεῖ*, *for your eye proves that you feel kindly* (677), Æsch. Ag. 271. See 667.

(h) *Οὐχ ἂν κρείττων ᾔδει ἄν, ταῦτα προὔκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εἰ ᾔδει ἑαυτὸν ἥττονα ὄντα*, *he did not challenge his companions to those exercises in which he knew he was superior, but those in which he well knew he was inferior*, Cyr. 1. 4. 4. *Παριτηγέα . . μηδὲν ἀπολογησομένους . . δηλώσαι δέ*, *they must come forward, not to make any defence, but to show*, Th. 2. 72. *Ἄλλῳ τε τρόπῳ παρῶσάντες, καὶ μηχανῇ προσήγαγον*, *both attempting in other ways, and [they brought up] bringing up an engine*, Th. 4. 100. *Διελγεται, τὸ μὴ ἡπειρος οὖσα* [for εἶναι, 664 c], *is separated, so as not to be main land*, Th. 6. 1.

i. The Inf. and Part. may also be used impersonally: *Μὴ μεταμέλειαν σοι* (432 d). *Μεταμέλον αὐτοῖς*, *they repenting*, Pl. Phædo 113 e.

j. An especial variety of construction appears with *σύννοια*, *συγγνώσκω*, *ἔοικα*, and some other words: *Σύννοια ἑμαυτῷ σοφὸς ἂν* (οὐ δύναμιν, *δτι λέγω*), *I am conscious that I am wise (that I am not able, that I speak)*, Pl. Apol. 21 b, Conv. 216 b, Ion 533 c. *Ἐγὼ σοι σύννοια* [sc. *σε*] . . *πρωτ' ἀνιστάμενον* [v. l. *ἀνισταμένῳ*] Ec. 3. 7. *Ἐοικας βασιλεὺς εἶναι* (ἡδόμενος, *δεδιότι*), *you seem to be king* (pleased, like one fearing), Cyr. 1. 4. 9, Hel. 6. 3. 8, Pl. Rep. 527 d. So *Ὅμοιοι ᾔσαν θαυμάζειν* (v. l. *θαυμάζοντες*, = *θαυμάζουσι*), *they seemed to be wondering*, iii. 5. 13.

k. Some verbs may be followed either by the Inf. or the Part., with scarcely any difference of meaning, as in some of the examples above ; and others, with an obvious difference. In the latter case, the Part. commonly denotes that which is less dependent on the action of the leading verb, or is a more immediate, positive, or personal object of perception: *Τοῦτο μὲν οὐκ ἀσχύνομαι λέγων · τὸ δὲ ἀσχυνομένην ἂν λέγειν* · *I am not ashamed [saying] to say this (which is said) ; but I should be ashamed to say that (which from the shame is not said)* ; Cyr. 5. 1. 21. *Ἄν ἄρα μάθωμεν ἄργοι ἔσθιν*, *if we once learn to live in idleness*, iii. 2. 25 ; *Ἴνα μάθῃ σοφιστὴς ὦν*, *that he may learn that he is a schemer*, Æsch. Pr. 61. So *γινώτρεται*, *learn to keep*, Soph. Ant. 1089 ; *γινώσκω ἀπιστοῦμενοι*, *perceive that they are distrusted*, Cyr. 7. 3. 17. *Μεμνησθῶ ἀνὴρ ἀγαθὸς εἶναι*, *let him remember to be a brave man*, iii. 2. 39 ; *Μεμνημαί σου ἀκούσας*, *I remember that I heard from you*, Cyr. 2. 4. 12. *Ἦκουσιν Ἀθηναίων εἶναι*, *I heard that you were an Athenian*, iii. 1. 35. *Ἦκουσαν αὐτοῦ φωνήσαντος*, *they heard him speaking*, Symp. 3. 13. See *ἔοικα* (j).

l. Infinitives and Participles retain the properties of the verb, so far as may consist with their substantive or adjective use. In general, they modify as nouns or adjectives, but are modified as verbs. See 604, 663.

658. The use of both the incorporated modes is even more extensive in Greek than in English.

1. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation: Παρὼν ἐτίγχανε, *happened to be present*, i. 1. 2. Ἐβούλετο ταὐτὸν φιλεῖσθαι, *wished himself beloved*, Cyr. 8. 2. 26. Ἐπεμψέ τινα ἐρῶντα (598 b).

a. With ἄν, the Inf. or Part. commonly supplies the place of the corresponding tense of the Opt., or past tense of the Ind. (618); and is usually translated by our potential mode: Καὶ ὃ ἄν τοῖς ἄλλοις ἐφη παραμυθῆσασθαι, *he said he would advise the rest*, I. 684 (directly, ἄν . . παραμυθησάμεν I. 417). Ὡς οὕτω περιγινόμενος ἄν, *as though he would thus prevail*, i. 1. 10 (directly, περιγινόμεν ἄν). Διὰ τὸ μὴ ἀνασχέσθαι ἄν, *because they would not have borne it*, Hel. i. 4. 20 (directly, ἀνίσχοντο ἄν). Ὡστε καὶ ἰδιώτην ἄν γινῶναι vi. 1. 31.

b. In Latin, the *Gerund* and *Supine* supply in part the place of the Greek Inf.: Τοῦ πικρὸν ἐπιθυμῶ, *bibendi desiderio*. Ἀκούσαι ἀπῆλθ' (663 g), *injuccundam auditu*. The Latin Participle, from its defective formation, is far less used than the Greek or English; and is often *absolute* in the Passive, where they are used in the Active: Συλλέξας στρατεύμα, *exercitu collecto, having collected an army*, i. 1. 7. (c) In Modern Greek the place of the Inf. is commonly supplied by a conjunction and finite mode: θέλω νὰ φάγω [= classical θέλω φάγεῖν], *I wish to eat*.

659. 2. The use of the incorporated modes, particularly the Inf., is very great in Indirect Discourse, sometimes (a) continuing through a series of sentences, or (b) even extending to relative, and rarely to other subsidiary clauses (cf. 661 a); and being interchanged and blended not only (c) with other forms of Indirect Discourse, but also (d) with those of Direct Discourse. Compare the much greater use of the Lat. Inf. in Indirect Discourse. For the use of the tenses here, see 660 b. E. g.,

(a) See Hdt. 1. 24; Cyr. 1. 3. 4 s. (b) Ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δὲ εἶναι χάσματα, *he said that, when his soul had left the body, in which were two openings*, Pl. Rep. 614 b. Ἀθροῦσι . . ὡς πᾶσα ἄν γῆ ἐκίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι, *'if there did not take place,'* Hdt. 3. 108. (c) Ἀγγέλλει Δερκυλλίδας, ὅτι νικῶν τε αὐτὸν Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὀκτὼ, *D. announces, that the L. have conquered again, and that eight of their own men have fallen*, Hel. 4. 3. 1. Ὡς μὲν στρατηγῆσονται ἐμὲ . . μηδεὶς μὴν λέγῃτω . . ὡς δὲ . . πείσομαι, *let none of you speak of me as to take command, but (say rather) that I will obey* (680), i. 3. 15. (d) Ἐφη θέλει πορεύεσθαι, . . "ἐγὼ γάρ," ἔφη, "οἶδα," *he said that he wished to go, "for," said he, "I know,"* iv. 1. 27. See i. 3. 20, vii. 1. 39; and cf. § 644.

e. Ὅτι and ὡς are sometimes even followed, after intervening words, by an Inf. or Part., instead of a finite verb: Εἰπε δὲ, ὅτι, ἐπειδὴ τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψαν αὐτόν, *he said that, as soon as the campaign was ended, he would send him home*, iii. 1. 9. Γινός . . ὅτι, εἰ καὶ ὅσων οὖν μάλλον ἐνδύσονται, διαφθαρησομένους αὐτούς, *'that they would be destroyed,'* Th. 4. 37. Cf. 644 a.

f. The use of the Inf. in Indirect Discourse after verbs of *saying, thinking, perceiving*, and the like (*verba sentiendi et declarandi*), is not broadly separated from its objective use after verbs of *commanding, advising, entreating, teaching, learning, wishing, intending*, and the like. It may commonly be distinguished by the use of "*that*" in translation, by the use of ὅτι with another mode in equivalent expressions, or by the context.

(g) After verbs of *promising, hoping, expecting*, and the like, the Inf. is oftener in the Fut., according to the rule for Indirect Discourse: *Ἐπι-σχοῦμενος . . . ποιήσαν, promising that you would do*, vii. 2. 24 (cf. *συστρατεύεσθαι* vii. 7. 31; *μεμνήσθαι* vii. 6. 38; *παύσασθαι* i. 2. 2).

h. *Φημί*, introducing Indirect Discourse, is regularly followed by the Inf.; *εἶπον*, by *ὅτι* or *ὥς*, and a finite verb; *λέγω*, by either; but in the sense to *command*, both *εἶπον* and *λέγω*, by the Inf.: *Εἶπεν αὐτῷ μέναν, bade him stay*, Cyr. 1. 4. 18. Yet see 627 b.

660. a. The Inf. and Part. are *achronic* in respect to *absolute* time (590, 607). (b) But the Part., the Inf. Fut. and Fut. Perf., and the Inf. in Indirect Discourse (cf. 643 b), commonly express the same time *relatively* (i. e. with reference to the verb on which they depend), which the same tense of the Ind. would express *absolutely*. (c) For the use here of the Pres. and Perf. as also Impf. and Plup., see 269 c. (d) Otherwise the Inf., as in Eng., commonly expresses simply the relation of the action to the time (267 c), leaving the time itself to be inferred from the connection. This time is often a relative future; and then the less common Fut. Inf. might also be used, to give prominence to the time. Cf. 624 b, 653 c. Thus,

(b) *Ἦκει λέγων (λέξας, λέξων) he went saying (having said, to say). Λέγει ὁρᾶν (ἰδεῖν, ὄψεσθαι), dicit se videre (vidisse, visurum esse), he says that he sees (saw, shall see). Cf. 643 a. (c) *Ἰᾶσθαι αὐτὸς τὸ τραῦμα φησι, he says that he himself healed the wound*, i. 8. 26 (directly *ἰώμην*). *Οἶδα δὲ κάκεινον σωφρονούντε, ἔστε Σωκράτει συνήστην* Mem. 1. 2. 18. (d) *Βουλόμενοι . . . ἔχειν (ἀποκλήσασθαι, v. l. ἀποκλήσεσθαι), wishing to have (to intercept)*, Th. 8. 9; 6. 101 (Thuc. is especially inclined to this use of the Fut.). See 598.*

e. The Aor. Part. sometimes *agrees* in time with the leading verb, chiefly with another Aor. when both refer to a *single act*, and with such verbs as *λανθάνω, τυγχάνω, φθάνω*, and *περιπαῶ*: *Τί ἂν εἰπὼν σέ τις ὁρθῶς προσείποι;* *what could one call you and call you rightly?* Dem. 232. 20. *Ἰδὼν εἶδον, [seeing] surely I saw*, Luc. D. Mar. 4. *Ἀστυάγην σκόψαντα εἰπεῖν* Cyr. 1. 3. 8. *Δήσομεν ἐπιπεσόντες, we shall attack by surprise*, vii. 3. 43. *Οὐ μὴ σ' ἐγὼ περιόψομαι ἀπελθόντα, I will not let you go*, Ar. Ran. 508. See § 677.

661. a. Clauses depending upon the Inf. and Part. have usually the same form as if these were finite verbs: *Ἐτοιμος ἦν ἀποτίней εἰ καταγνοίεν, he was ready to pay, if they should condemn him*, Isoc. 361 e. *Φοβόμην δ' ἂν τῷ ἡγεμόνι, ᾧ δόλη, ἔπεισθαι* (641 b). *Ἀποπέμψαι δ' εἶχε στρατεύματα, ἔχων οὐδ' εἴρηκα* (551 c). But see 659 b.

b. From the familiar association of the Acc. with the Inf., and the Gen. with the Part., words commonly governing other cases are often followed by these in connection with an Inf. or Part.: *Ὑμᾶς προσήκει καὶ ἀμείνωντας . . . εἶναι, it befits you to be [that you should be] braver*, iii. 2. 15 (cf. *ὑμῖν προσήκει* lb. 11, § 450). *Οὐδὲν ἤχθετο αὐτῶν πολεμούντων, he was not at all displeased [they being] with their being at war*, i. 1. 8 (cf. *ἤχθετο αὐτῷ* vii. 5. 7, § 456). *Ἐρποντος εἰσὶράς ἐμοῦ, you see me going* (432 h), Soph. Tr. 394. (c) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.: *Ἦσθην . . . εὐλογοῦντά σε, I am pleased that you bless* (456), Soph. Ph. 1314.

d. In the use of the incorporated modes with adjuncts, there is often a union of two constructions: *Τί ἡμῶν δεήσεσθε χρήσασθαι* [uniting *τί ἡμῶν δεήσεσθε* and *τί δεήσεσθε ἡμῖν χρήσασθαι*]; [what shall you want of

us to do with us?] *in what shall you wish to employ us?* v. 4. 9. Ἀγγελλε δ' ὅρκῳ προστιθεῖς, *announce* [with an oath, adding it], *adding an oath*, Soph. El. 47.

662. From the intimate union subsisting between the Inf. or Part., and the leading finite verb, a word properly modifying the one is sometimes placed in immediate connection with the other. Thus we find (a) such adverbs as ἄμα, αὐτίκα, εὐθέως, ἐξαίφνης, μετὰ, ὁμῶς, καίπερ, &c., joined with the Part. instead of the leading verb; and sometimes (b) a particle joined with the leading verb instead of the Inf. or Part., particularly ἄν (621), and οὐκ with φημί: (a) Ἄμα ταῦτ' εἰπὼν ἀνέστη [having said this, he at the same time rose], as soon as he had said this, he rose, iii. 1. 47. Εὐθέως οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετο, *immediately upon seeing me, C. saluted me*, Pl. Rep. 328 c. Μεταξὺ παίζων εἰσέρχεται, [playing, meanwhile] he enters in the midst of his play, Pl. Lys. 207 a. Ἰκνοῦμαι, καὶ γυνή περ οὖο' ὄμῳ, *I come, even though I am a woman*, Eur. Or. 680. (b) Οὐκ ἔφασαν λέναι, *they said they would not go*, i. 3. 1. Ἐπῆρετο αὐτόν, εἰ ὀπλιτεύοι. Οὐκ ἔφη [sc. ὀπλιτεύειν]. 'He said No.' v. 8. 5.

1. The Infinitive (Verb-Noun, "ὄνομα τοῦ ῥήματος").

663. RULE XXXIII. The INFINITIVE is construed as a *neuter noun* (491 a). Hence,

(a) The Inf. may be the SUBJECT of any word which would agree with a noun, or (b) even of another Inf.; (c) it may itself agree as an APPOSITIVE; (d) it may DEPEND upon any word which would govern a noun; or (e) it may be used, like a noun, to express a CIRCUMSTANCE; particularly such as are denoted by the Gen. of cause, the modal Dat. (466 s), the Acc. of specification (481), and the adverbial Acc. (483). (f) The ARTICLE is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required.

(a) Φεύγειν αὐτοῖς ασφαλέστερόν ἐστιν, *to fly is safer for them*, iii. 2. 19. Οὐδὲν οἷόν ἐστ' [= τοιοῦτόν ἐστιν, οἷον] ἀκοῦσαι (τὸ αὐτὸν ἐρωτᾶν), *there is nothing* [such as] *like hearing* (like asking him), Ar. Av. 966, Pl. Gorg. 447 c. (b) Δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, *that it should be granted to him to save the Greeks*, ii. 3. 25. (c) Τὸ γὰρ γινῶναι ἐπιστήμην πού λαβεῖν ἐστιν, *to learn is to acquire knowledge* (534. 3), Pl. Theæt. 209 e. Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι, Cyr. 8. 7. 25. (d) Θερμότερον πίνει, *warmer for drinking*, Mem. 3. 13. 3. Ἐπείχομεν τοῦ δακρύειν (405). Μανθάνειν γὰρ ἤκομεν, *we have come to learn*, Soph. O. C. 12. Δυναμὴν παρὰ βασιλέως αἰτήσασθαι, δοῦναι μοι ἀποσώσας ἑμᾶς ii. 3. 18. (e) Ἐξῆλθεν τοῦ σπείρειν (429 a). Ὅρῶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς, *he was stern in aspect, and rough in voice*, ii. 6. 9. Ὅμοιον οὐδὲν . . . πλὴν ὀνομάσαι, *nothing is similar, except in name*, Eur. Ph. 501. (f) Διὰ τοῦ ἐπιπορκεῖν, *through perjury*, ii. 6. 22. Ἀπὲρ δὲ τοῦ ἀρχεσθαι ὅπ' ἄλλων, *archein, instead of being ruled by others, to rule*, Hdt. i. 210 (yet v. l. ἀπὲρ δὲ ἀρχεσθαι). Ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν v. 6. 32.

g. In Greek, as in Eng., the Inf. *Act.* (or *Mid.*) is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject: *Ἄξιος θαυμάσαι*, *worthy to [admire] be admired*, Th. 1. 138 (cf. *θαυμάζεσθαι*, Id. 2. 40). *Θαύμα ἰδεῖσθαι*, *a wonder to behold*, E. 725. *Κρατεῖν ἐμοί νυν ἔδοσαν*, *they gave her to me [to slay] to be slain*, Eur. Tro. 874. *Ἀκοῦσαι . . ἀγῶῃ, ῥηθῆναι δ' οὐκ ἀσύμφωνον*, *painful to hear, yet not useless to be spoken*, Isoc. 265 c.

h. The Inf. is often named from its special office: as, the Inf. of *Direct* or *Indirect Object*, of *Effect*, of *Purpose*, of *Specification*, the *Adverbial Infinitive*, &c.

664. ARTICLE WITH THE INF. a. The prevalent use of the Inf. as a *direct* or *indirect object* of a *verb* or *adjective*, is not commonly distinguished by the article; while its rarer *subjective* use as a *Gen.* is usually so distinguished. Hence it usually wants the article, where it would be naturally translated by the Eng. Inf., and also in Indirect Discourse; but commonly takes it when it modifies a noun, unless the noun is so joined with a verb, that the Inf. may seem related to them jointly (as together equivalent to some verb, &c.): See examples above. *Πρόφασιν τοῦ πόρου εἶναι* (444 b). *Ἐλαβον πρόφασιν στρατεῖν*, *they seized a pretext for war*, Hel. 3. 5. 5. *Ἴρα . . φόβος ἐστὶν . . στρατεῖν*, *that they might fear to make war*, ii. 4. 3 (cf. iii. 1. 18). *Ἀκροβολίσεσθαι ἀνὰ γῆν ἐστὶ [like χρῆς]*, *it is necessary to fight at a distance*, Cyr. 2. 1. 7.

b. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See 571 f, h. In such cases, or when the Inf. is the subject of *ἐστὶν* and an adjective, it commonly wants the article. A verb which has an Inf. for its subject, is usually intransitive or passive.

c. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object*, *effect*, or *specification*), where another case might have been expected. It is used the more freely, if some negation is expressed. Thus, *Τὸ δρᾶν οὐκ ἠθέλησαν*, [willed not the doing] *were not willing to do it*, Soph. O. C. 442. *Ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρύναι δ' αὐθις αἰδοῦμαι*, *I am ashamed to drop a tear, yet again not to weep*, Eur. Iph. A. 451. *Τὸ σιγᾶν οὐ σθένος* Ib. 655. *Ὅς σε κωλύσει τὸ δρᾶν*, *who will prevent thee from doing it* (405), Soph. Ph. 1241. *Τῆς ἐλπίδος . . τὸ μὴ παθεῖν*, *the hope of not suffering*, Id. Ant. 235. *Τὸ μὲν προσταλαίπωρεῖν . . οὐδεὶς πρόθυμος ἦν*, *no one was ready [as to] for enduring*, Th. 2. 53.

d. The Inf. with *τοῦ* as the *Gen.* of *motive* is particularly frequent with a negative: *Τοῦ μὴ τινας ζητῆσαι*, *in order that none may inquire*, Th. 1. 23. (e) In late, especially Hellenistic, Greek, this *Gen.* form was more loosely used to express *result*, *effect*, *object*, &c.: *Ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι*, *to send them word [for their abstaining] to abstain*, Acts 15. 20.

Περιοιχόσαι τοῦ περιπατεῖν αὐτὸν Ib. 3. 12.

f. Compare the use of the article with the Inf. in German, Italian, &c.: *τὸ φιλεῖν*, *G. das Lieben*, *It. il amare*, *to love*.

665. a. The INF. OF SPECIFICATION and the ADVERBIAL INF. have a large range, and are variously translated. In some of these uses, the Inf. is often said, though not in the strict sense of the term (401 N.), to be *absolute*. E. g., *Ἐκ δειματός του νυκτέρου, δοκεῖν ἐμοί*, *from some night vision, [according to the seeming] as it seems to me, or methinks*, Soph. El. 410. *Ἄλλ' εἰκάσαι μὲν, ἡδύς, but to guess, joyous*, Id. O. T. 82. *Ὀλίγου δέον πλείους ἀπεκτινᾶς*, *have slain [to want little] almost a greater num-*

der, Hel. 2. 4. 21. So μικροῦ δεῖν, ὀλίγου [sc. δεῖν], μικροῦ [sc. δεῖν], almost. 'Ες δεῖν πάρεσθ' ὅδε Κρέων, τὸ πρᾶσσαν καὶ τὸ βουλευσάν Soph. O. T. 1416. For other examples, see 668 e, 664 c.

b. The use of εἶναι as the *Inf.* of specification, or the *adverbial Inf.*, will be particularly remarked with ἐκείν, chiefly in negative sentences; and with some adverbs, or prepositions followed by their cases, chiefly preceded by τó: Οὐτε συνθήκας ἂν ψευδομένη ἐκών εἶναι, nor would I break my engagements willingly [to be willing], or, so far as depends on my will, Cyr. 5. 2. 10 (cf. "to be sure" = surely). Τὸ νῦν εἶναι, [as to the being, or state of affairs, now] for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends on these, Lys. 180. 41.

666. RULE XXXIV. The SUBJECT OF THE INFINITIVE is put in the Accusative: as,

Ολοῦμενοι . . Κῆρον ζῆν, supposing [C. to be] that Cyrus was alive, ii. 1. 1 (cf. the finite Κῆρος ζῇ, C. is alive, 400). Ἡἶτον . . δοθῆναι οἱ ταύτας τὰς πόλεις, he requested that these cities should be given to him, i. 1. 8.

a. The subject of the *Inf.* is very often, either properly or by attraction (474, 657 e), the direct object of a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to this rule. (b) The *Inf.*, on the other hand, extensively constitutes an indirect object of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German (272 a, c): Πείπεικε τὸν μάντιν λέγειν, had persuaded the prophet [to the saying] to say (G. zu sagen), vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, he urged the exiles [to the serving] to serve with him, i. 2. 2.

667. a. This rule applies to the subject of the *Inf.* simply as such.

(b) Very often, this subject has a prior grammatical relation, which determines its form; (c) even if its two uses are not in immediate connection. (d) Still, it is sometimes repeated in the *Acc.* for more distinct expression; and (e) is oftener so understood. (f) For clearness, emphasis, or euphony, it is sometimes repeated in the same case, chiefly in the *Nom.* (g) Attracted and mixed constructions also occur. Thus,

(b) Κῆρον ἐδέοντο ὡς προθυμοτάτου . . γενέσθαι, they besought C. to be as strenuous as possible, Hel. 1. 5. 2. Νῦν σοι ἔξερν . . ἀνδρὶ γενέσθαι, it is now in your power to become a man, vii. 1. 21. See 657 f, g. Ἰᾶσθαι αὐτὸς τὸ τραυμά φησι (660 c). (c) Τοῦτο δ' ἐποίησε ἐκ τοῦ χαλεποῦ εἶναι, he effected this by being severe, ii. 6. 9. Κηρύκα προτίμει αὐτοῖς λόγοντα, . . εἰσέμμενος εἶναι, he despatches a herald to them, to say that he is ready, Th. 7. 3. Rettulit esse pronepos, Ov. (d) Οἶμαι δέ με ἀκηκοέναι, I think that I have heard, Pl. Rep. 400 b. Ἐνόμισε ἐπειτὸν εἶναι Hdt. 1. 34. (e) Δεομένων μου προστάτην [sc. με] γενέσθαι, entreating me [that I would become] to become leader, Cyr. 7. 2. 23. Ἐδοξεν αὐτοῖς, προφύλακας καταστήσαντας [sc. σφᾶς] συγκαλεῖν, it seemed best to them, having stationed sentinels, to convoke, iii. 2. 1. (f) Ἐπομύνω σοι . . ἐγὼ βούλεσθαι ἂν, I swear to you that I would choose, Cyr. 6. 4. 6. (g) Ἐλπίσω . . οὐδ' ὦν αὐτὸς, οὐδὲ οἱ [for τοὺς, attracted by αὐτὸς] ἐξ αὐτοῦ, παύσεσθαι, trusting that neither himself, nor his descendants, would lose, Hdt. 1. 56. Τοὺς δὲ ἀπεκρίνασθαι . . αὐτοὶ δώσω (as if a finite mode had preceded), that these answered that they would give, Ib. 2. Ἐνέπω σὲ . . ἐμμένειν, . . ὡς ὅτε (as if σοὶ had preceded), Soph. O. T. 350. See T. 258 a.

h. The subject of the Inf. is very often indefinite; and is then commonly omitted, though words may be expressed agreeing with it: "Οὐδ' αὖτως ἄρα δεῖ [sc. τινα] ἀδικεῖν." "Οὐ δὴ ταῦτα." "Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν." "One ought then by no means to injure." "Surely not." "Not then, when injured, to injure in turn." Pl. Crito 49 b.

668. PLEONASM AND ELLIPSIS. I. The Infinitive (a) is sometimes *redundant*, and (b) is sometimes *omitted*:

(a) Χάρων ἀντιδίδωσιν ἔχων, *in return gives* [to have] *pleasure*, Soph. O. C. 232. Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν Id. Aj. 825. (b) Εἰς τὸ βαλανεῖον βούλομαι [sc. ἵνα], *I wish to go to the bath*, Ar. Ran. 1279. Ἐφη ὁ Ὀρόντης [sc. οὕτω ποιῆσαι], *Oronites* [said that he had so done] *assented*, i. 6. 7. Παραγγέλλει εἰς τὰ δπλα i. 6. 13.

c. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epezegetic* (ἐπεξηγητικός, *explaining further*).

669. II. The Infinitive often depends upon a word which is omitted or implied in another word.

1. This often occurs in Indirect Discourse:

Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἔφασαν]. *but they bade him kill them; for* [they said that] *they were unable to proceed*; iv. 5. 16. Ἔθηκεν, ἐφ' οἷς ἐξεῖναι, *he made conditions, on which he said it was permitted*, Dem. 505. 19. Κατεφρόνουν . . , μηδένα ἂν ἐπιχειρήσαι, *they despised the foe, (thinking that) no one would attack*, Hel. 4. 5. 12.

670. 2. RULE V. The Inf. often forms an elliptical *command, request, counsel, salutation, exclamation, or question*:

Σὺ μοι φράξεν [sc. ἔθελε], *do you* [please to] *tell me*, Pl. Soph. 262 e. Παιδα δ' ἐμοὶ λῦσαι A. 20 (so esp. in Hom.). Ζεῦ πάτερ, ἢ Ἀλάντα λαχεῖν, 'Ο [grant] that either Ajax may draw the lot,' H. 179 (cf. Ζεῦ ἄνα, δός τι σάσθαι, 'grant that I may punish,' T. 351). Τὸν Ἴωνα χαίρειν [sc. κελεύω], *I bid Ion hail*, Pl. Ion 530 a. Ἐμὲ παθεῖν τάδε [sc. δεινὸν ἔστι], *φεῦ! that I should suffer such things* [is horrible], *alas!* Æsch. Eum. 837. ὦ βασιλεῦ, κότερον λέγαν . . ἢ σιγᾶν [sc. χρεῖ, or κελεύεις]; Hdt. 1. 88. ὦ δειλοί, πόσ' ἔμεν; κ. 431. Mene incepto desistere victam? Virg.

a. So often in *proclamations, laws, &c.*: Τοὺς Θράκας ἀπέραι [sc. κελεύεται or δεῖ], *it is ordered that the Thracians depart, or the T. must d.*, Ar. Ach. 172. Τῇ δ' ἡλιαῖαν διαγνώσκειν, *let the court decide*, Dem. 629. 25. See v. 3. 13. (b) In exclamation, the article is usually prefixed: Τῆς τύχης! τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *My ill-luck! That I should happen now to have been summoned hither!* Cyr. 2. 2. 3 (429 f). See Ar. Av. 5. (c) In a few poetic passages, the Inf. follows εἰ γάρ or εἴθε, to express wish: Εἰ γάρ . . ἐχέμεν [sc. ὦφελες, 638 g], *would thou hadst*, η. 311. See ω. 376.

671. 3. RULE W. Some connectives are followed by the Infinitive; especially ὥς, ὥστε, οἷος, and ὅσος.

a. This construction, like similar constructions in our own and other languages, is plainly due to ellipsis, though it has extended to cases where the ellipsis cannot be supplied without cumbering the discourse, and has some irregular forms (through attraction, &c.). It is little used in Homer. (b) It sometimes occurs where a connective seems needless; and (c) is often parenthetical (chiefly with ὥς). E. g.,

(a) 'Ἐπειδὴν δὲ σημήνη . . . ὥς [sc. σημαίνει δὲ] ἀναπαύεσθαι, *when the signal is given, as [it would be given] for resting*, ii. 2. 4. 'Ἐπελάσας ὡς συναντῆσαι, *riding up [so as] to meet him*, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὡς μὴδὲ τὰ δόρατα ὑπερέχειν (550 e) iii. 5. 7. Μεγὰλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι 'Ροδῶπιος, *she acquired great wealth [as it would be accounted, to belong to R.] for a person like R.*, Hdt. 2. 135. 'Ὡς παλαιὰ εἶναι, *considering their antiquity*, Th. 1. 21. Βούλεται πολεῖν, ὥστε πολεμεῖν, *chooses toil, so as to be [or that he may be] at war*, ii. 6. 6. 'Ἐχω γὰρ τριῖναι, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐφ' ᾧ μὴ καλεῖν, 'Ἐφ' ᾧ τε πλοῖα συλλέγειν (557). Οἷοι . . . ἐφίεσθαι, 'Ὅσον δοκεῖ' see 556 b, c, d. (b) Ψυχρὸν ὥστε λούσασθαι ἔστιν, *it is cold [so as to bathe in] for bathing* (cf. λούσασθαι ψυχρότερον), Mem. 3. 13. 3. Πάνυ γὰρ μοι ἐμέλησεν ὥστε εἰδέναι, *I took much pains [so as to know] to learn*, Cyr. 6. 3. 19 (cf. ἐμελε αὐτῷ εἰδέναι Mem. 4. 7. 1). 'Ἐποίησα ὥστε δοῦναι, *I had made [things so result that it should seem] it seem* (feceram ut), i. 6. 6. 'Ἦθελ' ὥστε γίγνεσθαι τάδε, *wished that this should be*, Eur. Hipp. 1327. (c) 'Ὡς δὲ συντόμως (or συνελθόντι, or ἐν βραχεί, sc. λόγῳ), εἰπεῖν, ut breviter dicam, [I say this so as to speak] to speak briefly, Ec. 12. 19, Ages. 5. 3, 7. 1. 'Ὡς ἔπος εἰπεῖν Pl. Gorg. 450 d, 'Ὡς λόγῳ εἶπαι Hdt. 2. 15, 'Ὡς εἰπεῖν Th. 6. 30, [that I may speak the word, &c.] so to speak. 'Ὡς μικρὸν μεγάλῳ εἰκόσαι, *to compare small with great*, Th. 4. 36. 'Ὡς ἐμὲ εὖ μεμνήσθαι, *so far as I remember correctly*, Hdt. 2. 125.

d. Other modes are also used after these connectives, for the sake of greater precision, force, actuality, or independence of expression; while it is here the especial office of the Inf. to describe, characterize, or modify something that precedes: Κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν [v. l. ἀναβαίειν], *they were descending, so as to ascend the second [that they might ascend]*, iii. 4. 25. Οὕτως ἀγνωμόνως ἔχετε . . . ὥστε . . . ἐλπίζετε; *are you so senseless, [that you hope] as to hope?* Dem. 25. 18. 'Αρκεῖος ἀφιστῆξει, ὥστε φίλος ἡμῶν οὐδεὶς λείλειψεται, *A. will depart, so that no friend will be left us*, ii. 4. 5. Κρανγὴν πολλὴν ἐποίουν . . . ὥστε καὶ τοὺς πολεμίους ἀκούειν ὥστε . . . ἔφυγον: *they made so much noise that even the enemy heard* (characterizing the noise by showing its effect); [so that] and therefore they fled (narrating the result as a fact in the history); ii. 2. 17. See 655 a.

e. 'Ὡς and ὥστε, originally relative adverbs of manner, often express with the Inf. *purpose or consequence*; ὡς especially the former, and ὥστε the latter. See examples above.

672. f. The Inf. is also used elliptically after ἤ, *than*: Μείζον ἢ φέρειν, Μείζον ἢ ὥστε φέρειν, [greater than it should be for one to bear it] *too great to bear* (513 d, e). (g) It is sometimes used after πρὶν (πρότερον, πρόθεν) ἢ, *præquam, before, ὑστερον ἢ, after, or φθάνω ἢ, to anticipate*, with a different ellipsis: Τότερον . . . ἢ αὐτοὺς οἰκίσαι, *later than [it took place that they settled] their own settlement*, Th. 6. 4.

II. The Participle (Verb-Adjective).

673. The Participle is either *circumstantial*, *complementary*, *definitive*, or *descriptive*, that is, it either expresses some *circumstance* or *complement* of the leading verb, or *defines* or *describes* some associated person or thing.

a. "One of the grammarians calls the Greeks φιλομέτοχοι" [participle-lovers, 658]. — Farrar.

674. 1. The **CIRCUMSTANTIAL PARTICIPLE** is distinguished according to the circumstance denoted, as *time, cause, means, condition, concession, purpose, consequence, &c.*; and also as (a) *preliminary*, (b) *contemporary*, or (c) *prospective*, according as its action precedes, is simultaneous with, or follows, that of the leading verb.

d. It is often translated into Eng. by a finite verb with a connective, an infinitive, a circumstantial adjunct, or an adverb (658). The Greek usually prefers a participle and verb, where the Eng. uses two verbs closely joined by 'and.' (e) As a *preliminary participle*, the Aor. is especially used; though, for brevity, it is often translated by the Eng. Pres. The *prospective participle* is commonly in the Fut.; and is often translated by the Eng. Infinitive.

E. g., (a) Μάνθαν ἰδῶν, [having gone] go and learn, Ar. Nub. 89. Κῆρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον, C. received the exiles, and raising an army besieged M., i. 1. 7. Μετὰ δὲ Σόλωνα οἰχόμενον, after S. had gone (612), Hdt. 1. 34. (b) Οἱ λεηλόμενοι ζῶσι, who live by plundering, Cyr. 3. 2. 25. Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος, I say it for this reason, because I wish, Pl. Phædo 102 d. Ἦκε . . . ὁπλίτας ἔχων χίλους, he came with 1000 hoplites, i. 2. 6 (so λαβὼν Ib. 3, ἄγων, φέρων, = with). Τελευτῶν finally (509 a); ἀρχόμενος, at first, Th. 4. 64; ἐπικρυπτόμενος (553 c), or λαθὼν (677 f), secretly. Ὅ τι δεοί ποιεῖντας φίλους εἶναι, what they must [doing be] do to be friends, vi. 6. 4 (cf. iv. 2. 3). (c) Ἐπεμψέ τινα ἑρῶντα, he sent one to say (598). See 635.

f. For participles expressing condition, see 635. Concession is sometimes expressed by a finite verb (commonly preceded by καὶ εἰ or εἰ καὶ); but oftener by a participle with an appropriate particle, as καίτωρ, καί, πέρ, καίτοι, οὐδέ, μηδέ, &c.: Προσεκύνησαν καίπερ εἰδότες, they did him homage, even [knowing] though they knew, i. 6. 10. See 662 a.

g. Ἐχων, both with and without an Acc., is joined with some verbs, chiefly of trifling or delay, to give the idea of persistency (cf. 679 b): Ληρεῖς ἔχων, you trifle [holding on] continually, Pl. Gorg. 497 a. Ποῖα ὑποδήματα φλυαρεῖς ἔχων; what shoes do you keep trifling about [holding on to them]? Ib. 490 e. (h) Μαθὼν or παθὼν, with τί or ὅ τι, sometimes forms a sarcastic or wondering 'why' or 'because': Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετην; [having learned what new notions, &c.] what possessed you to insult the gods? Ar. Nub. 1506. Τί παθοῦσαι . . . ἐλθῶσι γυναῖκες; [having met with what, &c.] what has happened to them that they resemble women? Ib. 340. Πατέρα τύπτοιμι, ὅ τι μαθὼν σοφοὺς υἱεῖς οὕτως ἐφύσεν, 'because he begat,' Pl. Euthyd. 299 a.

i. A verb is sometimes strengthened or otherwise modified by its own participle: Ἰδὼν εἶδον (660 e). Ἐπακούων σχολῇ ὑπήκουσα; in obeying, have I obeyed leisurely? Cyr. 8. 4. 9.

675. The **Circumstantial Participle** is often so loosely connected with the leading verb, that it is said (though not in the strictest sense of the term, 401 n.) to be put *absolute*. The Greek uses this construction far more than the English; though, from its fuller supply of active participles, less than the Latin (658 b).

RULE XXXV. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*: as,

Τούτων λαχθέντων, ἀνέβησαν, his dictis, surrexerunt, *these things having been said, they arose*, iii. 3. 1. 'Ανέβη ἐπὶ τὰ ὄρη, σθένος καλόντος, *he ascended the heights [no one opposing] without opposition*, i. 2. 22. 'Ἡλίου δύνοντος, *as the sun was setting*, ii. 2. 3. Συνδόξαν τῷ πατρὶ . . , γαμεῖ, [it having seemed well to] *with the approval of his father, he marries*, Cyr. 8. 5. 28. Καλῶς παρὰσχόν, οὐ ξυνέβησαν, *they did not treat, when they had a fine opportunity*, Th. 5. 14. 'Ἀθλον δν, ὅπτε . . ἀφαίρησται, 'as it was uncertain,' Th. 1. 2. Σίτου δὲ ἐπιδαλιουπότος, οἴνου δὲ μηδ' ὀσφραϊνέσθαι παρὸν, . . πολέμων δὲ ἐπομένων v. 8. 3.

a. The Gen. absolute may be referred to the general head of the Gen. of Cause (often of time, 433; also of motive, reason, &c.). (b) The *impersonal participle absolute* commonly retained the generic Acc., the only form in which its proper gender, the neuter, could be distinguished (571 e); perhaps the rather, because this participle was so often akin to the Acc. of time or the adverbial Acc. (c) The Gen. is here more readily admitted when the subject is afterwards expressed by a finite clause, than when it is expressed by the Inf. (571 f): Δηλωθέντος, ὅτι . . τὰ πρόγνῃματα ἐγένετο, *it having been shown that affairs depended*, Th. 1. 74. Εἰσπαγγελλόντων, ὅτι . . πλέουσιν (491 c) Ib. 116. Προσπαχθέν μοι . . ἀγέω, *it having been charged me to convey*, Dem. 1210. 5. Ἐξὼν ζῆν, *when we might live*, Pl. Menex. 246 d. So Δόξαν δὲ ταῦτα [sc. πόλεω, or see 502], *this resolved on*, iv. 1. 13.

d. The use of the neuter Acc. as absolute is sometimes extended, chiefly to participles not agreeing with nouns, or such as are often used impersonally: Κυρωθέν δὲ εὐδέν, *nothing having been fixed*, Th. 4. 125. Αἰσχρὸν δν τὸ ἀντιλέγειν, *as denial were base*, Cyr. 2. 2. 20. Δόξαντα δὲ ταῦτα, *this having been accepted*, Hel. 3. 1. 19 (cf. δοξάντων δὲ καὶ τούτων, Ib. 5. 2. 24). Προσῆκον αὐτῷ τοῦ κλήρου μέρος Isæ. 51. 36. (e) Other genders sometimes appear as if in the Acc. absolute, after ὥς or ὥσπερ (680); a use which seems due to a verb of thinking or speaking expressed or understood, or to the influence of an associate construction: ὡς μὲν στρατηγῆσονται ἐπὶ . . , λεγέτω, *let him speak [of me as to take], as if I were to take command* (659 c; cf. 680 c). 'Ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένων φίλους, *they neglect brothers, as if friends came from fellow-citizens [as thinking them to come]*, Mem. 2. 3. 3. Εὐχερο δὲ πρὸς τοὺς θεοὺς . . , ὡς τοὺς θεοὺς (repeated) εἰδόντας, *he prayed to the gods, as knowing*, Ib. 1. 3. 2.

f. The Participle sometimes appears as if absolute in the Nom. or Dat., through anacoluthon or other constructions already mentioned: Δεξιῷ κέρα ἡγουμένῳ, *with the right wing leading* (467), Th. 2. 90. Περιῶντι δὲ τῷ ἐνιαντῷ (469) Hel. 3. 2. 25. See 402, 504 b. (g) In Modern Greek, as in English, the Nom. is the common case for the participle absolute.

676. a. In the absolute construction, the substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. the rare omission in Latin of the former, and the regular omission of the latter): Προϊόντων [sc. αὐτῶν], ἐφαίνετο ἵχνια, *as they were advancing, tracks appeared*, i. 6. 1. Εἰπόν, ἐρωτήσαντος [sc. αὐτοῦ], *when he asked, they replied*, iv. 8. 5. Οὕτω δ' ἐχόντων [sc. πραγμάτων, 577 c], *affairs standing thus*, iii. 2. 10. "Τοντος πολλῷ [sc. τοῦ θεοῦ, 571 e, 466. 1.], *in a heavy rain*, Hel. 1. 1. 16. "Ἀκοντος βασιλέως [sc. ὄντος], *rege invito, the king [being] unwilling*, ii. 1. 19. Τῷ γηγυτοῦ τινός, *some one being guide*, Soph. O. T. 1260. Ὡς ἐμοῦ μόνως πέλας Id. O. C. 83.

b. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to

the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence: **Διαβαίνοντων** [sc. αὐτῶν] **μέντοι**, ὁ Γλοῦς **αὐτοῖς ἐπεφάνη** [= διαβαίνουσιν αὐτοῖς], as they were crossing, Glus appeared to them, ii. 4. 24. **Δι' ἡμᾶς, ἐν τάξει τε λόντων** [sc. ἡμῶν], by us, while marching in order, v. 8. 13. **Παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξόμενοι**, they prepared for his coming that way and for receiving him (880), i. 10. 6. See vii. 1. 27.

677. 2. The COMPLEMENTARY PARTICIPLE is used with verbs of sensation, of mental state and action, of showing and informing, of appearance and discovery, of concealment and chance, of conduct and success, of permission and endurance, of commencement and continuance, of weariness and cessation, of anticipation and omission, &c.

It may agree with (a) the subject or (b) an adjunct of the leading verb, or (c) may be used impersonally; and (d) is sometimes understood (chiefly ὦν). It is (e) variously translated, sometimes even by an independent verb (as expressing the chief idea), while its leading verb is translated by an adverb or circumstantial adjunct. E. g.,

(a) **Διατρίβουσι μελετῶσαι**, they continue practising, Cyr. 1. 2. 6. **Ἐπαύσαντο πολεμοῦντες**, ceased warring, vi. 1. 28. **Ἡδονται πράττοντες**, delight in doing, Mem. 2. 1. 33. **Ἀδικεῖτε . ἀρχοντες**, you do wrong in beginning, Th. 1. 53. **Ἐχθρὸς ὦν κυρεῖ**, happens to be a foe, Eur. Alc. 954. **Δείξω . σοφὸς γεγώς**, I will show that I have been wise, Id. Med. 548. **Ἦσθε' ἡδικομένη** Ib. 26. **Ἦσθι μέντοι ἀνθρώπος ὦν**, know that you are senseless, ii. 1. 13. **Sensit delapsus**, Virg. "And knew not eating death," Mill. (b) **Ὁρώμεν πολλοὺς προσθόντας**, we see many running up, v. 7. 21. **Ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα**, he heard [of C. being] that C. was in C., i. 4. 5. **Οὐκ ἐπιτρέψει παραβαίνουσι**, will not permit them to transgress, Isoc. 268 e. (c) **Ἐώρα πλείονος ἐνδίδον**, he saw [there being need] that there was need of more, vi. 1. 31. **Εἰδέναι συνοῖσον**, to know that it would be advantageous, Dem. 55. 2. (d) **Σὺς ἴσθι** [sc. ὦν], know that you are safe, Soph. O. C. 1210. **Σὲ δηλώσω κακὸν** [sc. ὄντα], 'prove you [to be] vile,' Ib. 783. **Μέγιστος τυγχάνει** Id. El. 46. (e) See f.

f. A few verbs, as **λανθάνω** to escape notice, elude, **φθάνω** anticipate, **ἀνύω** despatch, **διαλείπω** leave an interval, may either take complementary participles, or be themselves used as circumstantial participles; and **λανθάνω** may express concealment either from others or from one's self, according to its object expressed or understood: **Λαθεῖν αὐτὸν ἀπελθών**, [to elude him departing] to depart without his knowledge, i. 3. 17. **Τρεφόμενον ἐλάνθανεν**, was secretly maintained, i. 1. 19. **Ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν**, that you may not be unconsciously ignorant, Mem. 3. 5. 23. **Ἐλάνθανε βόσκον**, he was fostering unawares, Hdt. 1. 44. **Ὅπως μὴ φθάσωσι . . οἱ Κίλικες καταλαβόντες**, that the Cilicians might not anticipate them in taking possession, i. 3. 14. **Οὐκ ἂν φθάνοις . . λέγων**, you cannot tell me too soon, i. e. tell me at once, Mem. 2. 3. 11. **Οὐκ ἔφθασαν πυθόμενοι . . , καὶ . . ἦγον**, they no sooner heard than they came, Isoc. 58 b. **Κλέψαι . . λαθόντας καὶ ἀρπάσαι φθασάντας**, to seize unobserved and take by surprise, iv. 6. 11. **Ἄνευ πράττων**, make haste to do, Ar. Pl. 413. **Ἀνύσας τρέχε** (509 c) Ib. 229.

g. The Complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part.: **Πολεμοῦσιν ἄμεινον ἔσται**, it will be better for

them [warring] to go to war, Th. 1. 118. Ἐμοὶ πρότερον ἂν μάλιστα ἐπιμελομένην, it would become me most of all to attend, Ec. 4. 1. Μιστὸς ἦν θυμούμενος, I was sated with passion, Soph. O. C. 768. Ἀγλὸς ἦν ἀνιώμενος (573 c). Πολλὸς ἦν λισσόμενος, he was [much] earnest in beseeching, Hdt. 9. 91.

678. 3. The DEFINITIVE PARTICIPLE is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. (a) It occurs chiefly with the article (the proper sign of this use, 520); but (b) sometimes without it, if the class only is defined. E. g.,

(a) Ὁ ἡγησόμενος οὐδεὶς ἔσται, there will be no one who will guide us, ii. 4. 5. Οἱ αὐτομόλησαντες, the deserters (cf. οἱ ὑστερον ἐλήφθησαν), i. 7. 13. Τοῖς γεναμένοις (cf. τοῖς γονεῦσι), the parents, Apol. 20. Τὸν ἱερὸν καλούμενον πόλεμον, the so-called Sacred War. Th. 1. 112. Τῶν ἄλλων τὸν βουλόμενον, of the rest [him that] any one that wished, i. 3. 9. (b) Ἄπαντα γὰρ τοιμῶσι δευὰ φαίνεται, 'appear fearful to the venturous,' Eur. Ph. 270. Πεπονθέναι . . εἰς βλάβην φέρον, to have suffered what tends to harm, Soph. O. T. 516. (b, a) Διαφέρει δὲ πάμπολυ μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου Pl. Leg. 795 b. See 507 a, 520 a, 527.

c. Ὦν or γινόμενος definitive is often omitted. See 526. (d) The Part. used substantively sometimes takes the Gen. or a possessive adjective, instead of the proper case of the verb (chiefly in poetry): Ὁ τ' ἐκείνου [= ἐκείνου] τεκὼν, his father, Eur. El. 335. Τῆς ἐμῆς κεκτημένης (506 d).

e. A DESCRIPTIVE PARTICIPLE is sometimes joined with εἰμί: Ἦν . . φύσεως ἰσχυρὸν δηλώσας, he was one who exhibited strength of genius, Th. 1. 138.

679. The Participle with such verbs as εἰμί, γίγνομαι, ἔχω, ἔρχομαι, οἴχομαι, &c., often takes the place of a simple verb, either to supply some deficiency in inflection, or for the sake of more definite, emphatic, or metrical expression:

a.) With Substantive Verbs: Ἦν . . σπεύδων [= ἔσπευδεν], he was seeking, Eur. Hec. 122. Ζῶντα ἐμὲ εἶναι εἶναι, to permit me to live, vii. 6. 30. Εἰς ἔχων iv. 4. 18. Μὴ προδοὺς ἡμᾶς γένῃ, do not abandon us, Soph. Aj. 1067. Οὐ σιωπήσας ἔσει; Silence, at once and forever! (597, 592 s) Id. O. T. 1146. Πρέπων ἔφους lb. 9. (a) The substantive verb is sometimes omitted: Δεδογμέν' [sc. ἐστίν], . . τήνδε καταθεῖν, 'it is decided,' Soph. Ant. 576. (β) The Perf. Part. with εἰμί is especially common, either to supply the deficiencies in the inflection of the complete tenses (300 b, 317 s), or to direct the attention more expressly to the state consequent upon an action. Ἦσαν ἐκπεπρωκότες, were fallen, ii. 3. 10. Ἦν δὲ οὐδὲν πεπορθώς vi. 1. 6. Ἦν δὲ ὑποδομημένον ii. 4. 12.

b.) Ἐχω commonly gives or strengthens the idea of possession, continuance, or persistency (holding on; cf. 674 g); and is most frequent with the Aor. act. part., and in the dramatists (cf. the auxiliary have, Fr. avoir, Germ. haben) &c.: Πολλὰ χρήματα ἔχομεν ἀνθρωπάκοτες, we have [many things, having seized them] seized many things, i. 3. 14. Ἄ νῦν καταστρεψάμενος ἔχεις, which you now hold by conquest, vii. 7. 27. Ἀτιμάσας ἔχει, he has persistently dishonored, Soph. Ant. 22. Κηρύττειν ἔχειν lb. 32.

c.) Ἐρχομαι with the *Fut. Part.* forms a more immediate Future. Ἐρχομαι ἀποθανόνμενος νῦν, *I am going to die now*, Pl. Theag. 129 a.

d.) The Part. of a verb of motion with εἶχουμαι is a stronger form of expression for the simple verb. Ὀχέτο ἀπὸ νυκτός, *he [departed going off] went off in the night*, iii. 3. 5. Ὀχέτο ἀπελαύνων, *rode off*, ii. 4. 24. So Ὀχέται θανών Soph. Ph. 414; Βῆ φεύγων, *he fled*, B. 665.

e. We sometimes even find two participles joined: Διεσπαρμένους ὄντας Ἀθηναίων τοὺς ψιλοὺς ἐδίωκον, *'being dispersed,' Hel. 1. 2. 2.*

680. RULE X. A PARTICIPLE is often preceded by ὥς or ὥσπερ, chiefly to mark it as *subjective*;

That is, as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed may be either (a) *dependent* or (b) *absolute*. (c) It often supplies the place of a finite verb or Inf.; and is sometimes *complementary in force*, though circumstantial in form (with words of *thinking, saying, &c.*). E. g.,

(a) Περικλῆς ἐν αἰτίᾳ εἶχον ὥς πείσαντα, *they blamed P. as having persuaded* [because, as they complained, he had persuaded], Th. 2. 59. Συλλαμβάνει Κύρον ὥς ἀποκτενῶν (598 b). (b) Παρήγγειλε . . . ὥς ἐπιβουλεύοντος Τισσαφέρνη, *he gave command*, [as he would, T. plotting] *as if T. were plotting*, i. e. on the ground alleged (whether truly or not), that T. was plotting, i. 1. 6. Κατακείμεθα, ὥσπερ ἔξόν, *we lie*, *as if it were permitted*, iii. 1. 14. (c) Ὡς μὴδὲν εἰδόν' ἴσθι με, [know me as knowing] *be assured that I know nothing*, Soph. Ph. 253. Ὡς πολέμου ὄντος, . . . ἀπαγγελλῶ, *I shall report* [as I should, war existing] *that there is war*, ii. 1. 21. Ὡς ἐμοὶ οὖν ἰόντος, . . . οὕτω τὴν γνώμην ἔχετε [so have your opinion, as if I were going] *be assured that I shall go*, i. 3. 6. Ἡ δὲ γνώμη ἦν, ὥς . . . ἐλῶντα [sc. τὰ ἄρματα], *the plan was that they should drive* (675 d), i. 8. 10. Ἀνέκραγον ὥς οὐδὲν δεῖν vi. 4. 22.

681. So the particles ἄτε, οἷον, οἷα, ὥσπερ (Ion.), may precede the Part., especially in presenting a *cause* or other circumstance as *actual*: Κύριος, ἄτε παῖς ὢν . . . ἤδετο, C., *as [he naturally would be] being a boy, was pleased*, Cyr. 1. 3. 3. Οἷα δὲ παῖς φιλόδοτος ὢν φύσει, ἠσπάζετο Ib. 2. Ἐλευθερώτατος, ἄτε καὶ τῆς φύσεως ὑπαρχούσης, *most noble, as his nature also was*, Cyr. 6. 4. 4.

III. Verbal in -τέος (Lat. -ndus).

682. The passive verbal in -τέος, expressing *obligation* or *necessity*, is often used *impersonally*, in the neut. sing. or plur., with ἔστι· and from some verbs it can be only so used (571 e, 589; cf. Lat. -dum est). In this use, it is equivalent to the *Inf. act.* or *mid.* with δεῖ or χρῆ: Σκεπτέον ἐστὶν [= σκέπτεσθαι δεῖ], *considerandum est, it is to be considered* [= *we ought to consider*]. See i. 3. 11. Ἐδόκει διωκτέον εἶναι, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates this Inf. in two ways, as follows:

RULE Y. Impersonal verbals in -τέον, or -τέα, (a) govern the same cases as the verbs from which they are derived; and (b) have sometimes the agent in the *Acc.*, instead of the *Dat.* (458):

(a) Ὅς πειστέον εἰν Κλεάρχῳ, *that they must obey Clearchus* (455 g), ii. 6. 8. Πάντα ποιητέον, *we must do all things* (572), iii. 1. 18 (cf. πάντα ποιητέα § 458). Οὓς οὐ παραδόντα τοῖς Ἀθηναίοις ἔστιν, *whom we must not give up to the Athenians*, Th. 1. 86. Γυναῖκες οὐδαμῶς ἡσσητέα (408), Soph. Ant. 678. (b) Καταβατέον οὖν ἐν μέρει ἕκαστον, *each one therefore must descend in turn*, Pl. Rep. 520 d.

c. This verbal is chiefly Attic, belonging especially to the familiar style. It is found in Herodotus, but not in Homer.

683. Constructions are sometimes blended; as, (a) The *impersonal* with the *personal* construction of the verbal: Τὰς ὑποθέσεις . . ἐπισκεπτάται [for τὰς ὑποθέσεις ἐπισκεπτόν, or αἱ ὑποθέσεις ἐπισκεπτάται], *the positions must be examined*, Pl. Phædo 107 b. (b) The *Dat.* of the agent with the *Acc.*: Ἡμῖν νεωτέον . . ἀπίζοντες, *we must swim, hoping*, Pl. Rep. 453 d. (c) The *verbal* with the *Inf.*: Ἐπιθυμίας φῆς οὐ κολαστέον, . . ἐῷντα δὲ αὐτὰς . . ἐτρομάξαν [sc. δεῖν], *you say that one should not repress his desires, but, indulging them, provide*, Pl. Gorg. 492 d.

CHAPTER IV.

SYNTAX OF THE PARTICLE.

684. The PARTICLE, in its full extent, includes the *Adverb*, *Preposition*, *Conjunction*, and *Interjection*.

a. The name is specially given to short and familiar words of these classes, chiefly *characteristic adverbs* and *conjunctions* (66). It has been well said by Dr. Kendrick, that "an exact knowledge of the particles is one of the highest, as well as most indispensable marks of Greek scholarship"; but the details of their use obviously belong to lexicography rather than grammar. In some cases, where their force is readily perceived, or at least *felt*, they cannot be well translated into another language, from the want of corresponding particles.

b. The INTERJECTION is *independent of grammatical construction*. But, as expressing *pleasure* or *pain* (and thus, indirectly, *good* or *evil*), *surprise*, &c., or as a sign of *address* or *exclamation* (65 c), it may itself be modified by a Gen. or Dat. (429 e, 453), or may introduce a Nom., Acc., or Voc. (401 b, 476 a, 484). Among the interjections, some of which are common to the Greek with our own and other languages, are αἶ, εἰ, εἴ, εἶ, ὦ, ὦ, αἶ, οἶ, μὴ, ὀά, ἰώ, ἰαὲ, λοῦ, εἰα εἰα, φεῦ, ὦππ, εὐοῖ εὐοε, οὐαὶ vā, παταὶ papæ, ἀτταταὶ, ὀτοτοὶ, ἐλελεῦ.

c. The other particles are construed as follows.

A. THE ADVERB.

685. RULE XXXVI. ADVERBS modify *sentences*, *phrases*, and *words*; chiefly *verbs*, *adjectives*, and *other adverbs*: as,

Πάλιν ἠρώτησεν, *again he asked*, i. 6. 8. Ὁρθα ἰσχυρῶς, *very steep*, i. 2. 21. Ἡμελημένως μᾶλλον, *more negligently*, i. 7. 19.

a. If an adverb proper modifies any other part of speech, it is through the included idea of a verb, adjective, or adverb: Τῆς . . πάλιν καταβάσσης, *the descent back*, Th. 7. 44 (καταβαίνω, *to descend*). Ἐμπειρία μᾶλλον, *through better acquaintance*, Ib. (ἐμπειρος, *acquainted*). Τὴν οὐ περιτείχισω, *the not blockading*, Th. 3. 95.

b. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase; while it may also give a special emphasis or bear a special relation to some other word (57 d, 59 d): Ἡμεῖς γε νικῶμεν, *WE at least are victorious*, ii. 1. 4. Ἀρμῖος, . . καὶ οὗτος . . πειράται, *Arizæus, even HE attempts*, iii. 2. 5. Ἐγὼ μὲν . . ἐπαυῶ i. 4. 16. Προσεκόντησαν καὶ πᾶρ εἰδότες (674 f).

c. Some classes of adverbs, specially termed *particles*, are chiefly CHARACTERISTIC in their use (684 a): as,

Negative οὐ, μή, *not* (regularly preceding the words which they modify); Interrogative, Direct ἄρα, ἦ, οὐ, μή, μὴν, Indirect εἰ, ἄρα, Ep. ἦ, *if, whether*, μή *whether not*, Alternative πότερον . . ἢ utrum . . an, εἰ . . ἦ, εἰτε . . εἰτε, Ep. ἦ . . ἦ, *whether . . or*; Contingent ἄν, κέ (618 s); Confirmative δὴ (389 d), δῆτα, δῆθεν, δαί, ἦ, μήν, τοί (27 f), Ep. θήρ, *indeed, truly, surely, forsooth*, ναί, νή, μά (476 d); Emphatic or Intensive γέ, γοῦν (γέ οὖν), πέρ (389), καί *even*, οὐδέ, μηδέ, *not even*; Additive καί *also*, τέ et (389 j); Illative, or Inferential, οὖν (389 g), ἄρα (Ep. ῥά, ἄρ, 103 c, 136) *accordingly, then, now*, Ep. ῥό, *now*, γάρ (γέ ἄρ) *Distinctive μὲν on the one hand, δέ on the other hand*. (d) For some of the chief divisions of adverbs, see 55, 53; for special uses of *pronominal adverbs*, 535 s.

686. NEGATIVE PARTICLES. The general rule for the use of οὐ and μή, whether simple or in composition, is this: —

Negation, as *desired, feared, or assumed*, uses μή; but otherwise, οὐ. Hence,

a. The Subjunctive and Imperative take μή; but (b) the Indicative and Optative, only in forms of wishing (638, 648 d), and in final and conditional clauses (including those in 641, 642). (c) The Infinitive usually takes μή, except in Indirect Discourse; and (d) the Participle, οὐ, except when it has the office of a conditional or indefinite relative clause (635, 641). (e) So where a participial or infinitive idea is involved. (a) Μὴ ποιήσῃς, Μηδ' ἐπικεύθῃς (628 c). (b) Οὐδ' ἂν δύναμιν, μήτ' ἐπιστάμιν λέγειν, *I could not, and may I never be able to say*, Soph. Ant. 686. Εἰ μὴ ταῦτά [ἔστιν], οὐδέ τὰδε, *if that is not, neither is this*, Pl. Phædo 76 e. Ἄ μὴ οἶδα, οὐδέ οἶομαι εἰδέναι, *what I do not know, I do not think I know*, Pl. Apol. 21 d. See 624 s, 631 s. (c) Μὴ κλέπτειν, *not to steal*, Cyr. 1. 2. 2. Οὐ μνησθῆναι σέ φασιν, *they say that you will not remember* (609), i. 7. 5. (d) Μὴ γυγνομένων τῶν ἱερῶν, *if the sacrifices were adverse*, vi. 4. 19. Τὰ μὴ ὄντα ὡς οὐκ ὄντα, [to represent] *whatever is not as not existing*, iv. 4. 15. (e) Οὐτοὶ φίλα τὰ μὴ φίλα [sc. ὄντα], *the displeasing cannot be pleasing*, Eur. Tro. 466. Ἢ μὴ ἔμπειρα, [not to be experienced] *lack of experience*, Ar. Eccl. 115. Cf. § 685 a.

f. The Epic Subj. for the Fut. ind. naturally takes οὐ (617 b).

g. After εἰ *whether*, and in dependent sentences of the form “*whether . . or not*,” or “*what . . and what not*,” both οὐ and μή are used: Σκοπῶμεν εἰ ἡμῶν πρόκειται ἢ οὐ, *let us consider whether it befits us or not*, Pl. Rep. 551 d. Εἰ χαίρεις ἢ μή Pl. Phil. 21 b. Διαγινώσκουσιν, ἃ τε δύναται ἃ τε μὴ, *they distinguish what they can do and what not*, Mem. 4. 2. 26.

h. After μή, a second negation in the same clause is usually expressed by οὐ; and after οὐ, by μή: Δέδοικα μή οὐκ ἔχω, *I fear lest I may not have*, i. 7. 7. Οὐ μή λαλήσεις; (597 e.) See 627.

i. Οὐ forms combinations with single words (akin to composition), in which it may remain where general rules require μή. These often belong to the figure *Litotes*, so prevalent in Greek (70 m, cf. 654). E. g., οὐ φημι *I [do not say] deny* (662 b), οὐκ ἔδω *I forbid*, οὐχ ἥσσον [not less] *more*, οὐ πολλοὶ *few*, οὐ καλὸς *base*, οὐχ ἡδῶς *disagreeably*: El. . . οὐκ ἔσθι Soph. Aj. 1131. El δὴ τοι οὐ δώσει Ω. 296. Ἐάν . . οὐ φῆγε Pl. Apol. 25 b.

k. Some other cases occur in which οὐ appears to be used for μή, chiefly to negative a single word, or for stronger or more positive expression (especially in contrast); or (l) μή for οὐ, chiefly on account of the general character of the sentence, or (m) for the sake of weaker or less positive expression: (k) Ζῆν δὲ οὐκ ἀνθρώπου βίον, ἀλλὰ τινος πλεόμονος, *to live the life not of a man, but of some mollusk*, Pl. Phil. 21 c. (l) Ἐάν . . αἰσθῇ σεαυτὸν μὴ εἰδότεν, *if you perceive yourself ignorant*, Mem. 3. 5. 23. (m) Cf. 608 a, 654.

n. Οὐ is the NO of fact; μή, of feeling and conception; or, in philosophical language, οὐ is the *objective*, and μή the *subjective* negative. "Οὐ negat rem ipsam; μή, cogitationem rei."—Hermann. For οὐ and μή as interrogative particles, see 687.

687. INTERROGATIVE PARTICLES. a. The chief are ἀρα (Post-Homeric, a stronger form of ἀρα, *accordingly*) and ἤ (indeed). (b) These do not themselves indicate the answer expected; while ἀρα οὐ (or simply οὐ) implies that an answer is expected in the affirmative, but ἀρα μή (or ἤ μή, or simply μή, or μὲν contracted from μὴ οὖν), in the negative: Ἀρ' οὐκ ἂν ἐπὶ πάντων ἐλθοί; *would he not resort to every means?* iii. 1. 18. Μή σοι δοκοῦμεν; [we do not seem to you, do we?] *do we seem to you?* Æsch. Per. 344. (c) Hence οὐκοῦν, *therefore, then*, negative interrogation passing into assertion: Οὐκοῦν πεπαύσομαι, [shall I not, then, cease?] *I shall cease, then*. Soph. Ant. 91. Οὐκοῦν ἱκανῶς ἔχεται Pl. Phædr. 274 b. Οὐκοῦν, *doubtless*, Ar. Pax 394.

B. THE PREPOSITION.

688. RULE XXXVII. PREPOSITIONS govern *adjuncts*, and mark their relations (58 c): as,

Ἠρμάτο ἀπὸ Σάρδεων, καὶ ἐξελαύνει διὰ τῆς Λυδίας . . ἐπὶ τὸν Μαιάνδρον, *he set out from Sardis, and marches through L. to the Mæander*, i. 2. 5.

a. More particularly, ἀντί, ἀπό, ἐξ, and πρό govern the Genitive; ἐν and σύν, the Dative; ἀνά and εἰς, the Accusative; ἀμφί, διὰ, κατὰ, μετά, and ὑπέρ, the Genitive and Accusative; ἐπί, παρά, περὶ, πρὸς, and ὑπό, the Genitive, Dative, and Accusative.

b. The Dative sometimes follows ἀμφί, ἀνά, and μετά in the poets; and ἀμφί even in prose, chiefly Ionic: Ἀμφί τε μουσικῇ, *about music*, Hdt. 6. 129; ἀμφί πλευραῖς Æsch. Pr. 71. Ἀνά τε ναυσι, [up] *in ships*, Eur. Iph. A. 754. Μετὰ πρώτοις, *among the first*, A. 64.

c. The eighteen words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, 165, ξύν for σύν, 170, ἐνί for ἐν, πορτί and ποτὶ for πρὸς, 136 b, ἐπαι for ὑπό, 136) are all which are com-

monly termed prepositions in Greek (from the use in 387), though other words may have a prepositional force (703 a). (d) *Ἐν* and *πρὸς*, by the addition of *ς* (expressing *motion* or *action*, cf. 273 b), become (*ἐς*, cf. 156, 154) *ἐς* or *εἰς*, and *πρός* (689 a, i). *Εἰς* prevails in Att. prose, except Thuc.; but *εἰς* in Ion. and Dor.; while the poets may choose according to the metre.

e. To the prepositions governing the Acc., must be added the Ep. suffix *-ς*, to (cf. 252, 382): *Ὀδλυμπόνδε*, to *Olympus*, *Ἀλαδε*, A. 425, 308 (cf. *πρὸς Ὀλύμπου* 420). *Ἀἰδόνδε* [= *εἰς Ἀἶδος δόμον*, 438 a] H. 330. It is sometimes used pleonastically: *Ὀνδε δόμονδε*, to his house, a. 83. *Εἰς ἄλαδε*, into the sea, κ. 351. For *εἰς*, see 711 c.

689. The prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (many similar extensions of use appearing in our own and other languages). The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of cases. E. g.,

1. PLACE. Some prepositions merely show *what place* is referred to, while the *relation* to this place is marked by the case employed; so that the same preposition may be used with different cases. From the place is expressed by the Gen.; *into* (or, with like sense, *to*) the place, by the Acc.; *in* or *at* the place by the Dat., or sometimes the Gen.; *through* the place, commonly by the Acc. Cf. 398, 433, 470 a, e. The following are the chief distinctions of PLACE denoted by prepositions, with modes of notation:

a. *Within*. *Ἐν*, Lat. *in* with Abl., [IN the space within] *ἐν*: *ἐν Μιλήρῳ*, in M., i. 1. 7. *Εἰς*, Lat. *in* with Acc., [INTO the space within] *εἰς πτόλον*, into a plain, i. 2. 22. *Ἐξ*, ex, [FROM within] *ἐξ τοῦ χείματος*, out of the land, i. 2. 1. *Διά*, akin to *δύο* and Lat. *dis*, [THROUGH the space within, dividing it in two] *διὰ*: with Acc. poet.; *διὰ κύμα*, through the wave, *Æsch.* Sup. 15: commonly with Gen.: *διὰ Φρυγίας*, [IN a line dividing] through Phrygia, i. 2. 6; *δι' ἐλάσσονος*, [through less] at less distance, Th. 3. 51.

b. *With*. *Σύν* cum [IN the place with] *σύν ἡμῖν*, with you, i. 3. 6. *Ἀπὸ* ab, [FROM the place with] *ἀπ' ἀλλήλων*, from each other, i. 8. 10; *ἐθάρπεν ἀπὸ ἵππου*, he hunted [from a horse] on horseback, i. 2. 7. [*Ὡς*, to: *ὡς βασιλεῖα*, to the king, i. 2. 4. See 711 c.]

c. *Amid*, *among*, hence *with*: *Μετὰ*, akin to *μέσος* medius, and Germ. *mit*: *νεκρῶν μετὰ*, [IN the midst of] among the dead, Eur. Hec. 209; *μετὰ Τρώας*, into the midst of the Trojans, A. 460; *μετ' ἔχρια βαίνει*, he went [to be among] after, or followed the footsteps, γ. 30. *Μετὰ πρώτοις* (688 b).

d. *Beside*. *Παρά* *μεν* Κύρου, [FROM beside] from Cyrus, i. 9. 29; *παρὰ Κύρου*, [At the side of] with C., i. 4. 3; *παρὰ Κύρου*, [to the side of] to C., Ib.; *παρὰ γῆν*, [THROUGH the space beside] along the shore, vi. 2. 1; *παρὸ οἰκίας*, [beside] past a house, vii. 4. 18. See i. 3. 7.

e. *About*. *Ἀμφί*, akin to *ἀμφω* and Lat. *ambo*, *amb-*, on both sides of, hence, on different sides of, about: *ἀμφὶ τὰ ὅρια*, [THROUGH the region on both sides of] about the borders, Cyr. 2. 4. 16; *ἀμφὶ . . πόλιος*, [IN the region] about the city, Hdt. 8. 104; *ἀμφὶ πλευραῖς* *Æsch.* Pr. 71 (Gen. and Dat. chiefly poet. and Ion., 688 b). See 527 a.

f. *Around*. *Περί*, akin to Lat. *per*: *περὶ τὸ στρατόπεδον*, [THROUGH

the circuit] *around the camp*, v. 1. 9; *περὶ τοῖς στήθεσι*, *around the breast* (Dat. esp. of parts of the body, weapons, &c.); *περὶ σπηλίου*, *around the cave*, ε. 68 (simple Gen. of place, poet. and rare).

g. *On, upon, or against* (as in cases of *resting, leaning, pressing, &c.*, *on or against*). Ἐπὶ τοῦ ἵππου, [IN a position] *on his horse*, iii. 4. 49; ἐπὶ τῇ θαλάττῃ, *upon [by] the sea*, i. 4. 1 (the Gen. with ἐπὶ is the case of *closer relation*, though the distinction does not always appear; cf. ἐπὶ τῷ . . ποταμῷ i. 3. 20, ἐπὶ τοῦ ποταμοῦ iv. 3. 28); ἀναβὰς ἐφ' ἵππον, *mounting [to a position] on horseback* iv. 7. 24; ἐπὶ θάλατταν, *to the seaside*, iv. 8. 22; ἐπὶ βασιλέα λέναι, *to march [upon] against the king*, i. 3. 1.

h. *Over against*. Ἄντι, akin to Lat. *ante*, very rare in its local sense: ἀν' ὧν, [IN a position] *against [behind] which*, iv. 7. 6.

i. *Before*. Πρὸ πρῶ, pro: πρὸ ποδῶν, [IN the way] *before the feet*, iv. 6. 12. To mark more active relations, and the idea of *fronting*, εἰς is added to πρὸ (688 d): ἀγεί πρὸς βασιλέα, *he is leading [to a position fronting] against the king*, i. 3. 21; πρὸς Νεμέας, [IN the direction fronting] *towards Nemea*, Th. 5. 59; πρὸς Βαβυλῶνι, *in front of Babylon*, Cyr. 7. 5. 1; πρὸς τοῖς ἀγγέλοις, *face to face with the messengers*, ii. 3. 4.

j. *Over, above*. Ὑπὲρ super: ὑπὲρ . . πέτρας, *from above the rock*, iv. 7. 4; ὑπὲρ κεφαλῆς, *over head*, Ages. 2. 20; ὑπὲρ τοῦ λόφου, [over] *beyond the hill*, i. 10. 14; ὑπὲρ τοῖς ὤμοις, *they throw it [to a place over and beyond] over the shoulder*, Hdt. 4. 188 (the local Acc. rare in Attic).

k. *Under, beneath*. Ὑπὸ sub: ὑπὸ ἵγνου, ὑπὸ ἀμάξης, *from under the yoke*, δ, 39; vi. 4. 22; ὑπὸ γῆς, [IN the region] *under the earth*, Pl. Phædr. 249 a; ὑπὸ τοῖς δίφροις, [IN the space] *under the seats*, i. 8. 10; εἰμὶ ὑπὸ γαίᾳ, *I shall go [to the region] beneath the earth*, Σ. 333.

l. *Up*. Ἀνὰ . . μέλαθρον, *up to the roof*, χ. 239; ἀνὰ τὰ ὄρη, *up through the mountains*, iii. 5. 16; ἀνὰ μὲν τὸν ποταμὸν, *up [along] the river*, Hdt. 2. 96; ἀνὰ σκήπτρῳ, *on a sceptre*, A. 15 (688 b).

m. *Down*. Κατὰ τῆς πέτρας, *down from the rock*, iv. 2. 17; κατὰ γῆς, [down FROM] *under the earth*, vii. 1. 30; καθ' αὐτῶν . . λόγχας στήσαντε, *having fixed their lances [down at, 430] against each other*, Soph. Ant. 145; κατὰ ῥέον, *down [along] stream*, Hdt. 2. 96; κατὰ τὴν ὁδόν, *along the way*, iv. 2. 16; κατὰ Βυζάντιον, [along by] *near or about Byzantium*, vii. 2. 1; κατὰ γῆν, *by land*, v. 4. 1.

690. 2. TIME. Ἐν τρισὶν ἡμέραις, *in three days*, iv. 8. 8; ἐν ταῖς σπονδαῖς, *during the truce*, iii. 1. 1; ἐν τούτῳ, *at this time*, i. 8. 12. Παρὰ τὸν βίον, [alongside of] *during life*, Pl. Leg. 733 a. Κατὰ πλοῦν, [along] *during the voyage*, Th. 3. 32. Τῶν καθ' αὐτοῦς, of [those alongside of themselves] *the men of their time*, Mem. 3. 5. 10. Ἐφ' ἡμῶν, *in our time*, i. 9. 12; ἐπὶ τούτῳ, *upon this*, iii. 2. 4. Διὰ νυκτός (poet. *νύκτα*), *ἀνὰ νύκτα*, *through the night*, iv. 6. 22, μ. 284; δι' ἐτέων εἰκοσι, [with an interval extending through] *after 20 years*, Hdt. 6. 118. Ἀμφὶ (περὶ) δελτῆν, *about evening*, ii. 2. 14, Th. 4. 69. Νύχθ' ὕπνο, sub noctem, at *nightfall*, X. 102 (time, like the orbs that measure it, being conceived of as passing over us). Πρὸ τῆς μάχης, *before the battle*, i. 7. 13. Μετὰ τὴν μάχην, *after the battle*, Ib.; μεθ' ἡμέραν, [after daybreak] *by day*, iv. 6. 12. Ἀπὸ γενεᾶς, *from birth*, ii. 6. 30. Ἐξ ἡμέρης εἰς ἡμέρην, *de die in diem*, *from day to day*, Hdt. 9. 8; ἐκ δὲ τοῦ ἁρίστου, [from] *after breakfast*, iv. 6. 21; εἰς τὴν ἑσπέραν, [into the] *at evening*, iii. 1. 3.

691. 3. STATE. Ἐν πολέμῳ, εἰς πόλεμον, ἐκ πολέμου, *in (into, out of) a state of war*, vi. 1. 29; ἐν ὀργῇ, *in anger*, Th. 2. 21; ἐν ἑαυτῷ, *self-possessed*, i. 5. 17; ἐν ἐμοί, *in my power*, Dem. 292. 22; ἐξ ἰσού, [from

- equal ground] *on an equality*, iii. 4. 47. Ἐπὶ τῷ ἀδελφῷ, *dependent upon his brother*, i. 1. 4; τὸ ἐπὶ τούτῳ, *so far as rests on him*, vi. 6. 23; ἐφ' ἡμῶν, *in our power*, v. 5. 20. Ὑπὸ σοι, *under your power*, vii. 7. 32; ὑπὸ σφᾶς ποιῆσθαι, *to bring under them*, Th. 4. 60. Ἀμφὶ (περὶ) φόβῳ, [about] *in fear*, Eur. Or. 825; Æsch. Ch. 35.

692. 4. COMPARISON. Πρὸ γε ἄλλων, *before [more than] others*, Pl. Menex. 249 e. Ὑπὲρ ἐλπίδα, *above hope*, Soph. Ant. 366; ὑπὲρ αἰσᾶν, *beyond reason*, Γ. 59. Περὶ πάντων, *superior to all*, A. 287 (the greater surrounding the less); περὶ πλείστου, *of the utmost importance*, i. 9. 7. Πρέπε καὶ διὰ πάντων, *shone [through] among all*, M. 104. Παρὰ τὰ ἄλλα ζῶα, [by the side of] *in comparison with the other animals*, Mem. 1. 4. 14; παρ' ὀλίγον, *of small account*, vi. 6. 11. Πρὸς τὸ κλέος αὐτῶν, [brought before] *in comparison with their fame*, Th. 1. 10. See § 511 a.

5. NUMBER, ADDITION, DISTRIBUTION. Ἀμφὶ τοὺς δισχιλίους (531 d). Περὶ ἐβδομήκοντα, *about 70*, Th. 1. 54. Κατὰ πενήκοντα, [according to] *about 50*, Hdt. 6. 79. Εἰς χίλους, *to the number of 1,000*, i. 8. 5. Ὑπὲρ τεσσαράκοντα ἀνδρας, *above 40 men*, Hdt. 5. 64. Ἐπὶ τεττάρων, [the line of battle resting on four ranks] *four deep*, i. 2. 15; φόβος ἐπὶ φόβῳ, *murder upon murder*, Eur. Iph. T. 197. Πρὸς τοῦτοις, *in addition to these*, iii. 4. 13. Ἀνὰ ἑκάτον, [according to or by the hundred] *a hundred each*, iii. 4. 21. Κατ' ἐνιαυτὸν, [by the year] *yearly*, iii. 2. 12; καθ' ἓνα, *one by one*, 4. 7. 8; κατὰ ἔθνη, *by nations*, i. 8. 9.

693. 6. ORIGIN, SOURCE, MATERIAL, &c. Γεγονὸς ἀπὸ Δαμαράτου, *sprung from D.*, ii. 1. 3. Πρὸς πατρός, [from the father] *on the father's side*, Isoc. 35 c. Φῶς . . ἐκ Διὸς, *a light from Jove*, iii. 1. 12; ἐκ ἔύλων, [out of] *of wood*, Hdt. 1. 194. Αἰτεῖν παρὰ τούτου, *to ask from him*, i. 3. 16. Ὀλίγοι ἀπὸ πολλῶν, *few [from] of many*, Th. 1. 110. Οἱ . . ἐκ τῶν πολεμίων, *those [out] of the enemy*, i. 7. 13.

7. PROTECTION (defenders stand before, over, around). Μάχεσθαι . . πρὸ γυναικῶν, *to fight [before] for their wives*, Θ. 56; πρὸ ὑμῶν, *in your behalf*, vii. 6. 27. Cf. Eng. *fore and for*. Μαχόμενοι ὑπὲρ Κέρου, *fighting [over] in defence of C.*, i. 9. 31. Ἀμύνονται περὶ τέκνων, *fight for their young*, M. 170. Ἐγὼ τε ὑπὲρ Σεύθου, *I in behalf of Scuthes*, vii. 7. 3.

694. 8. CAUSE, MOTIVE, END, AIM. Ἀπὸ τούτου, [from] *on account of this*, Hdt. 2. 42. Ἐξ ὑποψίας, [out of] *from suspicion*, ii. 5. 5. Διὰ πίστεως, *through confidence*, iii. 2. 8. Χαρὰς ὑπο, [under the influence of] *from joy*, Æsch. Ag. 541. Διὰ καῦμα, [through] *by reason of the heat*, i. 7. 6; δι' ἡμᾶς, *through our agency*, vii. 7. 7. Περὶ νίκης, [about] *for victory*, i. 5. 8. Ἐπλων ἐπὶ Χίου, *sailed [upon] for Chios* (430), Hdt. 1. 164; ἐπὶ θανάτῳ, *for death*, v. 7. 34; ἐπὶ λελαν, *for plunder*, v. 1. 8. Πλέων . . μετὰ χαλκῶν, *sailing [after] in quest of copper*, a. 184. Εἰς τὸν πόλεμον, [tending into] *for war*, i. 9. 5. Πρὸς ἀριστον, *for breakfast*, i. 10. 9.

9. ACTION. This is commonly conceived of as proceeding out of the agent, or from him, or from his sphere, or from under his influence (ἐκ, ἀπὸ, παρὰ, πρὸς, ὑπὸ, 586, d, f).

695. 10. MEANS, INSTRUMENT, MANNER. Ἀπὸ ληστείας, [from] *by means of robbery*, vii. 7. 9. Ἐκ βίας, *by force*, Soph. Ph. 563. Σὺν αἰχμῇ, *with the spear*, Æsch. Per. 755; σὺν τῷ δικαίῳ, *with justice, justly*, ii. 6. 18. Μετ' ἀδικίας, *unjustly*, lb. Διὰ ταχέων, [through quick measures] *rapidly*, i. 5. 9; δι' ἐρμηνέως, *through an interpreter*, ii. 3. 17. Ἐν πέδασι, [in] *with fetters*, iv. 3. 8; ἐν ἴσῳ, *evenly*, i. 8. 11. Ἀνὰ κράτος,

[up to one's strength] *at full speed*, i. 10. 15. Ἐφ' αὐτῶν, ἐφ' αὐτοῖς, [resting on] *by themselves*, ii. 4. 10; v. 4. 34; ἐπὶ τούτοις, *on these terms*, v. 4. 11; ἐπὶ ξενίᾳ, [on terms of hospitality] *hospitably*, vi. i. 3. Πρὸς βίαν, [resorting to] *by force*, Æsch. Pr. 208. Ὑπὸ μαστίγων, *under the lash*, iii. 4. 25. Πρὸς αὐλόν, ὑπὸ . . αὐλοῦ, ὑπὸ τὸν αὐλόν, *to the music of the flute*, vi. i. 5, Hdt. 1. 17, Symp. 6. 3.

696. 11. CONNECTION, CONFORMITY, SEPARATION, OPPOSITION, SUBSTITUTION. Σὺν τοῖς θεοῖς, *with the help of the gods*, ii. 3. 23. Μετ' αὐτοῦ ἦσαν, *were on his side*, Th. 3. 56. Παρ' ἐμοί, [with me] *in my judgment*, Hdt. 1. 32. Πρὸς τοῦ Κύρου τρόπον, [looking towards] *according to the character of C.*, i. 2. 11; πρὸς ἐμοῦ, *in favor of me*, Dem. 1006. 28. Κατὰ νόμον, *according to law*, Hel. 1. 7. 15; κατὰ σπουδὴν, [according to haste] *hastily*, vii. 6. 28; see 513 b. Ἀπὸ σκοποῦ, *aside from the mark*, Pl. Theat. 179 c. Παρὰ φύσιν, [beside] *against nature*, Th. 6. 17. Πρὸς ἑαυτὸν, *against himself*, i. 1. 8. Λέγων καθ' ἡμῶν, *speaking against us* (cf. 689 m), Soph. Ph. 64. Ἀντὶ τούτων, [over against] *in return for this*, vi. 6. 32; ἀντ' ἐκεῖνον, *instead of him*, i. 1. 4.

697. 12. APPEAL, THEME, REFERENCE, SPECIFICATION, &c. Πρὸς θεῶν, [before] *by the gods*, vii. 6. 33. Ἀντὶ παίδων τῶνδε, [in presence of] *by these children*, Soph. O. C. 1326. Ἀμφὶ σῆς λέγου παῖδος, *I speak about your daughter*, Eur. Hec. 580; ἀμφ' ἵππους ἔχοντα, *busy about horses*, Cyr. 7. 5. 52. Περί σπονδῶν, [about] *concerning a truce*, ii. 3. 1; περί ἐμὲ ἀδικος, *unjust [about] towards me*, i. 6. 8. Κατὰ γνώμην, *as to intellect*, Soph. O. T. 1087; κατ' ἀνθρώπων σκόπει, *consider in respect to men*, Pl. Phædo 70 d. Πρὸς σε, *towards you*, vii. 7. 30; πρὸς ταῦτα, *in view of this, upon this*, i. 6. 9. Ἐς φίλαν, *in respect to friendship*, ii. 6. 30.

698. a. In many connections the preposition may be either employed or omitted, at pleasure: Κραυγῇ πολλῇ, Σὺν πολλῇ κραυγῇ, *with great clamor*, i. 7. 4; iv. 4. 14. Ὡςπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ . . οὕτω Μένων ἡγάλλετο τῷ ἑξαπατᾶν δύνασθαι ii. 6. 26. See § 487. (b) In Greek, as in other languages, prepositions with their cases form many adverbial phrases. See 382 a, 695.

c. In composition, a preposition usually shows its original meaning, or one that is easily derived from it: ἀνα(κατα, eis, ἐκ, δια, προ)βαίνειν, *to go up (down, in, out, through, before)*; κατανεύω I [nod down] *consent*, ἀνανεύω, I [nod up] *refuse*. Its force should be carefully observed, even when its special translation is not required. (d) In composition, the older ἐν is sometimes used instead of the derived form εἰς (688 d): ἐμπέπτω, *εἰςβάλλω*, *fall or throw into or upon*.

699. RULE Z. A PREPOSITION IN COMPOSITION often governs the same case as when it stands by itself.

a. A preposition in composition often retains its distinct force and government as such, according to this rule. (b) But oftener it seems to be regarded as a mere adverb (cf. 703 b), and the compound is construed just as a simple word would be of the same signification. See 486. (c) Hence the preposition may be repeated, or a similar preposition introduced. (d) This adverbial force is particularly obvious in *tnesis*, and (e) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). E. g., (a) Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20. Hence compounds of κατά, *against*, often take the Gen. (cf. 689 m, 696): Καταδικάζω ἑμαυτοῦ, *I give judgment against myself*, vi. 6. 15. Οὐδενός

κατεβηαι ii. 6. 23. (b) Ἐπιπλεούσας αὐτῷ, *sailing against him*, Hel. 1. 6. 23 (cf. πλεῖν ἐπ' αὐτούς Ib. 1. 11). (c) Ἐπειρώτο εἰσβάλλαν εἰς τὴν Κιλικίαν, *they attempted to enter [into] Cilicia*, i. 2. 21. Παρὰ δὲ βασιλέως ἀπηλθόν i. 9. 29. (d) Ἐκ δὲ πηδῆσας. See 388 c. (e) Ἄλλ' ἄνα [for ἀνδοτηθεῖ] ἐξ ἐδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθεῖν πάρα [for πάρεστι], *it is permitted to enter*, Eur. Alc. 1114. Ἐν [for ἐνεστι] δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλσῃ v. 3. 11. See 785.

f. The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of ἀντί, ἀπό, ἐξ, εἰς, πρό, and σύν: Ἀπέχοντες ἀλλήλων, *distant from each other* (405), ii. 4. 10. (g) Verbs compounded with ἐπί, παρὰ, or πρός, denoting *approach*, commonly take the Dat. (449), though the preposition by itself would govern the Acc.: Προσέρχεται τῷ Ξενοφῶντι, *comes to X.*, iv. 8. 4 (cf. ἔρχονται πρὸς ἡμᾶς, v. 7. 26).

h. Tmesis, so called, occurs chiefly in the earlier (especially the Epic) Greek, when as yet the union of the preposition and verb had not become firmly cemented; and is here often to be regarded as the adverbial use of the preposition (703 b), rather than the division of a word already compounded. (i) In Att. prose it is very rare, and even in Att. poetry (where it is most frequent in the lyric portions), it seldom inserts anything more than a mere particle or enclitic pronoun between the preposition and verb. (j) The preposition sometimes follows the verb; and is sometimes repeated without the verb. E. g., (h) Ἀπὸ λοιγὸν ἀμύνας (388 c) A. 67. Ἀπὸ μὲν σεωντῶν ὤλεσας Hdt. 3. 36. (i) Διὰ μὲ ἔφθερας, κατὰ δ' ἔκτανας, *you have ruined and slain me*, Eur. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 e. (j) Πάμφαντος, ὃ γόνα, μέτα, *'having sent me for you'*, Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα, *destroy the city and his father*, Id. Herc. 1055. So, Ὄρνυτο δ' . . Ἀγαμέμνων, ἄν [sc. ὤρνυτο] δ' Ὀδυσσεύς, *then rose Agamemnon and [up] Ulysses*, Γ. 267. Ἐλιπὼν . . , καὶ δ' E. 480 (707 c). (k) On the other hand, Παρῇν καὶ Κριτόβουλος, . . ἦν δὲ καὶ Κτήσιππος, *Critobulus was present, and there was also Ctesippus [present]*, Pl. Phaedo 59 b.

C. THE CONJUNCTION.

700. RULE XXXVIII. CONJUNCTIONS connect sentences and like parts of a sentence: as,

Ἡσέγει Δαρείος καὶ ὑπώπτετο, *Darius was sick and apprehended*, i. 1. 1. a. By like parts of a sentence are meant those of like construction, or performing like offices in the sentence, and which united by conjunctions form compound or complex subjects, predicates, &c. (62 g). They are commonly, but not necessarily, of the same part of speech and of similar form.

701. The chief conjunctions are the following, in two great classes according as they are used in coördination or subordination (62):

1. COÖRDINATE. (a) *Copulative* (simply coupling) καί (389 j), καὶ (the stronger and more emphatic), que, et, and; τὲ . . τέ, καὶ . . καὶ, and closest τὲ καὶ, both . . and; compounds ὅτε . . ὅτε, μήτε . . μήτε, neque . . neque, neither . . nor (686). (b) *Adversative* (denoting opposition) ἀλλά, ἀλλά, μέντοι, sed, at, but, yet. (c) *Distinctive* (weakly adversative, often approaching the copulative) δέ but, and, to which μὲν corresponds; compounds ἢ δέ poet., ἢ δὲ and ἡμὲν Ep.; οὐδέ, μηδέ, and not, but not,

neither, nor even. (d) *Alternative* ἢ, ἢ Ep., aut, vel, or; compounds ἢτε Ep. (389 j), strengthened ἢτοι; ἢ . . ἢ, ἢτοι . . ἢ, rarer ἢ . . ἢτοι, either . . or.

2. SUBORDINATE. (e) *Final* (denoting purpose, or end) ἵνα, ὅπως, ὡς, ὅρα poet., ut, quo, in order that; μή ne, lest. See 624. (f) *Conditional* εἰ si (cf. 141), αἰ Dor. and Ep., εἰάν, ἤν, ἄν, εἰ κε Ep., if; εἰτεπ siquidem, if indeed; εἰ μή, εἰάν μή, nisi, unless; εἰτε . . εἰτε, rarer εἰτε . . ἢ, εἰ . . εἰτε poet., sive . . sive, whether, or. See 631, 619 a. For εἰς ὧς, εἰς ὥστε, on condition that, see 557 a. (g) *Concessive* (denoting concession, or admission) εἰ καὶ, καὶ εἰ, etsi, even if, though; to which ὅμως tamen, yet, corresponds. See 674 f. (h) *Temporal* (marking a relation of time) πρὶν before, akin to πρὸ and Lat. prius; πρὶν ἢ priusquam; μέχρι, ἄχρι, ἕως, ἕστε (ἐς, ἕτε, 389 j; Post-Hom.), donec, until. Most temporal connectives are relative adverbs (641 d). (i) *Complementary* (66 d) ὅτι, δ Ep., quod, that; ὡς, ὅπως chiefly poet., [how] that; εἰ (f), ἢ Ep., num, whether; πότερον (πότερα) . . ἢ, εἰ . . ἢ, εἰτε . . εἰτε, ἄρα . . ἢ, ἢ . . ἢ Ep., utrum . . an, whether . . or. See 643, 639 a. (j) *Causal* ὅτι quod, quia, because; ὡς, as, since; ὅτε, ἐπει, quoniam, quando, since; διότι (δι' ὅτι), οὖνεκα, ὁδοῦνεκα [on account of this that, 557 a] because (sometimes used as complementary, the two classes blending: ἰσθί . . οὐνεκα Ἕλλησπότες ἐσμεν, know that we are Greeks, Soph. Ph. 232); γάρ (γὰρ ἄρα, at least in accordance with this, 685 c) nam, enim, for, since (the γάρ clause sometimes preceding or dividing the principal, esp. in Hdt.). Some causal conjunctions, as not affecting the mode, are classed by some as coördinate. (k) *Consecutive* (denoting result, or consequence) ὥστε, ὡς, ut, so that (671 d, e). (l) *Comparative* ἢ quam, ἢ (511, 513). (m) *Exceptive* πλὴν, ἀλλ' ἢ [other than, n], εἰ μή nisi, ὅτι μή (n; after a negative), except, εἰ μή εἰ (714. 2) nisi si, except [if].

NOTE. In Greek, as in other languages, conjunctions have their origin, for the most part at least, in other parts of speech used connectively. E. g., (n) NEUTER PRONOUNS, ὅτι, δ, quod, that, as λέγει ὅτι ἄξει, he says [what follows] that he will lead, iv. 7. 20; ὅτι μή (m), as οὐδεὶς . . ὅτι μή γυνή, no one [that was not] except a woman, Hdt. 1. 181; διότι, οὖνεκα (j); ἀλλά (from neut. pl. of ἄλλος, 483 a; cf. Lat. ceterum) otherwise, on the contrary, but; ἀλλ' ἢ (m), as ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι, I have no money [other than] except a little, vii. 7. 53; πότερον utrum, as πότερον ἔσονται Κύρῳ ἢ οὐ, whether they will follow C. or not [which of the two], i. 4. 18. (o) RELATIVE ADVERBS, ὡς, ὅπως, ἵνα, ὅρα (624 e); ὥστε, ἕως until, ὅτε since. (p) OTHER ADVERBS, πρὶν, μέχρι, ἄχρι, πλὴν. (q) NUMERALS, μὲν, δέ (supposed to be related to μία, δύο, hence in the first place, in the second place, c, 685 c), of which μὲν and δέ are longer forms, and ἡμὲν, ἡδέ, ἢ μὲν, ἡδὲ, μέντοι compound forms. (r) VERB, εἰ if, referred by some to the Impv. εὐ grant (εἰ γράφει, grant he is writing, 631 a), as if to give ("Gif ye want a friend," Burns).

702. a. Ὅτι (that, the thing which) is stronger, more positive, direct, or actual in expression than ὡς (how, the manner in which). Hence, in indirect discourse, ὅτι chiefly introduces what is simply said and not questioned; ὡς, what is described, or what is said but questioned, or what is not said, or what is presented as thought or not thought: Δίγει ὡς ἀρεκόπῃσιν . . , καὶ ὅτι τεθνήσκουσιν . . ἄλλοι, he states how they had been beaten off, and that others are dead, iv. 2. 17. Ἐπεκάλουν ἐμοί, ὡς μάλλον μέλοι μοι, they brought against me the charge (which I do not admit), that I cared more, vii. 7. 44. Οὐ τοῦτο λέγω, ὡς οὐ δεῖ, I do not say this, that one ought not,

Cyr. 5. 4. 20. Νομίζουσι . . ὡς δ' Ἡφαιστος χαλκεύει, *they think that Vulcan forges*, Th. 3. 88.

b. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it: Προσβάλλουσι . . καταλιπόντες ἀφ' ὁδοῦ τοῖς πολεμοῖσι, εἰ βούλουιντο φεύγειν, *they attack, leaving a way of escape for the enemy, if they should wish to flee*, iv. 2. 11.

c. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See 511, 644, 659 e, 671. A conjunction is sometimes used in Greek, where none would be usual in Eng.; e. g., when another adjective follows πολὺς: Πολλὰ τε καὶ ἐπιτήδεια διελέγοντο, *they conversed on many [and] fit topics*, v. 5. 25.

A twofold construction is sometimes admissible, according as a word is regarded as belonging (d) to a compound part of a sentence, or (e) to a new sentence: (d) Πλουσιωτέρῳ μὲν ἀν . . ἢ ἐμοὶ εἰδίδους, *you would give to a richer man than I [am]*, Cyr. 8. 3. 32. Ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν Th. 7. 77. (e) Τοῖς . . μάλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παραινῶ, *I exhort those of greater vigor than myself*, Isoc. 188 a. Ἡμῶν δὲ ἀμεινον, ἢ ἐκείνοι, τὸ μέλλον προοραμένων Dem. 287. 27. So, even with a connective adverb: (d) Κύρῳ . . ὥσπερ σκύλακα γυναικί, ἀνακλίσσονται, *C. crying out, as a generous hound [barks]*, Cyr. 1. 4. 15. (e) Ἐξέστι θ', ὥσπερ Ἡγλόχοιο, ἡμῖν λέγειν Ar. Ran. 303.

OBSERVATIONS.

703. I. INTERCHANGE. In Greek, as in other languages, the uses of the PARTICLES are often *interchanged*. Thus,

1.) a. Adverbs sometimes take a case, as prepositions; (b) prepositions are sometimes used without a case, as adverbs, especially in Hom. and Hdt. (πρὸς even in Att. prose); (c) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb, e. g. καί, δέ, μή, πρῖν, ὥς (685 c, 701):

(a) See 405 s, 436 d, 445 c, 450. Hom. uses εἰσω and ἔσω as protracted forms for εἰς: Ἀγάγγω εἰσω κλισίην, 'into the tent'; ἴλιον εἰσω, cf. εἰς ἴλιον. Ω. 155, 145, 148. Adverbs so used (chiefly with the Gen.) have been called *improper prepositions* (688 c). (b) Τάδε λέγω, δράσω τε πρὸς [sc. τοῦτω], *this I say, and will do it* [in addition to this] too, Aesch. Pr. 73. Πρὸς δ' ἐτι iii. 2. 2. Ἐν δέ [sc. τοῦτοισι], *and meanwhile*, Soph. O. T. 27. Περὶ [above others] *eminently*, θ. 44. (c) Κῦρον δέ (and) μεταπέμπεται . . . καὶ στρατηγὸν δέ (on the other hand, also) αὐτὸν ἀπέδειξε i. 1. 2. Εἰτα δὲ ἔλεξε, Εἰτα πολλοί, i. 3. 2, 5. 12. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο iv. 2. 4 (cf. 445 c). Γυναικὸς οὖνεκα, [because of] *for the sake of a woman*, Aesch. Ag. 823 (§ 557 a; cf. 701 j).

d. In the connection of sentences, πρῖν is variously used: (α) as a *conjunction*, with a finite mode, or (β) as a *preposition*, with the Inf. (the Subj. and Opt. good Attic only after a negation expressed or implied, and here the Inf. rare in Att.); (γ) as an *adverb* with ἦ and a finite mode or (δ) even the Inf. (less Att.), or (ε) in Hom. with ὅτε; or (ζ) as a *correlative* (and so πάρος, πρόσθεν, πρότερον) preceding another πρῖν, chiefly in negative clauses and oftenest in the Epic: (α) Μὴ στέναζε πρῖν μάθης

(641 d). (β) Ἐθύετο πρὶν τῷ εἰπεῖν, *he sacrificed before speaking to any one*, v. 6. 16. (γ) Πρὶν ἢ . . ἐγίνοντο, [sooner than] *before they had come*, Ages. 2. 4. (δ) Πρὶν ἢ . . ἄσαι, *before he satiates*, E. 288. (ε) Πρὶν γ' ὅτε . . δῶκεν, *until [when] he gave*, M. 437. (ζ) Οὐδέ τις ἐτλη πρὶν πειν πρὶν λείψαι, *nor did any one dare to drink [previously] before offering*, H. 480. Μὴ πρόσθεν καταλῦσαι . . , πρὶν, *not to make peace, before*, i. 1. 10.

e. When two prepositions are combined, which occurs most frequently in the Epic, either one or both of the prepositions are used adverbially, or one of the prepositions with its substantive forms the complement of the other: Ἀμφὶ περὶ κρήνην, *round about the fountain*, B. 305. Δι' ἐκ μὲνάρου κ. 388. Ἀποπρὸς, [forth] *far away*, II. 669. Πάρεξ τοῦ . . ἀργυροῦν, 'besides,' Hdt. 3. 91. Τῷ ἐκ βελέων, *from beneath the weapons*, Δ. 465.

f. The prepositions may be regarded as essentially adverbs of place used with a complement. Strictly, however, the separation of the parts of speech does not belong to the earliest period of language (359 d); and it continues least complete in the particles, from their defect of inflection.

704. 2.) One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction (especially frequent with ἐν, εἰς, and ἐκ, 689 a) is termed, from its elliptic expressiveness, *constructio prægnaus*. Thus,

A sign of MOTION for one of REST. (a) PREPOSITION: Οἱ ἐκ τῆς ἀγορᾶς . . ἐφυγον [ἐκ for ἐν, by reason of ἐφυγον following], *those in the market fled [from it]*, i. 2. 18. Ἐκ πασσαλῶν κρέμασεν φόρμυργα, *he hung the lyre on the peg [so that it hung down from it]*, θ. 67. Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις . . ἐχρῶντο, 'on the decks,' Th. 7. 70. Ἐφάνη λῆς . . εἰς ὁδόν, *a lion appears [having come into] in the way*, O. 275. Παρήσαν εἰς Σάρδεϊς i. 2. 2. Εἰς ἀνάγκην κείμεθα, *we lie [having come into] in a state of compulsion*, Eur. Iph. T. 620. In lustra jacuisti, *Plaut.* (b) ADVERB: Τῶν ἐνδοθέν [for ἐνδον] τις εἰσενεγκάτω, *let one of those within [coming from within] carry in*, Ar. Pl. 228. Ποῦ κακῶν ἐρημῶν εὗρω; 'Whither can I go to find?' Eur. Herc. 1157. (c) CASE. Πρὸς τὸ πῦρ καθήμενος, *going to the fire and sitting by it*, Ar. Vesp. 773.

A sign of REST for one of MOTION. (d) PREPOSITION: Ἐν γούνασι πίπτε, *fell [and rested] upon the knees*, E. 370. Ἐν Λευκαδίᾳ ἀπήσαν, *had gone to L.*, Th. 4. 42. Ἐν τῷ ποταμῷ ἔπεσον Ages. 1. 32. Naves in littore ejectas, *Caes.* (e) ADVERB: Ὅπου [for ὅποι] βέβηκεν, *where [for whither] he has gone*, Soph. Tr. 40. Πανταχοῦ πρεσβεύομεν Ar. Lys. 1230. Ubi cadaver abjeceris, *Tacitus.* (f) CASE: Πρὸς πέτρῃσι βαλὼν, *dashing upon the rocks*, i. 284.

705. 3.) The Greeks, especially the earlier writers, often employ the looser and more generic for the closer and more specific connectives (63 g), or instead of other forms of expression: as,

Ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, *it was now the third day, and C. was angry with him [= when it was now, &c.]*, iv. 6. 2. Ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει, [they were weary indeed, but yet] *although they were weary, yet it seemed*, vi. 5. 30. Τί ἐμοὶ καὶ σὺ; *what have I to do with thee* (459)? Οὐδεμῶν εἶναι σωτηρίαν εἰ μὴ παθεῖν, *that there was no escape [but to suffer] from suffering*, Hel. 2. 2. 10.

The student will not fail to remark, — (a) The frequent use, in the Epic,

of $\delta\acute{\epsilon}$ for $\gamma\acute{\alpha\rho}$, and in general of *coördination* or *simple succession*, in the connection of sentences, for *subordination* (62): $\Pi\lambda\theta\epsilon\sigma\theta'$, $\delta\acute{\alpha}\mu\phi\omega$ $\delta\acute{\epsilon}$ $\nu\epsilon\omega\tau\acute{\epsilon}\rho\omega$ $\acute{\epsilon}\sigma\tau\acute{\iota}\nu$, *be persuaded, [and] for ye are both younger*, A. 259. $\text{Ναῖε δὲ παρ Πράμω, ὃ δὲ [= δς] μὴ τίε, he lived with P., [and he] who honored him, O. 551. $\text{Ἡ δὰ νῦ μοί τι πίθωιο; . . . ῥαίης κε, [would you, &c. ?] if you would now listen to me, you would venture}$, A. 93. So $\text{Ὁδκων ποιήσετε ταῦτα; ἡμεῖς . . . ἐκκλιόμεν, if then you will not do this, we shall desert}$, Hdt. 4. 118. (b) The frequent use of $\gamma\acute{\alpha\rho}$ in specification, where we should use *that, namely, now, &c.*: $\text{Τῷδε δὴλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ . . . ἐκέλευε, was plain from this, that on the preceding day he commanded}$, ii. 3. 1. (c) The use of $\kappa\alpha\iota$ after a word of *sameness, likeness, or anticipation*: $\text{Τῇ αὐτῇ γλώσσῃ χρέονται καὶ Γελονοί, they use the same language [and] as the Geloni (eadem ac)}$, Hdt. 4. 109. $\text{Ὅχι ὁμοίως πεποιή- κάσι καὶ Ὅμηρος, 'in like manner with H.' (similiter atque)}$, Pl. Ion 531 d. Cf. 451. $\text{Οὐκ ἔφθασαν πυθόμενοι καὶ ἤκον (677 f)}$.$

706. II. a. Adverbs and prepositional adjuncts are often used *substantively* or *adjectively*, in any case required: *Substantively*, NOM. $\text{Ἦν . . . ὑπὲρ ἥμισυν . . . Ἀρκάδες, above half were Arcadians}$, vi. 2. 10. GEN. $\text{Ἐκ τῶν ἀμφὶ τοῖς μυρίοις, from the about 10,000}$, v. 3. 3. $\text{Μέχρι τότε, until then}$ (445 c), Hdt. 6. 34. ACC. $\text{Ὅταν δὲ τούτων ἄλις ἔχητε, when you have enough of this}$, v. 7. 12. $\text{Ἐς μὲν ἀπαξ καὶ βραχὺν χρόνον, for once and a short time}$, Dem. 21. 1. *Adjectively*, $\text{Πεπταστοὶ δὲ ἀμφὶ τοῖς δυσχιλίους, about 2,000 targeteers}$, i. 2. 9. See 526 a. (b) An adverb and a preposition governing it are often written together as a compound word: Ἐσαεὶ, forever , Eur. Sup. 374. $\text{Ἐμπροσθεν iii. 4. 2. Παρανίκᾳ Cyr. 2. 24. Πρόπαλαι Ar. Eq. 1155}$.

707. III. In the doctrine of particles, especially connectives, the figures of syntax hold an important place: thus,

A. ELLIPSIS.

Ellipsis here consists either (a) in the omission of the particles themselves, or (β), far more frequently, in that of words, and even whole sentences, related to them.

a. A particle belonging alike to two parts of a sentence is either (a) expressed in both (the most distinct and emphatic form); or (b) in the first only; or (c) in the second only (more rarely and chiefly in poetry); or (d) is sometimes even omitted in both. (e) A like variety obtains in respect to other classes of words, and (f) when more than two parts of the sentence are affected. (a) $\text{Ἐν Αἰγύπτῳ καὶ ἐν Συκελίᾳ, in E. and in S.}$, Mem. 1. 4. 17. (b) $\text{Πρὸς τε ψύχῃ καὶ θάλλῃ, to cold and heat}$, Ib. 2. 1. 6. $\text{Ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω, in the time [in which] that I am hearing you}$, Symp. 4. 1 (so comm. with the relative, 551). $\text{Ἐἰς Κορύνῳ, πόλιν Ἑλληνίδα (394 c; so commonly with an appositive, unless it is more emphatic than its subject)}$. (c) $\text{Ἡ ἀλὸς ἢ ἐπὶ γῆς, either on sea or land}$, μ. 27. $\text{Ἴθι ναοὺς, ἴθι πρὸς βωμοὺς Eur. Hec. 146. Ἡδαιο μὲν, πῶς δ' οὐκ ἄν Soph. O. T. 937. Πάρις γὰρ, οὔτε . . . πόλιν, neither P. nor the city, Aesch. Ag. 532. "Fearing God nor man," Mill. (d) $\text{Ἐγχοσ βριθὸν, μέγα, στιβαρόν, a spear, heavy, huge, stout}$, II. 801. (e) $\text{Ζώγρει, Ἀτρεὺς νιέ, σὺ δ' ἀξία δέξαι ἀποῖνα Z. 46. See 542 c. Οὐδὲν σὺ μάλλον ἢ τις ἄλλος ἔχει, you have no more than any other one, Pl. Theast. 209 a. (f) See g.}$$

g. Copulative conjunctions are often omitted (especially if more than two particulars are joined); (h) less frequently, those of other classes.

(i) When not joined by a connective, a clause is sometimes in *parenthetic* or *inverted* order, or placed in *apposition* with another clause. (g) *Πόθον πατρίδων, γονέων, γυναικῶν, παιδῶν*, from longing for country, parents, wives, children, iii. 1. 3. (h) *Ὀμνῶ . . [sc. ὅτι] ἐθνύμην*, I swear [that] I sacrificed, vi. 1. 31. (i) *Ταῦτα . . ἑμυῖμι . .*, *ἔπαθον* Cyr. v. 4. 31. *Ἀφειλόμην, ὁμολογῶ*, I rescued him, I confess, vi. 6. 17.

j. In annexing several particulars, the Eng. more frequently uses the copulative with the last only; but the Greek, with all or none: *Πάνθοι καὶ εὖλα καὶ κέραμος* (496 c). Cf. d, g.

k. A secondary connective is sometimes used without its primary (66): *Ὁμοίους μὲν φιλοσόφους*, like philosophers indeed [but not philosophers], Pl. Rep. 475 e.

708. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. E. g., observe the frequent ellipses,

1.) In replies: "*Ὅρᾷς με . .*," "*Ὅρῶ*," "Do you see me?" "I see." Eur. Hipp. 1395. Reply is made in various forms; as, (a) by repeating the most prominent word or part of the question, or a substitute for this, with the frequent addition of particles to modify the answer or make it more emphatic: (b) by the mere use of particles of different degrees of strength; as *Affirmative* *ναί*, *πάνν γε*, *πάνν μὲν οὖν*, *πάντως δὴ*, *μάλιστα*, *καὶ μάλα*, *σφόδρα γε*, &c.; *Negative* *οὐ (μή)*, *οὐ δῆτα*, *οὐδαμῶς*, *ἥκιστα*, &c.: (c) by asking another question, or by assigning a reason; as, *πῶς*; [how can it be so?] *by no means*, *πῶς γὰρ σὺ*; *τί γὰρ*; *τί μήν*; "*Λέγεις*;" "*Ὅ γὰρ φρονοῦντά σε βλέπω*." "[Yes] for I see"; Soph. O. T. 625: (d) by other forms of expressing assent or dissent; as *φημί*, *ὀφ φημι*, *ἔστι ταῦτα*, *καὶ τοῦτο*, *ἐγώ γε*, *οὐκ ἐγώ γε*, *νὴ τὸν Δία*, &c.

e. In a dialogue or address, a speaker often commences with a connective (most frequently an adversative, distinctive, or causal conjunction), from reference to something which has been expressed or which is mutually understood: *Ἀλλ' ὁρᾷτε*, but you see, iii. 2. 4. *Ἀλλὰ . . λέγεις*, well, you say, ii. 1. 20. *Ἐγὼ δ' οὕτω γιγνώσκω* iv. 6. 10. *Ὀλεὶ γὰρ σοὶ μαχεῖσθαι τὸν ἀδελφόν*; i. 7. 9. (f) In like manner, the Voc. is often followed by a connective: *ὦ γύναι, ὄνομα δέ σοι τί ἐστίν*; woman, but what is your name? Mem. 2. 1. 26. *ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσει*; κ. 501.

709. 2.) Between two connectives: *Ἀλλὰ [sc. παύομαι] γὰρ καὶ περαίνω ἥδη ὥρα*, but [no more, for] it is now quite time to stop (sed enim), iii. 2. 32. *Ἀλλὰ γὰρ δέδοικα* iii. 2. 25. *Παρά τὴν θάλατταν ἦει . καὶ [sc. ταύτῃ ἦει] γὰρ ἥδη ἡσθένει*, he went by the sea; [and he so went,] for he was now sick, vi. 2. 18. *Καὶ γὰρ καὶ καπνὸς ἐφαίνετο* ii. 2. 15. — (a) And yet, perhaps, in such examples as these, *ἀλλὰ γὰρ* or *καὶ γὰρ* may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (703 c).

3.) With adversative and distinctive conjunctions, with which we must sometimes supply the opposite of that which has preceded: *Μὴ μ' ἀτίμων τῆσδ' ἀποστείλατε γῆς, ἀλλ' ἀρχέπλουτον* [sc. δέξασθε], 'dismiss me not, but receive me,' Soph. El. 71. Cf. 572 b. — For ellipsis with *ῥ*, see 513, 567 f.

710. 4.) With conditional conjunctions: *Εἰ δ' [sc. βούλει] ἄγε, ἴφ* you will, come, A. 302, and often in Hom. *Εἰ δ' ἐθέλεις* [sc. ἄγε] Φ. 487.

Εἰ μὲν σὺ τι ἔχεις πρὸς ἡμᾶς λέγειν [sc. λέγε δὴ]· εἰ δὲ μὴ [sc. ἔχεις], ἡμεῖς πρὸς σὲ ἔχομεν· if you have anything to say to us, say it; if not, we have to you; vii. 7. 15. "Ἄν μὲν δὲ Κύρος βούληται [καλῶς ἔχει]· εἰ δὲ μὴ Cyr. 4. 5. 10. Εἰ μὴ διὰ τὸν πρύτανιν, ἐπέτεσεν δν, 'if it had not been for the prytanis,' Pl. Gorg. 516 e. 'Ἐπεὶ θωρο, πλὴν εἰ τις τι ἐκλεῖψεν (709. 2) iv. 1. 14. See 638, 639 a.

711. 5.) With *ὥς*, especially in expressing comparison, design, pretence, possibility, &c.: Θάπτον ἢ [sc. οὕτω ταχὺ] ὥς τις ἂν ᾤετο, quicker than [so quick as] one would have thought, i. 5. 8. 'Ὡς εἰς μάχην παρεσκευασμένος, arrayed as [he would array] for battle, i. 8. 1. 'Αθροίζει, ὥς ἐπὶ τούτους i. 2. 1. "Ὡς περ ὀργῇ, ἐκέλευσε i. 5. 8. 'Ὡς δ' εἰκότα ποιοῦμεν, καὶ τὰ δ' ἐνοήσατε, but (for a proof) that we are doing right, consider this also, Hel. 2. 3. 34. 'Ὡς ἐκ τῶν παρόντων [sc. ἰδόναντο], ξυνταξόμενοι Th. 6. 70. 'Ὡς ἐπὶ τὸ πολὺ, as things are for the most part, commonly, iii. 1. 42. 'Ὡς ἀληθῶς, truly, Pl. Phædo 63 a. See 462 d, 513 d, 553, 565, 671, 680, 702 d, e.

a. 'Ὡς, like our *as*, is remarkable for the variety of its use. It belongs to four classes of conjunctions (701), and also performs various offices as a connective adverb and as a modal sign (65 d). (b) It is often used to render expressions of quantity less positive: 'Ἐχὼν [sc. οὕτω πολλοὺς] ὥς πεντακοσίους, having such a number as 500, i. e. about 500, i. 2. 3. (c) From its frequent use with the accusative after verbs of motion to express the purposed end of the motion (472 g), it came at last to be even regarded as a *preposition*, supplying the place of *πρὸς* or *εἰς*, but chiefly before names of persons: Πορεύεται ὥς βασιλέα, he goes [as] to the king, i. 2. 4. 'Ὡς τὸν ὅμοιον, to the like, p. 217.

712. γ. Various ellipses occur with prepositions and adverbs: 'Ἰα-ραὶ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ εἶναι σκυθρωποὶ] ἦσαν, καὶ ἀντὶ ὑφορωμένων ἐαυτὰς ἡδέως ἀλλήλας ἐώρων, they were cheerful instead of [being] downcast, &c., Mem. 2. 7. 12. Εἰς [sc. τὸν χρόνον] ὅτε, for the time when, β. 99. Σὺν οἷς ἔχω (554). See 557, 699 e, 703 b.

B. PLEONASM.

713. Under this head we remark,

1.) The redundant use of *NEGATIVES*. This appears chiefly,

a.) In connection with *indefinites*, which in a negative sentence are all regularly combined with a negative: Οὐκ ὅτε ἐρεῖ οὐδεὶς, no one shall [never] ever say, i. 3. 5. Οὐδεὶς οὐδαμῇ οὐδαμῶς οὐδεμιαν κοινωνίαν ἔχει Pl. Parm. 166 a. The rule is different in Lat., and now in Eng.; but, "He never yet no vilanie ne sayde," Chaucer.

b.) In divided construction, and (c) in the emphatic use of *οὐδέ* and *μηδέ*: Μηδὲν τείλειω μήτε ἐμοὶ μήτε ἄλλω μηδενί, let him pay nothing either to me or to any one else, vii. 1. 6. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἰποι, nor surely could any one say this, i. 9. 13. Μὴ τοῖσιν μηδέ τι. 6. 19.

d.) In the common (but not necessary) use of *μή* with the Infinitive, after words implying some negation: Ναυκλήροις ἀπέπειε μὴ διάγειν, he forbade the shipmasters to transport [saying that they should not transport], vii. 2. 12. "Ἐφεὶ τοῦ μὴ καταδύναί, will keep from sinking, iii. 5. 11 (cf. Σχῆσω σε πηδᾶν Eur. Or. 263). Κωλύοντες μηδαμῇ . . πορίζεσθαι vii. 6. 29 (cf. Κωλύσεις τοῦ καλεῖν, § 405). 'Ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, inability to rest, Th. 2. 49. 'Ἐμποδὼν τοῦ μὴ ἦδη εἶναι iv. 8. 14. (e) *Ὁδὲ* is sometimes used in like manner, with a finite verb after *ὅτι* or *ὥς*: Ἀρνεῖσθαι . . , ὅτι οὐ παρῆν, to deny that he was present, Rep. A. 2. 17.

f.) In the use of $\mu\eta$ $\sigma\theta$ for $\mu\eta$, with the Infinitive (commonly) and Participle (sometimes) after negative and interrogative clauses (sometimes after expressions of *shame*, *fear*, and the like, from the negation implied). The $\sigma\theta$ (as simply continuing the general negation of the sentence, cf. a, b, c) may be here joined with $\mu\eta$, (g) even when this is redundant (d). E. g., (f) Οὐδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἔλθεῖν, *no one could persuade me not to go* [no], Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἔχρηνον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον, *I could not trace it far of myself, [not having] without some clew*, Soph. O. T. 220. Ὅστε πᾶσαν αἰσχρόνην εἶναι, μὴ οὐ συσπουν δάξειν, *so that all were ashamed not to share his zeal*, ii. 3. 11. Χαλεπαὶ λαβεῖν . . . μὴ οὐ χρόνῳ, *hard to take, [not taken by] except by time*, Dem. 379. 7. (g) Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I will not refuse to speak*, Aesch. Pr. 787. Τι ἔμποδὼν μὴ οὐχί . . . ἀποθαρεῖν; *what prevents our dying* (quominus moriamur)? iii. 1. 13. (NOTE.) In the use of $\mu\eta$ $\sigma\theta$ for $\mu\eta$ as above, the article is not usually prefixed to the Inf. (664), esp. τοῦ.

h.) In the occasional use of $\sigma\theta$ to strengthen the negative force of η , *than*, chiefly when a negative idea precedes: Πόλιν δὴν διαφθεῖραι μᾶλλον η οὐ τοὺς αἰτίους, *to destroy a whole city, rather than [and not rather] the guilty ones*, Th. 3. 36. Compare Fr. *Vous écrivez mieux que vous ne parlez*; Ital. *Egli era più ricco che voi non siete*.

Two negatives in the same sentence have their distinct force, when one applies to the whole sentence, and the other to a part only; and so commonly (i) when the first is interrogative, or (j) the second is simple $\sigma\theta$ or $\mu\eta$, after a negative of its own class (686), or (k) the two negatives are of different classes: (i) Οὐ . . . οὐδέ . . . δύναται; *are they not even unable?* iii. 1. 29. (j) Οὐδεὶς οὐκ ἔπασχε, *no one was not affected*, Symp. 1. 9. See 559 c. (k) Οὐ . . . δύναμαι μὴ γελᾶν, *I cannot help laughing*, Ar. Ran. 42. Οὐτε σιγᾶν, οὐτε μὴ σιγᾶν Aesch. Pr. 106. See 597 e. For apparent exceptions, see f, g, 627.

714. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after intervening clauses, in divided construction, and with important or emphatic words; but sometimes, especially in poetry, for mere euphony or rhythm:

Ἐλεγεν ὅτι, εἰ μὴ . . . πείσονται, ὅτι κατακαύσει, *he said that, if they would not obey, [that] he would burn*, vii. 4. 5. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ὠφελῆσαι, οὐτ' ἂν ἐχθρὸν ἀλέξασθαι, *I do not think I should be able, either to aid a friend, or to repel a foe*, i. 3. 6. Καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ, *we also are pleased with the same course as the king [also]*, ii. 1. 22. Ὡ τέκνον ὦ γενναῖον (484 f). Ἐἰ μὴ εἰ τις ὑπολάβῃ, *unless [if] perhaps one should suppose*, Pl. Gorg. 480 b. — And for like reasons,

3.) The addition of particles to words of similar meaning, and the use of needless connectives: Οἶδεν οἷος, [solely] *all alone*, H. 226. Ἀδελφω, ἀγὰν (once more), Soph. Ph. 342. Ἀεὶ ἐννεχὼς Pl. Leg. 807 e. Τίως δὴ χάριν ἔνεκα; *for the sake of what?* Ib. 701 d. Ἀπὸ βοῆς ἔνεκα, *from shouting (so far as this was concerned)*, Th. 8. 92. Εἶπον, ὅτι "ἱκανοὶ ἐσμεν" (644). See 659 e, 671 b, 702 c.

4.) Duplicate expressions with particles; as (a) POSITIVE and NEGATIVE: Οὐκ ἥκιστα, ἀλλὰ μάλιστα, *not the least, but the most*, Hdt. 2. 4. Ἐμοῦ τε κούκ ἄλλου Soph. El. 885. Ἀέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύβομαι Dem. 108. 7. See 509 k. (b) WHOLE and PART (for special distinction): Ὡ Ζεὺ καὶ θεοί Pl. Prot. 310 d. Ἐκτορε μὲν καὶ Τρωσὶ T. 63. Τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ Mk. 16. 7.

C. ATTRACTION AND ANACOLUTHON.

715. The influence of **ATTRACTION** sometimes passes even beyond a connective: as,

Οὐδὲν γε ἄλλο ἐστίν, οὗ ἐρώσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν, through the attraction of οὗ], *there is nothing else which men love, but the good*, Pl. Conv. 205 e. Πᾶς τις, ἔπερ τινὸς [for τις], *σθένοντος, from a father powerful, if any one was*, Soph. Aj. 487. Ἐρμοκράτους καὶ εἰ τοῦ ἄλλου πειθόντων, *H. and [if there was] perhaps some other one persuading* (cf. 639), Th. 7. 21. See 667 g, 702 d.

716. a. **ANACOLUTHON** is frequent in the connection of sentences, either from inadvertence or from preference (for the sake of ease, emphasis, &c.). The clause completing the construction is often changed in form, or even omitted; or (b) the regular correspondence of particles may be neglected: as,

(a) Ὡς . . ἤκουσά τινας, ὅτι Κλέανδρος . . μέλλει ἔξαι [for ὡς ἤκουσα, K. μέλλει, or ἤκουσα, ὅτι K. μέλλει], *as I heard from some one, [that] C. is about to come*, vi. 4. 18. Ἀνὴρ δὲ ὡς εἴκειν οὐ νευμὴν [for νευμὴν] Soph. Tr. 1238. Ἀλλὰ μὴν, ἐρῶ γὰρ καὶ ταῦτα, . . οἶδα μὲν γὰρ [for ἐρῶ γὰρ, οἶδα, or ἐρῶ, οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. (b) Καὶ εἰ . . ἢ [for καὶ εἰ], *both if . . [or] and if*, Th. 6. 64. Τε . . ἔπειτα δέ, *both . . [but then] and*, v. 5. 8. Ἄμα μὲν . . καὶ [for ἄμα δέ] i. 9. 16 s. Οὐτε . . δέ vi. 3. 16.

c. After a connective, a distinct sentence often takes the place of a part of a sentence, and (d) sometimes the reverse: (c) Ἄλλω τε τρόπῳ περὶ σαρτες, καὶ μηχανὴν προσήγαγον, *both attempting in other ways, and [they brought up] bringing up an engine*, Th. 4. 100. See i. 10. 12; ii. 1. 7; vii. 2. 2. (d) Παρομέλουν . . , οὐτε γὰρ . . διδόντες [for ἐδίδουσαν, as if γὰρ had been omitted], *they slighted them, [not giving] for they did not give*, Th. 1. 25. (e) So Part. for Inf.: Ἦ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἐπιπεσούσα, *either from fleeing or attacking another*, Th. 7. 70.

717. iv. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. E. g.,

a. ἄλλως τε καὶ, *both otherwise and in particular, especially*: Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἀρχοντι, κάλλιον εἶναι κτῆμα vii. 7. 41.

b. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ὅτι, *δτι*, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them: Τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει i. 3. 9. Οὐτ' ἂν ὑμεῖς, εὖ οἶδ' ὅτι, παύσασθε Dem. 72. 24.

c. εἰ δὲ μή, *but if not, otherwise*, used even after negative sentences: Μὴ ποιεῖς ταῦτα · εἰ δὲ μή, αὐτίαν ἔξεις, *do not do this; otherwise [i. e. if you do] you will have blame*, vii. 1. 8. So εἰ δέ, as adversative, sometimes implies negation: Εἰ μὲν βούλεται, ἐφέτω · εἰ δέ, . . ποιείτω, *if he wishes, let him boil; if the contrary, let him do*, Pl. Euthyd. 285 c.

d. μή τί γε, *not to [say aught surely] mention*, i. e. *much less, nedom*: Οὐκ ἐνί . . τοῖς φίλοις ἐπιτάττειν . . , μή τί γε δὴ τοῖς θεοῖς Dem. 24. 21.

e. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*: Οὐ γὰρ ἀλλ' ἡ γῆ βίβ' ἔλκει, *for indeed the earth forcibly attracts*, Ar. Nub. 232.

f. οὐ μὲντοι ἀλλά, *yet no, but*, i. e. *nevertheless*: Ὁ Ἰππος . . μικροῦ κάκεινον ἐξετραχίλισεν · οὐ μὲν ἀλλ' ἐπέμεινεν ὁ Κύρος Cyr. 1. 4. 8.

g. οὐχ ὅτι, μὴ ὅτι, οὐ μόνον ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c., i. e. not only, or not only not: "Ἀχρηστοὶ γὰρ καὶ γυναιξὶν . . , μὴ ὅτι ἀνδράσι, for they are useless even to women, not to say men, Pl. Rep. 398 e. Οὐχ ὅτι μόνος ὁ Κρίτων ἐν πονηρίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, 'not only was C. himself unmolested,' Mem. 2. 9. 8. Οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες Pl. Conv. 179 b. Οὐχ ὅσον οὐκ ἠμίναντο, ἀλλ' οὐδ' ἐσώθησαν Th. 4. 62. Οὐχ ὅπως δῶρα δοῦν, not only bestowing no gifts, vii. 7. 8. Μὴ ὅπως ὀρχεῖσθαι ἐν ρυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε Cyr. 1. 3. 10. (h) Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]: Ἐγγυῶμαι μὴ ἐπιλήσσεσθαι, οὐχ ὅτι παίζει καὶ φησὶ ἐπιλήσμων εἶναι, *I engage that he will not forget, though he jests and says that he is forgetful, Pl. Prot. 336 d.***

CHAPTER V.

ARRANGEMENT.

"Such grace can ORDER and CONNECTION give."

718. In the *direct*, or *normal order* of arrangement, which, however, various influences are continually changing or modifying,

a.) A *general connective* or *interrogative* leads in its sentence: and (b) a *compellative-part* (60), as calling attention, is placed early, if not first; though, as independent, it may have any place which will not interfere with the required connection of other words. (c) Of the remainder, the *subject-part* precedes the *predicate-part*. (d) *Exponents* precede the words whose offices or relations they mark (65). E. g., Ἄλλ' ἐγὼ, ὦ Φαλίη, θαυμάζω . . , *but I, Phalimius, wonder, ii. 1. 10.*

MODIFIERS (except as above, a) are thus placed in respect to their principals: (e) *Adverbs* and equivalent words or phrases precede them. (f) *Other modifiers* follow substantives without the article, (g) *adjectives*, and (h) *adverbs*; and (i) may either follow or precede verbs. (j) For the arrangement with the article, see 520, 523 s. (k) Of several modifiers of the same word, the more closely related are placed nearer to it (a *Dat. of person*, from more interest in the action, usually nearer than an *Acc. of thing*). E. g., (e) Ἐν ὥρῃ καὶ βραδείᾳ προσηέσαν, *they advanced evenly and slowly, i. 8. 11. See 510.* (f, g) Κῆμαι πολλαὶ, μεστὰι σίτου, *many villages, full of corn, i. 4. 19.* (h) Χωρὶς τῶν ἄλλων (405 a). (i) Κύρῳ δοῦναι χρήματα, *to give C. money, i. 2. 12.* (k) Διαβάλλει τὸν Κύρον πρός

* "PARTICLES. It would be impossible in any book to *tabulate* the delicate shades of meaning, the subtle, intricate touches of irony or pathos, the indescribable grace and power, which the particles lend to many of the grandest passages in ancient literature. Indeed these can only be felt at all by a scholarlike appreciation of the entire context, and of the circumstances which dictated the particular expression; so that in very many instances, not in Greek only but in German, and in most languages to a greater or less degree, the force of the particles cannot be accurately transferred into a foreign version. In short they are often untranslatable, and can only be approximately represented by *some look, gesture, emphasis, or tone of the voice.*" — Farrar's *Greek Syntax*, § 296.

τὸν ἀδελφόν, *translates C. to his brother*, i. 1. 3. Δίδωμι αὐτῷ μυρίους δαρεικοὺς, *gives him 10,000 darics*, i. 1. 9.

1.) An *infinitive* follows the principal verb ; (m) a *participle* follows or precedes it, according to the natural order of the thought. (n) *Coördinate sentences* follow each other according to the order in which they lie in the mind. (o) *Substantive and adjective clauses*, except the indefinite relative (641), follow the words upon which they depend. (p) *Adverbial clauses* may follow or precede the principal clauses, according to the natural order of the thought ; and (q) are sometimes inserted in them, for the sake of a closer connection. E. g., (l, m) Συλλέξας στρατεύμα . . ἐπειράτο κατάγειν, *having raised an army, he (then) endeavored to restore*, i. 1. 7. See 571f. (n) Ὁ δὲ πειθεταί τε καὶ συλλαμβάνει, *and he both believes and (as a result) apprehends*, i. 1. 3. (o, p, q) Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορεύμεν, ἦν, εἰ τι θέατο, ὠφελοῖτο αὐτῶν, ἀπὸ ὧν εὖ ἔπαθον ὑπ' ἐκείνου i. 3. 4.

r. An order different from the preceding is termed, in general, *indirect, varied, or abnormal* ; or, more particularly, *inverted, divided, parenthetic, mixed, confused*, &c., as the case may be. See 71.

t. If a complex or compound sentence is so arranged that there is no complete sense without the final clause, the structure is often termed *periodic* ; but otherwise, *loose* : Εἰ δοκεῖ σοι, στείχε (631 a). Χρῶ αὐτοῖς, ἐὰν δέ τι (631 c). The Greek well illustrates the progress, in advancing civilization, from the looser to the closer connection of thought. Among ancient languages the Latin, and among the modern the German, are remarkable for the extent to which they exhibit the periodic structure.

719. The order of the sentence is *varied*, chiefly,

- a.) To render certain words more *emphatic* or *prominent*, or
(b) through the *attraction* or *repulsion* of other words.

(a) α. The beginning and close of the sentence have a special prominence ; and of other places, the earlier are in general more favorable to emphasis than the later. It is but natural, that a sentence should commence with that which is most prominent or foremost in the mind, and that it should then proceed with that which is closely related to this, or next in prominence ; while the last word leaves the freshest impression. E. g., Οὐποτε εἰπὲ οὐδεὶς, *NEVER shall any one say*, i. 3. 5. Μῆνιν δειδε . . οὐλομένην, *sing the fatal wrath*, A. 1. Ἄνδρα μοι ἔννεπε, Μοῦσα, πολὺντροπον α. 1. Arma virumque cano, *Virg. Περὶ Ὀρόντων τουτουῦ* i. 6. 6.

β. Any unusual order attracts attention ; and in prose, commonly expresses emphasis or emotion : Οὐκ ἀνθρώπων ἀπορῶν βαρβάρων, *not from want of mere men, — barbarians*, i. 7. 3. Οὐπερ αὐτὸς ἔνεκα i. 9. 21.

(γ) Hence the frequent hyperbaton in earnest adjuration : Ἡμῶν εἰπεῖ ὦ πρὸς Διὸς Μέλητε, *tell us, by Zeus, O Melētus*, Pl. Apol. 25 c. See 476 b.

(δ) The address is sometimes emphatically placed before a general connective ; while a subject is sometimes deferred to be rendered emphatic by the adverb καί : Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ, *but you, Hector, are to me father*, Z. 429. Πεῖ δὲ καὶ οὗτος, *and this also flows*, i. 2. 8. Ἐθεώπει δὲ τὸν ἀγῶνα καὶ Κύρος, *and even C. witnessed the games*, Ib. 10.

(b) α. The desire of connecting kindred or contrasted words as closely as possible often varies the order ; while a connection is avoided that would offend taste or might lead to mistake : Παρὰ φῶλης φῶλε φέρεω γυναικὸς ἀνδρὶ, *to bring from a dear wife to a dear husband*, Aesch. Ch. 89. Καὶ ἐποιοῦν οὕτως οὗτοι i. 1. 11. See 541 h, 567 d. (γ) If a word modifying the verb comes early in the sentence, it often attracts the verb to a

place before the subject: 'Ἐνταῦθα ἦσαν κῶμαι, *here were villages* (θ), i. 4. 19. 'Ἐπεὶ δὲ ἡσθάνει Δαρείος, *and when D. was sick*, i. 1. 1. (η) A particle is sometimes attracted from its proper place: Οὐκ οὐδ' ἂν εἰ πείσαιμι, *I know not whether I could persuade* (πεισαιμι ἂν, 621 a), Eur. Med. 941. Καὶ νῦν ἔτι πολιορκοῦνται, *and that they are now besieged*, vi. 3. 11. 'Ἐκήρυξεν, *δοῦναι ἂν ἀλφ...*, ἔτι περσάσεται, *he proclaimed that whoever might be taken should be sold* (ἔτι yielding to the attraction of περσάσεται, perhaps the rather to avoid δοῦναι), vii. 1. 36. 'Οτι or ὅτι, *that*, is not unfrequently so placed after a dependent clause: i. 6. 2; ii. 2. 20; vii. 1. 11.

c.) In conformity to the *natural order and connection* of the thoughts; or (d) to present *sooner an outline* of these, some details being deferred. Thus,

(c) Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο (412; the well-known parents being naturally mentioned before their children). See ζ. (θ) A word referring or corresponding to what is contained in the preceding sentence, has commonly a leading place, as introducing the new thought and connecting the thoughts: 'Ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε. Κύρον (corresponding to πρεσβύτερος) δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς (referring to ἀρχῆς) αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν (corresponding to σατράπην) δὲ αὐτὸν ἀπέδειξε πάντων, *δοῦναι* (referring to πάντων) εἰς Καστωλοῦ πεδὸν ἀποδύσονται. 'Αναβαίνει (the result of μεταπέμπεται) οὖν ὁ Κύρος. i. 1. 2. (v) When a question is made without an interrogative exponent, the predicate, as in Eng., often leads, as the part on which the force of the question most directly falls: Τέθνηκε Φίλιππος; *is P. dead?* Dem. 43. 10. (κ) A word pointing to a following sentence has naturally a late place: Διαβαίνοντες ἄδε, *crossing as follows*, i. 5. 10. See 544.

(d) 'Ἐνταῦθα ἀφικνεῖται 'Επύξα, ἡ Συρηνέσιος γυνή, τοῦ Κιλικίων βασιλέως, παρὰ Κύρον, *here comes E., the wife of S., king of the Cilicians, to C.*, i. 2. 12. An outline is here first presented in 'Ἐνταῦθα (θ) ἀφικνεῖται (j) 'Ε.; then 'Ε. is defined by ἡ Σ. γυνή, Σ. by τοῦ Κ. βασιλέως, and ἀφικνεῖται by παρὰ Κ. "Οτι τριήρεις ἤκουε περιπελοῦσας ἀπὸ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου i. 2. 21. The early presentation of the general idea is often aided, (λ) by placing first the shorter of two parts of the sentence; (μ) by joining a word with the first of two or more words to which it is alike related; (ν) by dividing or separating a modifying part, &c.: 'Ἐφάινετο ἔχνια ἵππων καὶ κόπρος, *there appeared the tracks and dung of horses*, i. 6. 1. Βασιλεῖα ἦν καὶ παράδεισος μέγας, *there was a palace and extensive park*, i. 2. 7. 'Ἰππεὺς ἔχων ὡς πεντηκισίους, *having about 500 horse*, i. 2. 4. Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά, *the seven noblest of his Persian attendants*, i. 6. 4.

e.) For the *symmetry* of the sentence; or (f) that it may close with a stronger or more important word. E. g.,

Οὔτε γὰρ ἡμεῖς ἐκείνου ἐτι στρατιώται . . , οὔτε ἐκεῖνος ἐτι ἡμῖν μισθοδότης, *for neither are we longer his soldiers, nor he longer our paymaster*, i. 3. 9 (see ε). Πολλὰκις ἡδονὴ βραχεῖα μακρὰν λύπην τίκτει, *PLEASURE brief long GRIEF often brings* (71 a). 'Ος μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αλοχρός, *which alone before the gods is impious, and before men base*, ii. 5. 20.

g.) For euphony or rhythm, especially in the poets; (h) for variety itself; or (i) for general rhetorical effect. E. g.,

Μάχην ἐς, *to battle* (the metre forbidding ἐς μάχην), O. 59. — The in-

fluence of these three causes was very great, and is often quite obvious, though its full extent and manner are now beyond our cognizance, especially in prose.

720. From their general want of emphasis, the following words cannot stand first in the sentence; and are therefore called *post-positive*: the particles *ἀν* (not for *ἐάν*, 619 a; Ep. *κέ*, *ἀρα* (not *ἀρα*, 685 c; Ep. *ρά*, *ἀρ*), *αὐ* (poet. *αὐτρε*) and *αὐθις* (Ep. and Ion. *αὐτις*) *again*, γάρ, γέ, γοῦν, *δαί*, *δέ*, *δή* (exc. Ep. *δή γάρ*, *δή τότε*), *δήθεν*, *δήτα*, *θὴν*, *μέν*, *μέντοι*, *μήν*, *νύν* (not *νύν* · Ep. *νύ*), *οὖν*, *πέρ*, *τέ*, *τοί*, *τοίνυν* (see 685 c, 701); also *τις*, and the indefinites beginning with *π* (the rather for distinction from the interrogatives): *Ὁ δὲ πεθερὰν τε, καὶ συλλαμβάνει* (718 n). See 518, 548.

a. When these words naturally lead a sentence or part of a sentence, they have commonly the second place or the earliest place allowable; and, from their frequent need of an early position and their lack of prominence, they are often permitted to separate closely related words; indeed they are often so inserted to give strength or emphasis to such words. Enclitic pronouns are sometimes placed in like manner. E. g., *Ὁ μὲν οὖν πρεσβύτερος, the elder, then*, i. 1. 1. *Πρὸς δὲ ἄρκτον, and to the north*, i. 7. 6. *Ἐκ δὲ τῶν* (518 a). *Πρὸς σε θεῶν* (476 b). See 520 b, 621 c, 699, i. (b) Some cases in which these words begin *inserted clauses* are not regarded as real exceptions to the rule: *Τί οὖν, τις ἂν εἶποι, ταῦτα λέγεις*; (548 b). *Τί οὖν, ἂν φαίη ὁ λόγος* Pl. Phædo 87 a.

721. a. Variation of place extends to *clauses*, as well as words and phrases: *Ὅτι δὲ ἐπὶ βασιλείᾳ ἀγοι, . . ἤκουσεν οὐδὲς, but, that he was leading against the king, no one heard*, i. 3. 21. *Ὅν εἶδες, οὐδὲς ἔστω* (551 c).

b. A subject common to a dependent and principal clause often precedes the connective: *Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, . . διήρπασαν, but when now the rest had come, they plundered*, i. 2. 26.

c. The adverbs *ἐνεκα* and *χάριν* commonly follow, but sometimes precede or even divide their complements: *Τῆς πρόσθεν ἐνεκα περὶ ἐμὲ ἀρετῆς, on account of their former service to me*, i. 4. 8. See 436 d, and cf. 719 a.

d. From the various causes which have been mentioned, it results that words are often separated in Greek, which have a close grammatical relation; and where the corresponding words would be joined in English, if not in most languages.

e. For numerals, with respect to position, see 242; personal pronouns, 538 f; *αὐτός*, 540 s; demonstratives, 524; *τις*, 548 b; relatives, 551 c, d, 552 s; *ἕφη*, 574; *αἶ*, 484; *ἀν*, 621; *οὐ*, *μή*, 685 c; *δήλον ὅτι*, &c., 717 b; *Ἀττικῆς ἐς Οἰώβην*, &c., 418 a; Zeugma, 497. — For the minutiae of arrangement in Attic prose, the student is referred to Professor Short's learned Essay, prefixed to Professor Drieler's greatly improved edition of Yonge's English-Greek Lexicon.

f. In proportion to the use which a language makes of inflection to mark the offices and relations of words (63), is its freedom of arrangement for the impressive and melodious expression of thought and feeling. Our own language is consequently among those which are the most closely confined to the logical order; and the French is confined even more closely than the English. Among those languages which have the greatest freedom, are the Greek and Latin; and it is to this freedom that we must ascribe, in no small degree, the surpassing beauty of classic composition. "It is impossible to read a page of Demosthenes, or Cicero, or Virgil, without seeing the immense rhetorical power which they are able to command by a mere variation in the order of construction. It is almost

impossible to render in an analytical language the matchless force of such expressions as 'Εν δὲ φάει καὶ θλεσσαν [P. 647], or

'Me, me, — adsum qui feci, — in me convertite ferrum,
O Rutuli!' — *Farrar*.

722. POSTSCRIPT TO SYNTAX. Syntactic relations belong not only to distinct words, but also to the PARTS OF COMPOUND WORDS (383 s). They are here either *internal*, between the parts themselves; or *external*, between these parts and other words.

1. INTERNAL RELATIONS. Of the *two* elements which commonly unite in the compound, one may modify the other as an (a) *adjective*, (b) *adverb*, (c – g) *adjunct*, or sometimes (h) *appositive*, or (i) one may belong to the other as an *exponent*; or (j) the two may be *coupled*. The same relations appear in compounds of more than two elements. E. g.,

(a) ἀκρό-πολις *upper city* (ἀκρης πόλις Z. 257), *citadel*; κeno-τάφιον *empty tomb*, *cenotaph*, vi. 4. 9. (b) ὠκυ-πέτης *swiftly flying*, ἀ-γνώς *unknowing*. (c) Direct Object: θανατη-φόρος *death-bringing* (θάνατον φέρων), νομο-θέτης *legislator*. (d) Indirect Object: ἰσο-θεός *god-like* (ἴσος θεῶ), ποδ-ηρής *reaching the feet*, i. 8. 9. (e) Agent: Διὰ-δοτός *given by Zeus* (ὑπὸ Διός), *heaven-sent*. (f) Instrument: χειρο-ποίητος *manu-factus*, *made by hand* (χειρ), iv. 3. 5. (g) Time, Place, Origin, &c.: νυκτι-πόλος *nocti-vagus*, *night-roaming*, οἰκο-γενής *born in the house* (ἐν οἴκῳ), ἀξιό-λογος *worthy of mention* (λόγου), πυρι-γενής *fire-born*. (h) ἰατρό-μαντις *physician-seer*. (i) ἐν-δοξος *in repute* (ἐν δόξῃ), ἀνθ-ύπατος *pro-consul*. (j) καλο-κ-άγαθια *honor and virtue*, Mem. 1. 6. 14; ᾠ-γάλα *eggs and milk*, Galen.

k. A modifier or exponent has commonly the first place in a compound, except that the object of a verb often follows it: φίλ-ιππος *horse-loving*, φέρ-ασπις *shield-bearing*, μισ-άνθρωπος *misanthropic*.

l. A preposition in composition with a verb modifies it like an adverb; while often it also governs another word (699).

723. 2. EXTERNAL RELATIONS. An element of a compound has often the same relation to another word, expressed or implied, as if it stood by itself.

a.) It may so govern or be modified (see 436 a, b, 699 a). (b) It may so modify or be governed; often as a Gen. of property or relation: μήτηρ καλλι-παῖς, *a mother of beautiful children* (καλῶν παίδων), ὁμο-τροπος *of like character*, τρι-έτης *of three years*, ὠκύ-πους *celeri-pes*, [of swift foot] *swift-fooled*, μακρό-χειρ *longi-manus*, *long-armed*. In this use it often represents the object of an implied verb of possession: ὡκείς ποδας ἔχων, *having swift feet*. (c) Each part of a compound may have an external relation: ἀμφι-κίων *having pillars around it*. — See 509 e, i, 703 e.

724. THRESHOLD TO BOOK IV. "Both ACCENT and QUANTITY have, and must have some place in all languages. So long as speech is dictated by thought and feeling, will men mark the more pregnant words and syllables with a superior tension of the voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than over one. In Greek, both accent and quantity were powerfully developed, so that whereas accent, the intellectual element, overbore quantity in prose, in verse on the other hand quantity, the musical element, overbore accent." — *Clyde*.

BOOK IV.

PROSODY.

Γλώσσης μέλημα.

Æschylus, Eumen.

CHAPTER I.

QUANTITY AND VERSIFICATION.

725. In Greek all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into *long* and *short*; and the long are regarded as having *double* the time of the short.

a. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (—), see 96 c.

b. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel *in its own nature*; but local quantity, to the effect which is produced by the *position* of the vowel in connection with other letters or syllables. In *ὄρνις, quail*, both syllables are short by *nature*, i. e. in the natural quantity of the vowels; but both become long by the *position* of these short vowels before two consonants (137 d).

c. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position. Hence it is usual, in prosody, to regard the vowel as the *representative* of the syllable; and language is often applied to the *vowel* which in strict propriety belongs only to the *syllable*. Thus, in *ὄρνις*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

I. NATURAL QUANTITY.

726. RULE 1. ε and ο are short: as in *φέρομεν*.

RULE 2. η and ω, diphthongs, and all vowels that are circumflexed, or result from contraction or crasis, are long: as in *ἡμῶν, πλείους, πᾶς, ἡμῖν, κύρ· ρίς, δός* (156); *κᾶν* (126).

RULE 3. Other vowels are commonly short: as in *χλάμυδι*.

a. All vowels which result from the union of two vowels have, from their very nature, a double time. See 115 s. (b) To the *general rule for the doubtful vowels* (Rule 3) there are many exceptions; which renders it necessary to observe the ACCENT, the special laws of INFLECTION and DERIVATION, the DIALECT, and AUTHORITY, by which is here meant the *usage of the poets*.

727. A. ACCENT. From the general rules of accent (770 s), we learn, that in *natural quantity*,

a.) In *proparoxytones* and *properispomes*, the last vowel is short: as in ἀρουρα, δύναμις, πέλεκυς · βῶλαξ, πρᾶξις, διῶρνξ.

b.) In *paroxytones*, if the last vowel is *short*, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is *long*, the last vowel is also long: as in μαιῶδος, καρκίνος, χλαμύδος · Ἀθήα, φολιῆς, κώμυς.

728. B. INFLECTION. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. 1, and αῶι for νοῖ in the nude Present.

Thus, Dec. 1, Gen. sing. and Acc. pl. -ās, Nom. du. -ā (13, 122), Aor. Pt. -σας, -σασα (35 d), Pl. 3 pl. -κᾶσι (300 a). For special rules in regard to the Sing. of Dec. 1, see 194 s, 232 s; for -έα, -έας in Dec. 3, 220; for nude Pres. forms in -ασι, 35 a, 156; for the dialectic affixes, 20, 48 a. For the doubtful vowels in the augment, see 278.

729. SPECIAL RULES OF DEC. III. 1. The doubtful vowels are *long* in the *last syllable* of the *stem*, — (a) If the stem-mark is *ν*: as, παῖαν, -ανος, δελφίς, -ίνος, Φόρκυς, -ῦνος (208): except in the adjectives μέλας, -ανος, τάλᾶς, -ανος (23 b, d), and the pronoun τίς, τίνος. (b) In most *palatals*, if a long syllable precede: θώραξ, -ᾱκος, μᾶστιξ, -ίγος, πέριξ, -ίκος, κήρυξ, -ύκος. (c) In words in -ις, -ιθος, and in some *oxytones* in -ις, ἴδος: ὄρνις, -ίθος, κνημίς, -ίδος, σφραγίς, -ίδος. (d) In a few other words: ας, κέρας, -ατος · ψάρο, ψάρῶς · γρύψ, γρύπῶς. — None of these words are neuters in -α, -ατος: or *pures*, except γραῦς, γράδῶς, and ναῦς, ναῶς: or *labials*, except a few monosyllables, in which π is the stem-mark, as βίψ, βίπῶς · γύψ, γύπῶς.

2. Monosyllabic themes are long: κίς, κίος · μύς, μύος · πῦρ, πῦρός. Except the pronoun τίς (208 d). — In accordance with this analogy, the neuter πᾶν (23) is lengthened.

3. Nouns in -ων, and in -ων, G. -ιονος, have commonly the α and ι long: ὀράων, κίω, -ονος · but Δευκαλίων, -ωνος). For comparatives in -ίων, see 260 b.

730. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN AFFIXES (303), — (a) α is *short*: except in ἴδομαι *heal*, κᾶω, κλᾶω (309 b), and sometimes in the Epic and lyric poets for the sake of the metre. (b) ι is commonly *long*: κονίω *cover with dust*, πρίω *to saw*; but αἶω (C), ἐσθίω, δέδια, ἐπίω from πίω (50). (c) υ is *variable*: ἀνῶ, λῶω, θῶω (V), ἐρρύην from ρέω (50).

2. Before the REGULAR CLOSE AFFIXES, — (d) In *lingual* and *liquid* verbs, the doubtful vowels are *short*: ας, ὠρίσα (39 d), κέκρικα, ἐκλίθη (304 a); except βρίθω *weigh down*, F. βρίσω. (e) In *pure verbs*, α is *short*, except when the theme ends in -άω pure, or -ράω; ι is commonly *long*;

and *v* variable: ἐσπᾶκα, ἐσκέδασα (310 c, e), but εἶσα, ἐθιράδην (310); εἶσα (310), but φθίσω, ἐφθίμην (50); ἀνδσω, πέφυκα, θόσω, τέθυκα (310).

3. Before the AFFIXES OF VERBS IN -μῃ, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.*: δεικνύμι, δεικνύμεν, ἔδραν. See 313 s.

4. Before a CONSONANT STEM-MARK, — (f) In the *theme*, *a* is commonly *short*, but *i* and *u* *long*: μανθάνω, κλίνω, ὁδόρομαι; but ἰκάνω, τίνω, φθίνω (50). (g) In the *liquid Fut.*, and in the *2d Aor.* (340. 3), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*: κρίνω, πλύνω, ἐκρίνα, ἐπλυνα (152); ἐλάβον, ἐτύχον (351. 2); ἐτάκην, ἐτίβην, ἐσθῆρην (347 g); κέκραγα, κέκρεγα, μέμυκα (312 a); except 2 A. ἐάγην (50, ἀγνύμι), ἐλήλυθα, &c. (312 a).

731. C. DERIVATION. RULE 4. DERIVATIVES follow the quantity of their *primitives*.

a. This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe 366 d. E. g., θηράω, F. θηράσω, Pf. P. τεθιράμαι · θηράσιμος, θηράμα, θηράτης, θηράτός · ἐντιμος (ἐν, τιμή).

b. For the quantity of the different *suffixes* of derivation, see 54, 363 s; for *ῖ* *paragogic*, 252 c. The final *i* in compound adverbs (381 c) is likewise sometimes long. For the lengthening of an initial vowel in the second part of a compound, see 386 c.

732. D. DIALECT. The Doric *a* for *η* is long; and *a*, where the Ionic uses *η*, is commonly long (130 a). See also 134.

733. E. AUTHORITY. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

a. Familiar examples are ἄρη destruction, δαῖδός follower, σφραγῖς seal, τραχὺς rough, φλυᾶρός talkative, ἀκία, outrage, ἄνια (ῖ) grief, ἀκριβής exact, ἀξίνη axe, δινη whirlpool, κάμινος oven, κινέω to move, κλίνη bed, λιμός hunger, μικρός small, νίκη victory, δμῖλος crowd, σιγή silence, χαλινός bridle, ἀγκύρα anchor, γέφυρα bridge, ισχυρός strong, κίνδυνος danger, λῃπη grief, πῦρος wheat, σῦλδω to plunder, ὕλη forest, φυλή tribe, χρῦσός gold, ψυχή soul.

II. LOCAL QUANTITY.

734. RULE 5. A vowel before two consonants or a double consonant is long (725 c, 137 d): as in ὄρνυξ, ἀπρίζοντες μάψ.

a. This rule of *position* holds, as in Latin, if the consonants are wholly or partly in the same word with the vowel; and commonly, also, if they are wholly in the next word.

735. EXCEPTION. When the two consonants are a *mute* followed by a *liquid* in the same simple word, the quantity of the vowel is often not affected, especially in Attic verse.

NOTE. This exception results from the easy flowing together of the mute and liquid, so as to produce the effect of a single consonant.

a. In the Attic, the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is followed by *ρ*; but is regu-

larly lengthened before a *middle* mute followed by μ , ν , or λ . Thus, the penult is regularly short in $\pi\epsilon\pi\lambda\omicron\varsigma$, $\tau\acute{\epsilon}\kappa\kappa\omicron\upsilon$, $\pi\acute{\omicron}\tau\mu\omicron\varsigma$, $\epsilon\chi\tau\omicron\varsigma$, $\tau\acute{\omicron}\phi\lambda\acute{\omicron}\varsigma$, $\acute{\alpha}\gamma\rho\acute{\omicron}\varsigma$, $\epsilon\delta\rho\alpha$ · and long in $\delta\acute{\omicron}\gamma\mu\alpha$, $\epsilon\delta\upsilon\alpha$, $\sigma\tau\tau\epsilon\beta\lambda\acute{\omicron}\varsigma$, as well as in the compound $\epsilon\kappa\pi\epsilon\iota\upsilon$. (b) According to Porson, the tragic poets sometimes leave a vowel short before the two liquids $\mu\nu$.

736 A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases :

a.) When the consonant may be regarded as *doubled in pronunciation*. This applies mostly to the liquids, and in the case of these (chiefly initial β , cf. 146) sometimes extends even to Attic verse : $\Delta\iota\delta\lambda\omicron\upsilon$ [as if $\omicron\lambda\lambda$] κ . 36, $\delta\epsilon\ \nu\acute{\epsilon}\phi\omicron\varsigma$ Δ . 274, $\pi\omicron\lambda\lambda\acute{\alpha}$ $\lambda\iota\sigma\sigma\omicron\mu\acute{\epsilon}\nu\eta$ E . 358, $\epsilon\mu\epsilon\ \rho\acute{\epsilon}\gamma\kappa\omicron\upsilon$ $Soph$. O. T. 847, $\mu\acute{\epsilon}\gamma\alpha$ $\rho\acute{\alpha}\kappa\omicron\varsigma$ $\mathcal{A}esch$. Pr. 1023 ; $\epsilon\delta\epsilon\iota\varsigma\alpha\varsigma$ X . 19, $\acute{\alpha}\delta\eta\kappa\acute{\omicron}\tau\epsilon\varsigma$ K . 98 (in such cases, some double the δ , and others suppose it to have been once $\delta\tau$).

b.) Where F has been dropped (138 s) : $\gamma\acute{\alpha}\rho$ $\epsilon\theta\epsilon\nu$ [$\tau\acute{\epsilon}\theta\epsilon\nu$, 27 f] I . 419, $\kappa\acute{\epsilon}\nu$ ϵ $\kappa\acute{\omicron}\nu\epsilon\varsigma$ X . 42, $\pi\rho\acute{\omicron}\varsigma$ $\omicron\lambda\kappa\omicron\nu$ [$\tau\acute{\omicron}\lambda\kappa\omicron\nu$] I . 147. — Yet the Epic sometimes gives the digamma, if indeed used, only the force of a breathing (98 e).

c.) Before a *masculine caesura* ; and sometimes, without a caesura, by the mere force of the *arsis* (745 c, 741) : $\delta\rho\omicron\mu\acute{\alpha}$ · $\omicron\delta\tau\upsilon$ ι . 366 ; $\acute{\alpha}\pi\delta\ \epsilon\theta\epsilon\nu$ [$\tau\acute{\epsilon}\theta\epsilon\nu$] Z . 62, $\acute{\alpha}\nu\delta\epsilon\rho\eta$ Φ . 283, $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ $\acute{\omega}\varsigma$ ζ . 309, $\delta\upsilon\gamma\alpha\tau\epsilon\rho\acute{\alpha}$ $\tau\eta$ E . 371.

d. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis*. E . g., $\acute{\alpha}\pi\omicron\upsilon\epsilon\sigma\theta\alpha\iota$ Ξ . 46 ; $\mathcal{A}\sigma\kappa\lambda\eta\pi\iota\omicron\upsilon$ $\delta\upsilon\omicron$ B . 731 (cf. $\mathcal{A}\sigma\kappa\lambda\eta\pi\iota\omicron\upsilon$ $\nu\iota\omicron\nu$ Δ . 194), $\epsilon\omega\varsigma$ \omicron $\tau\alpha\upsilon\theta\ \Delta$. 193 ; $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ (ϵ) X . 379, $\Delta\iota\acute{\alpha}$ $\mu\acute{\epsilon}\nu$ Γ . 357 (cf. $K\alpha\iota$ $\delta\iota\acute{\alpha}$ 358), $\mathcal{A}\rho\epsilon\varsigma$, $\mathcal{A}\rho\epsilon\varsigma$ E . 31. See other examples above. (e) Hence, in this verse, a vowel does not become long before ζ or $\sigma\kappa$ beginning a word of which the first syllable is short and the second long : $\omicron\lambda$ $\tau\acute{\epsilon}$ $Z\acute{\epsilon}\kappa\upsilon\nu\theta\omicron\nu$ B . 634, $\eta\acute{\epsilon}$ $\sigma\kappa\acute{\epsilon}\tau\alpha\rho\omicron\nu$ ι . 391.

737. RULE 6. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

a. In the thesis of Hexameter and Pentameter verse, this shortening is the general rule : $\mathcal{H}\mu\epsilon\tau\epsilon\rho\acute{\omega}\nu$ $\epsilon\pi\iota$ $\omicron\lambda\kappa\acute{\omega}$ $\epsilon\nu$ $\mathcal{A}\rho\gamma\epsilon\iota$ A . 30, $\tau\acute{\iota}\varsigma$, δ $\mu\acute{\epsilon}\nu$ $K\rho\epsilon\delta\rho\acute{\omicron}\upsilon$, δ δ' $\acute{\alpha}\rho$ $\epsilon\phi\acute{\omicron}\rho\acute{\omicron}\tau\omicron\upsilon$, $\mathcal{A}\kappa\rho\omicron\tau\lambda\omega\mu\epsilon\varsigma$ B . 621. (b) This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is scarce allowed. (c) Rarely, a long vowel or diphthong is shortened before a vowel in the same word : $\epsilon\mu\pi\acute{\alpha}\tau\omicron\nu$ ν . 379, $\omicron\lambda\omicron\varsigma$ ($\acute{\alpha}$) N . 275, $\tau\acute{\omicron}\lambda\omicron\upsilon\tau\omicron\varsigma$ $Soph$. Ph. 1049, $\delta\epsilon\lambda\acute{\alpha}\lambda\omicron\varsigma$ Ar . Pl. 850. See also 252 c.

d. Some explain this shortening by supposing the long vowel (η , ω , $\epsilon\epsilon$, $\omicron\omicron$) or diphthong to be half elided before the following vowel ($\omicron\lambda\acute{\omicron}\sigma'$ $\epsilon\nu$) ; or the subjunctive of the diphthong to be used with a consonant power ($\epsilon\mu\pi\alpha\gamma\omicron\nu$).

738. RULE 7. The last syllable of every verse is common.

a. That is, the *metrical pause* at the end of the verse renders the quantity of the last syllable indifferent ; and it may be regarded as either long or short according to the metre. This pause also admits a *hiatus* which would be elsewhere avoided. (b) In some kinds of verse, however, the scansion is continuous ; i. e. the verses are formed into systems, at the end of which only this freedom is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

739. a. In giving the rules of quantity, *position* should not be adduced, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules 1 and 2 may be said to 'be long or short *by nature*'; to Rule 3, *by the general rule* (i. e. for the doubtful vowels); to Rule 4, *by derivation*; to Rule 5, *by position* (i. e. before two consonants, or a double consonant); to Rule 6, *by position before a vowel*; to Rule 7, *at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce authority (733), *cæsura*, *arsis*, the *necessity of the verse* (736 d), &c.

b. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

III. VERSIFICATION.

740. Greek verse is founded upon RHYTHM; i. e. *the regular succession of long and short quantities*.

a. Elementary combinations of syllables, showing the rhythm, are termed FEET (as if *steps* in the rhythmic movement); regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES, or SYSTEMS (744). For a table of feet, arranged in classes according to their metrical length, see 77. Feet of the same class are termed *isochronous* (ἰσόχρονοι, *of equal time*).

b. A single foot, taken by itself, is called a *monopody* (μόδος, *foot*); a combination of two feet, a *dipody*; of three, four, five, six, &c., a *tripody*, *tetrapody*, *pentapody*, *hexapody*, &c.; of a foot and a half, a *triemin* (τριμυμερης, *of three half-parts*); of two and a half, three and a half, four and a half, &c., *penthemim*, *hephthemim*, *enneëmim*, &c. See 745 c.

c. The Pyrrhic, Iamb, Choree, Spondee, Bacchius, and Pæon appear to have been so named from their use in the *war-dance* (πυρρική), in *invective* (ἰάτω, *to assail*), in the *choral dance* (χορός), in *solemn rites* (σπονδή, *libation*), in the *worship of Bacchus*, in *pæans*; the Trochee and Proceleusmatic, from their *rapid movement* (τρέχω *to run*, προκελεύω *urge forward*); the Tribrach, Amphibrach, Amphimacer, Choriamb, Diamb, Ditrochee, and Dispondee, as consisting of three short syllables (βραχύς, *short*), of a short on each side of a long, of a long on each side of a short (μακρός *long*), of a Choree and Iamb, of two Iambs, &c.; the Dactyl, from its containing, like the *finger* (δάκτυλος), one long part and two short ones, or from the use of the finger in keeping time or measuring; the Anapest and Antibacchius, as the Dactyl and Bacchius *reversed* (ἀντάστος, *struck back*); the Antispast and Dochmius, from their *opposite* or *irregular movement* (ἀντισπαστος *drawn opposite ways*, δόχμιος *oblique*); the Epitrite, as containing still an *addition* to the third long foot; while the Cretic, Ionic, and Molossus are of local origin.

"Trôchêe | trips frôm | lông tō | shôrt.

From long to long, in solemn sort,

Slôw Spôn|dêe stâlks; | strông foot ! | yet ill able

Evêr tō | cômê ùp wîth | Dâctÿl trî|syllâblê.

Iâm|bles mârçh | frôm shôrt | tō lông.

Wîth â leâp | ând â bôund | thê swîft Ân|âpæsts thrông."

Coleridge.

741. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed *ARSIS*, (*ἄρσις*, *elevation*), while the alternate weaker tone is termed *THESIS* (*θίσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced.

a. The arsis (also termed *metrical ictus* or *rhythmic accent*) is here marked thus (' , ' , or to indicate greater force, ").

b. As one long syllable is equal to two short, the partial substitution of $\underline{\text{—}}$ for $\underline{\text{—}}$ in the arsis (*resolution*), and of — for — in the thesis (*contraction*), may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapæstic verse, every foot receives it upon the *second*, except the anapæst and proceleusmatic, which receive it upon the *third*. (d) In Iambic, Trochaic, and Anapæstic verse, the ictus is commonly stronger upon every other foot; and the verse is consequently measured, not by single feet, but by *dipodies* (740 b).

742. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables ($\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$, or $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$). In the latter, the thesis is equal in time to the arsis, and the rhythm is termed *equal* or *quadruple* (— — — — = 4 breves, 725 a); but in the former, the thesis is only half the arsis, and the rhythm is termed *triple* (— — = 3 breves).

a. Of these, the *equal* is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the *triple* has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue. Even the same rhythm has a different expression, according as it begins with the arsis or the thesis. In the former case (*Dactylic* $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$, and *Trochaic* $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic* $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$, and *Iambic* $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

b. Other rhythms are formed by doubling the arsis, by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$, and $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$. Of these, the first, according to its division into feet, is Cretic $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$, Bacchiac $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$, or Antibacchiac $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$; and the second, Choriambic $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$ $\underline{\text{—}}$, Antispastic $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$, Rising Ionic $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$, or Falling Ionic $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$. (c) Verses, in which the equal and triple rhythms are united, are termed *logaædic* (*λόγος*, *discourse*, *δοδή*, *song*, see a). The most irregular kinds of verse are termed *polyschematist* (*πολυσηματιστος*, *multiform*) and *asyrnartete* (*ἀσυνάρτητος*, *disjointed*).

743. VERSES are named, — (a) From the prevailing foot: *Iambic*, *Dactylic*. (b) From some poet who invented or used them, or the species of composition in which they were employed: *Alcæic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, as used in singing the deeds of heroes. (c) From the number of measures (i. e. feet, or dipodies, 741 d) which they contain: *monometer* (μονόμετρος, of one measure), *dimeter*, *trimeter*, *tetrameter*, *pentameter*, *hexameter*. (d) From their degree of completeness; thus a verse is termed *catalectic* (κατάληκτος, to end abruptly), when its last foot is incomplete; *brachycatalectic*, when it wants a whole foot at the end; *acatalectic*, when it has its just measure; *hypercatalectic*, when it has one or two syllables beyond; *hypermeter*, when it exceeds in any way its just measure; *acephalous* (ἀκέφαλος, headless), when it wants a syllable at the beginning; *anacrusic*, *basic*, or *syncopated*, when affected as below.

e. A long or short syllable or pyrrhic is sometimes prefixed to a lyric rhythm beginning with the arsis. This is called an *anacrusis* (ἀνάκρουσις, striking up). A similar prefix of greater length is called a *basis* (a term sometimes applied to any monometer; βάσις, step); and a similar affix, an *ecbasis* (stepping out). These additions are often, but not always counted in stating the measure of the line. (f) In the drama, exclamations often occur *extra metrum* (i. e. not included in the metre): Φεῦ! Eur. Alc. 536. Τί φῶ; Soph. O. C. 315. Τάλαυα! Ib. 318.

g. Metrical *syncope* is the omission of a thesis in the middle of a rhythm; where we may suppose the time to have been supplied, as in modern music, by a *rest*, or by dwelling longer upon an adjoining arsis. See 749 a.

h. A catalectic verse is said to be *catalectic on one*, or *more syllables* (in syllabam, in dissyllabum, &c.), according as the imperfect foot has one, or more syllables. Dactylic verses ending with a spondee or trochee (738) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g., the common Hexameter (748).

744. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, of a single line) consist of the same verse repeated, as in Hexameter verse (748), Iambic Trimeter (756), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (as if a single long line, 738 b) and an appropriate close. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza of two lines is called a *distich*; of three, a *tristich*; of four, a *tetrastich*.

d. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See 752, 758, 762.

e. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A duad consists of two stanzas, corresponding in metre throughout. Of these, the first is termed the *strophe* (στροφή, turning round, stanza), and the second the *antistrophe* (ἀντιστροφή, counter-turn or -stanza). A triad consists of a strophe and antistrophe, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proode* (πρὸ before, ᾠδή ode), *mesode* (μέσος middle), or *epode* (ἐπὶ after). Of these, the epode is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in strophes, anti-

strophes, and epodes. In the same ode, the strophes and antistrophes are all written in one metre, and the epodes all in a second, different from the first. In the drama, on the contrary, the metre of one duad or triad is not repeated in a second.

745. CÆSURA (*cædo, to cut*) is the *cutting* of the *metre* by a division in the *sense*. It may be (a) *of the foot*, or (b) *of the verse*. In the former, a foot is cut by the ending of a word; in the latter, a verse is cut by a pause permitted by the sense.

c. This pause, which is often slight, is called the *cæsural pause*; and the syllable preceding any cæsura, the *cæsural syllable*. When this syllable is pronounced with the *arsis*, the cæsura is termed *masculine*; with the *thesis*, *feminine*. A cæsura in the second foot is named *triemim*, from the portion of the verse which has preceded (740 b); in the third, *penthemim*; in the fourth, *hephthemim*; &c.

d. The cæsura of the verse (often called simply *the cæsura*) is more frequently, but not necessarily, a cæsura of the foot. A prominent exception is the cæsura often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl), named the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry. See also 757, 761. (e) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (f) A verse-cæsura is sometimes allowed between the parts of a compound word: Καὶ μ' ὄσ' τι μέλει γλώσσῳι | πειθοῖς Æsch. Pr. 172.

g. Composition in verse consists of two series: the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition a disconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series, producing a *continuity* in the one, where there is a *division* in the other. The cæsuras not only contribute indispensably to this; but also show eminently the art of the poet, and afford a grateful relief to both voice and ear.

h. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (*διαίρεσις, division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet; so that a verse-cæsura may be a foot-diæresis (d).

i. The expression of the verse is affected by the place of the cæsura. In general, the earlier cæsuras give to the verse more vivacity; the later, more gravity. The most frequent cæsura is the penthemim. The effect of the cæsura in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common cæsuras, the penthemim and hephthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine cæsura in the Hexameter), the one always begins and ends with the *arsis*, and the other with the *thesis*.

746 a. HIATUS between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (98 e, 99 b). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (756), where it was scarce allowed, except after the interrogative τί, and some interjections, or words used in exclamation: Οὐ ἐγώ! ἐγώ! Æsch. Ag. 1257.

Ἄλλὰ καὶ κῆρ' ἀφί|η, † κρατε|ρὸν δ' ἐπὶ | μῦθον ἐ|τελλεν. A. 25.
 Εἰ κέν | πῶς ἀρ|νὼν κνί|σης † αἰ|γῶν τε τε|λαίων. A. 66.
 Στέμματ' ἐ|χων ἐν | χερσίν † ἐ|κηβόλου | Ἀπολ|λωνος. A. 14.
 Εἴ δέ κατ' | Οὐλύμ|ποιο καρ|ήναι, † | χῶδμε|νος κήρ. A. 44.
 Ἀρμά νί|ρῦμquē cā|nō † Trō|jæ qui | primūs āb | ōris. *Virg.*

Coleridge's "Homeric Hexameter Described and Exemplified."

Strongly it | bears us a|lóng † in | swelling and | limitless | billows,
 Nothing be|före and | nothing be|hind, † but the | ský and the | ócean.

749. II. The ELEGIAC PENTAMETER consists of two dactylic penthemimis (740 b), the first containing two dactyls or spondees with a cæsural syllable, and the second, two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

— — — | — — — | — † | — — — | — — — | —

Εὐχόμε|ναι μοι | κλῦθι, † κα|κὰς δ' ἀπὸ | κήρας ἀ|λαλκε·
 Ζοί μὲν | τοῦτο, θε|ᾷ, † | σμικρὸν, εἰ|μὶ δέ μέ|γα. Theog. 13.
 Nesciō | quid mā|jūs † | nascitur | Illā|dē. *Propertius.*

In the Hex|ameter | rises † the | fountain's | silvery | cólumn;
 'In the Pen|támeter | áye † |falling in | mélo|dy | báck. *Coleridge.*

a. This verse is strictly a syncopated catalectic hexameter (743):

— — — | — — — | — — — | — — — | — — — | — —

750. III. Other Dactylic Metres are, (a) *Pure*, consisting of dactyls only; (b) *Impure*, consisting of dactyls and spondees; (c) *Æolic*, containing, in place of the first foot, a basis or anacrusis (743 e); (d) *Logædic* (742 c), in which dactyls are united with trochees. Thus,

1. Dimeter.

- (a) Μυστοδό|κος δόμος. Ar. Nub. 303.
 (b) ADONIC (— — — | — —). Πότνια, | θῆμον. Sapph. 1. 4.
 Terrūit | ūrbēm. *Hor. Od. 1. 2.*
 (b) Hypercat., *Dactylic Penthemim.* Ἀλμῆ|εντα πό|ρον. *Æsch. Sup. 844.*

2. Trimeter.

- (b) Πολλά γάρ | ὦντ' ἀκά|μαντος. Soph. Tr. 112.
 (c) PHERECRATIC (B. | — — — | — —). Ἐλδε|αι φί|λον | ἦτορ. Pind. O. 1. 6.
 Vix dū|rārē cā|rinæ. *Hor. Od. 1. 14.*
 GLYCONIC.
 Τὸ σὸν | τοι παρὰ|δειγμ' ἔχων,
 (B. | — — — | — — —) Τὸν σὸν | δαίμονα, | τὸν σὸν, ὦ
 Τλάμων | Οὐδ'ιπρό|δα, βροτῶν. Soph. O. T. 1193.
 Pössunt | impēri|ōsiūs. *Hor. Od. 1. 14.*
 (d) Μῆτ' ὁ δ' | πα φύ|γοιμ' ἄν. *Æsch. Pr. 907.*
 (a) Hypercat. Πολλά βρο|τῶν δια|μειβομέ|να. *Æsch. Sup. 548.*

3. Tetrameter.

- (a) ALCMANIAN. Μῶσ', ἀγε, | Καλλιό|πα θύγα|τερ Διός. Alc. 36 [4].
 (b) Spondaic. Ζεὺς πολυ|άνωρος | ἀμφὶ γυ|ναικός. *Æsch. Ag. 62.*
 (c) Γλυκύ|πικρον ἀ|μάχανον | ὄρετον. Sapph. 20 [37].

- (d) GREATER ALCAIC (A. |
- $\frac{1}{2}$
- |
- $\frac{1}{2}$
- |
- $\frac{1}{2}$
- — |
- $\frac{1}{2}$
- —).

Κάβ|βαλλε | τὸν χε|μῶν, ἐπ| | μὲν τιθε|ς. Alc. 27 [34].

Dis|solvē | frīgūs, | lignū sū|p̄r focō. Hor. Od. 1. 9.

- LESSER ALCAIC (
- $\frac{1}{2}$
- — |
- $\frac{1}{2}$
- — |
- $\frac{1}{2}$
- |
- $\frac{1}{2}$
-).

Χρυσ|οκό|μῃ Ζεφύ|ρῳ μ|γεισα. Alc. 5 [24].

Et fōlī|is vīdū|āntūr | ōrñ. Hor. Od. 2. 9.

- (a) Hypercat. Τὼν μεγά|λων Δανα|ῶν ὑπὸ | κλη|σμέν|αν. Soph. Aj. 225.

4. Pentameter.

- (b) Ἀτρε|ίδας μαχί|μου, † ἐδά|η λαγο|δαίτας. Æsch. Ag. 123.

- (c) Οἶος, | ὃ φί|λε | παῖ, † λέ|γε|ται, καὶ ἀ|λάθεα. Theoc. 29. 1.

- (d) ὦ πό|λις, | ὃ γε|νε|ῖ τὰ|λαῶνα, | νῦν σε. Soph. El. 1413.

SAPPHIC ($\frac{1}{2}$ — | $\frac{1}{2}$ — | $\frac{1}{2}$ — — | $\frac{1}{2}$ — | $\frac{1}{2}$ —).

Αἰ δὲ | δῶρα | μὴ δέ|κετ', | ἀλλὰ | δῶσει. Sapph. 1. 22.

Jām sāl|tis tēr|rīs nīvis | ātquē | dirēs. Hor. Od. 1. 2.

PHALÆCIAN (B. | $\frac{1}{2}$ — — | $\frac{1}{2}$ — | $\frac{1}{2}$ — | $\frac{1}{2}$ —).

Τὸν λα|οντομά|χαν, τὸν | ὀξύ|χαρα. Theoc. Ep. 20.

5. Hexameter.

- (a) Πρὸς σε γε|νιάδος, | ὃ φί|λος, | ὃ δοκ|ιμάτατος | Ἑλλάδ|ι. Eur. Sup. 277.

- (b) Ἄλλ' ὃ | παντο|ίας φιλό|τητος ἀ|μαβόμε|ναι χάριν. Soph. El. 134.

- (c) Κέλο|μαί τινα | τὸν χαρί|εντα Μέ|νωνα κἀ|λευσαι. Alc. 49.

- (d) Ἡ παλά|μῃ τῷ | τὰν δυσά|λυστον ἐ|λη τις | ἀρχάν. Æsch. Pr. 165.

B. ANAPÆSTIC VERSE.

751. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and, very rarely, by a proceleusmatic ($\frac{1}{2}$ — — = — — = — — = — — —).

752. 1. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

NOTE. The general distinction (to omit modifications and exceptions) was this: The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

a. These systems are scanned continuously (738 b), but are usually arranged so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμία) the *paræmiac* verse (744 d). The *paræmiac*, however, is not confined to the close of regular systems. (b) This verse requires a *cæsura* after each dipody, except in the *paræmiac*. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody:

Ἦπερ | δορυ|πηγῆ|τος † ἐτ ἦν | λοιπῇ. Soph. Aj. 146.

c. In a regular system, (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (β) A dactyl rarely follows an anapæst or spondee in the same dipody. (γ) The third foot of the *paræmiac* is regularly an anapæst (but with an occasional

spondees); so that the system may close with the cadence of the common Hexameter. (d) Less regular systems occur in passages of strong emotion, especially grief.

c. Dimeter Acatalectic.

1. 2. 3. 4.

f. Paroemias.

$$\begin{array}{c} 1. \\ \begin{array}{c} \text{---} \text{---} \frac{1}{1} \\ \text{---} \frac{1}{1} \\ \text{---} \text{---} \text{---} \end{array} \\ 2. \\ \begin{array}{c} \text{---} \text{---} \frac{1}{1} \\ \text{---} \frac{1}{1} \\ \text{---} \text{---} \text{---} \end{array} \end{array} \parallel \begin{array}{c} 3. \\ \begin{array}{c} \text{---} \text{---} \frac{1}{1} \\ \text{---} \text{---} \text{---} \\ (- \frac{1}{1}) \end{array} \\ 4. \\ \text{---} \text{---} \end{array}$$

Ἄλλδ σ' ὁ | Μαίας † || πομπῶν|ος ἀναξ
Πελάσει|ε δόμοις, † || ὦν τ' ἐπ|νοίαν
Σπείδας | κατέχων † || πρᾶξι|ας, ἐπει
Γενναί|ος ἀνὴρ.

Αἶθερ, | παρ' ἐμοὶ || δεδόκη|σαι. Eur. Med. 759.

Though her éye | shone out, † || yet the líds | were fix'd. *Byron.*

I én|ter thy gár|den of ró|ses. Id., from the *Romaic*.

753. II. The combination of the regular dimeter with the paroemiac (cf. 757, 761) forms the **ANAPÆSTIC TETRAMETER CATALECTIC** of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

$\underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \mid \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \uparrow \parallel \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \mid \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \uparrow \parallel \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \mid \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \parallel \underline{\underline{u}} \underline{\underline{u}} \underline{\underline{u}} \mid - : \&c.$

Τί γὰρ εἶ|δαιμον † || καὶ μακα|ριστὸν ‡ || μᾶλλον | νῦν ἐσ||τι δικασ|τοῦ,
 ἥ τρυφε|ρώτερον, † || ἢ διαι|νότερον ‡ || ἰῶν, | καὶ ταῦ||τα γέρον|τος.

First in pléas|ure and glée, † || who abound | more than wé ; ‡ || who with
lúx|ury néar||er are wéd|ded ?

Then for pan|ic and frights, † || the world through | none excites, ‡ || what
your dí|cast does, é'en || tho' gray-head|ed.

Ar. Vesp. 550, trans. by *Mitchell*.

754. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logæædic* (742 c):

Monom. Hyperc. Τρισολυμ|πιονί||καν. Pind. O. 13. 1.

Dim. Hyperc. Τότε μὲν | περισσ||μότατος | καὶ ἀρισ||τος. Eur. Herc. 1018.

LOGACEDIC. 1 An., 1 Iam. Νεμέα. | δὲ τριζ. Pind. N. 6. 34.

1 An., 3 Iam. Cat. Μακαρί|ζομέν|σε, τέτ|τιξ. Anacreontic.

1 An., 3 Iam. Δεχόμεσ|θα καὶ |θεῶν| γένος. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χαρίτων | ἔκα | τι τόν | δε κῶ | μον. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μὲν Ἀρχιλόχου μέλος. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀλιγοδρανίαν ἀκικυν. Aesch. Pr. 547.

2 An., 3 Iam. Σωέκυρ|σ' ἀδόκη|τος ἦ | δονά; | πόθεν; Eur. Ion 1447.

3 An., 2 Iam. Δολερὸν | μὲν αἰὲ | κατὰ πᾶν | τα δὲ | τρόπον. Ar. Av. 451.

4 An., 1 Iam. Ἰότα|τι γάμων, | ὅτε τὰν | ὁμοπά|τριον. Æsch. Pr. 558.

C. IAMBIC VERSE.

755. The place of the fundamental iambus may be supplied by a tribrach ($\sim \dot{\sim} = \sim \dot{\sim} \sim$), except at the end of a line. To add dignity and variety to the verse, the *first foot* of a dipody (where the arsis is less strong) is very often lengthened to a spondee, and not unfrequently to a dactyl or anapaest.

a. Comedy admits the anapaest in every place except the last of a verse or system; and also tragedy, when it is wholly contained in a proper name.

756. I. The IAMBIC TRIMETER ACATALECTIC (also called, from the number of its feet, the *Senarius*) is the principal metre of dramatic dialogue (752).

a. This verse has for its cæsuræ the penthemim or, much less frequently, the hepthemim. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsuræ*. Lines occur, though rarely, which have neither of these cæsuræ.

b. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapaest in the 1st. The feet which are admitted only in proper names or in comedy (755 a) are placed, below, in parentheses.

	1.	2.	3.	4.	5.	6.
c. Iambus.	— —	— —	— —	— —	— —	— —
Tribrach.	— — —	— — —	— — —	— — —	— — —	— — —
Spondee.	— —	— —	— —	— —	— —	— —
Dactyl.	— — —	— — —	— — —	— — —	(— — —)	(— — —)
Anapaest.	— — —	(— — —)	— — —	— — —	(— — —)	(— — —)

Ἐγὼ | δ' ἀπολ||μός εἰ|μι † συγ|γενῆ | θεόν. *Æsch. Pr. 14.*

Θορύβῳ | τε πῖσιν||νος † κά|μαθεῖ || παφῆ|σία,

Πιθανὸς | ἐτ' αὐ||τοῖς † περι|βαλεῖν || κακῶ | τινι. *Eur. Or. 905.*

Ἄιδου|σι γούν || τὸν Ἰακ|χον † δν||περ Δια|γόρας. *Ar. Ran. 320.*

Quō, quō | scēlēs||ti rūi|tis? † aūt || cūr dēx|tēris. *Hor.*

Wild-wár|bling Ná|ture, † ál | abóve || the réach | of 'Art. *Thomson.*

757. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. 753, 761); and has commonly a cæsuræ after the first.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	— —
— — —	— — —	— — —	— — — †	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — — †	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — — †	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — — †	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — — †	— — —	— — —	— — —	— — —

(— — —) in proper names.

Ὅρου | χάριν || μ' ὁ θεο|πότης † || ὁ σὸς | κέκλη||κε θεῶ|ρο. *Ar. Pl. 260.*

Auró|ra rís||es ó'er | the hills, † || by grá|ce|ful Hóurs || atténd|ed. *Percival.*

a. This metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in ballads and comic songs.

758. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (744 d):

Γάστρ||ζε καὶ || τοῖς ἐν|τέροις

Καὶ τοῖς | κόλοις,

Χάπῳς | κολῶ || τὸν ἀν|δρα. *Ar. Eq. 454.*

759. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for logæædic examples, see 754):

Monom. Hyperc. Ἐροί|μος ἤμ|νων. Pind. P. 6. 7.

Tripody. Ἦπερ|τί μοι | θράσος. Soph. El. 479.

Dim. Cat. Θέλω | λέγειν || Ἀτρεΐ|δας. Anacreontic.

Dim. Hyperc. Σύ τοι, | σύ τοι || κατη|ξίω||σας. Soph. Ph. 1095.

Trim. Cat. Ὅς αἰ|ἐν ὑπέρ|λοχον | σθένος || κραται|όν. Æsch. Pr. 429.

Tetram. Τάν δει|νὰ τλῆ|σαν, δει|νὰ δ' εὐ|ροῦσαν | πρὸς αἰ||θαίμων | πάθη.
Soph. O. C. 1077.

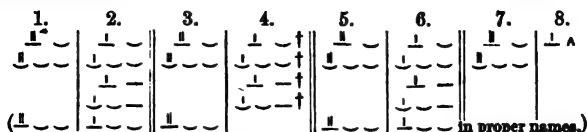
SCAZON (σκάζων, *limping*), or CHOLIAMBUS (χολιάμβος, *lame Iambus*), a form of the Trimeter, introduced by Hippônax, and having, for satiric or comic effect, a spondee in the last place.

Ὅ μου|σοποι||ός † ἐν|θάδ' Ἰπ|πώναξ | κείται. Theoc. Ep. 21.

D. TROCHAIC VERSE.

760. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— — — = — — —). The *last foot* of a dipody (where the ictus is less strong) is often lengthened to a spondee or anapæst. In proper names, the dactyl is admitted in some places.

761. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (753, 757); and has commonly a cæsure after the first.



Πολλὰ|χοῦ σκο|ποῦντες | ἡμᾶς † || εἰς δ'|πανθ' εὐ|ρήσε|τε
Τοὺς τρύ|πους καὶ || τὴν δι|αιταν † || σφῆξιν | ἐμφει|ρεσά|τους.

Small re|flection || and in|spéction, † || néeds it, | friénds of || míne, to | sée,
'In the | wáspes and || ús your | chórus, † || wóndrous | sími||lárity.

Ar. Veap. 1101, trans. by *Mitchell*.

762. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (744 d):

*Ὦν πο|θοῦμεν, || ἀντι | τοῦτων
Τήνδε | νυνι

Τὴν θε|όν προσ|έτα|τε. Ar. Pax 579.

763. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for logæædic examples, see 750):

Tripody (ITHYPHALIC). Πάντρο|φος πε|λαῖας. Æsch. Th. 294.

Trim. Δωρί|ω φω|νὴν ἐν|αρμόξ|αι πε|δῶφ. Pind. O. 3. 9.

Trim. Cat. Τὴν γάρ | ἐν πόν|τῳ κυ|βερνῶν|ται θο|αί. Ib. 12. 4.

Tetram. Ἔσσι | μοι θε|ῶν ἐ|κατε || μυρ|α παν|τῶ κέ|λευθος. Pind. I. 4. 1.

a. Syncope sometimes explains a seeming interchange of Iambic and Trochaic rhythm (743 g): Βοάν· λῶ, ἂ κλάει' ἀβολουσάται. Ar. Nub. 1155.

E. OTHER METRES.

764. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important:

- a. Cretic System. Φρόντισον | καὶ γενού
(— — —) Πανδίκως | εὔσεβής | πρόξενος,
Τὴν φυγάδα | μὴ προδῶς. Æsch. Sup. 418.
- b. Bacchic Tetram. Τίς ἀχῶ, | τίς ὀδυρὰ | προσέπτα | μ' ἀφεγγής.
(— — —) Æsch. Pr. 115.
- c. Choriambic System, closing, as is frequent, with a bacchius.
(— — —) Νῦν δὲ τὸν ἐκ | θήμετέρου
Γυμνασίου | λέγειν τι δεῖ
Καὼν ὅπως | φανῆσαι. Ar. Vesp. 526.
- d. Rising Ionic System. Πεπέρακεν | μὲν ὁ παρσί | πτολις ἤδη
(— — —) Βασίλειος | στρατὸς εἰς ἀντί | πορον γεί | τοινα χώραν,
Λυοδέσμι | σχεδία πορθ | μὲν ἀμείψας. Æsch. Per. 65.
- e. Pæonic Tetram. Cat. ὦ μακάρι | Αὐτόμενες, † | ὥς σε μακα | ρίζομεν,
(— — —) Παῖδας ἐφύ | τευσας ὅτι † | χαιροτεχν | κωτάτους.
Ar. Vesp. 1275.

765. f. An *Antispast*, combining an iambic with a trochaic rhythm, admits in the first part any foot which is admitted into iambic verse, and in the second any foot which is admitted into Trochaic, each with the appropriate ictus. The addition of a long syllable (which may be resolved into two short) forms the *Dochmius*; which has consequently a triple ictus, with great variety of structure (thirty-two forms having been counted), and is adapted to the expression of great agitation. Thus, (1) — — — — —; (2) — — — — —; (3) — — — — —; (4) — — — — —; &c.

- Dochmiac System. Μεθεῖται στρατός | στρατόπεδον λιπών,
(— — — — —) ῥεῖ πολὺς ὄδε λεὼς | πρόδρομος ἱππότης.
&c. Αἰθερία κόνις | με πείθει φανείσ',
Ἄναυδος, σαφής, | ἔνυμος ἀγγελος. Æsch. Th. 79.

CHAPTER II.

ACCENT.

766. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled what is called *accent* in English orthoëpy, but with important differences. That it never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also 788 i.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (79 i). It is evident, however, that the distinction of accent was the more intellectual in its character, — more marked by the understanding, if less by the ear.

3. The accent, even if not regarded in pronunciation, is still useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word: εἶμι to be, εἶμι to go; ὁ the, ὅ which (249 c); πῆρε; when? ποτέ once; ἅλλα other things, ἀλλὰ but; λιθοβόλος throwing stones, λιθόβολος stoned (386. 1). (b) To distinguish *different forms* of the same word: Opt. ἐκ-λῦσαι, Inf. ἐκ-λῦσαι, Impv. ἐκ-λυσαι, (37 f, h). (c) To aid in ascertaining *quantity* (727). (d) To show the *original form* of a word: thus the circumflex over τιμῶ, φιλῶ, δηλῶ, marks them as contract forms of τιμάω, φιλέω, δηλόω. (e) To show how a word is employed in the sentence; as in cases of anastrophe, and where the accent is retained by a proclitic or enclitic (785 s).

4. Authorities and critics differ upon some of the minute points of accentuation, as of other grammatical subjects, in both Greek and English.

767. a. In a final or initial, and often in an intermediate syllable, a long vowel is treated in accentuation as consisting of two vowels (108, 115), and thus forming two *tone-places* (i. e. places in respect to accent). (b) But *final -αι* and *-οι* in *affixes* are regarded in accentuation as short vowels, except in the Optative.

c. By *long vowels*, in accentuation, are meant those that are long by *nature*, including diphthongs; and by *short vowels*, those that are short in *natural quantity*, without regard to their position (725).

d. It is not strange that this treatment of final *-αι* and *-οι* should have at length resulted from the natural hurrying of the voice over such familiar endings. It appears not to have prevailed in the earliest form of the language, or in the Doric, which was marked by its closer adherence to old usage (790 a). The remains of that usage also appear in the accentuation of so many Inf. forms upon the penult (780); though the circumflex is not here excluded. The exception in the Opt. is explained by its protraction to express contingency (272 d).

e. The Greek grammarians adopted an ascending line (´) as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an unaccented followed an accented place was entitled, of course, to a double mark (˘´).

f. In counting *tone-places*, the ultima is counted as the first place if its vowel is short, but as the first and second if its vowel is long. If the ultima forms two places, the penult makes the third, and completes the number allowed. If the ultima forms only a single place, then a short vowel in the penult forms the second; and a long vowel the second and third. One of these, however, a long penult often gives up to the antepenult, contenting itself with a single place. Thus the antepenult forms the third place, if the ultima and penult are both short by nature; and often also, if the ultima is short and the penult long. No account is taken of any place beyond the third, or beyond the accent if this is sooner

reached. In the following words, which are all accented on the highest place, the several places would be thus numbered and marked :

1 21 2 1 3 21 2 1 3 21 3 2 1 3 21 3 2 1
 θεs, παίs, δόλoς, δόλoν, δόλoι, ταύρον, τάρoς, τάρoι, ἐκούσαιs, ἐκούσα̃,
 3 2 1 3 21 3 2 1 3 2 1 3 21 3 2 1 3 2 1
 ἐκούσαι, πολέμοιs, πόλεμοs, πόλεμοι, ἀνθρώποιs, ἀνθρώποs, ἀνθρώποι.

g. It is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (˘) fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ^ or ^). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus :

θεs, παίs, δόλoς, δόλoν, δόλoι, ταύρου, ταύροs, ταύροι, ἐκούσαιs, ἐκούσα̃,
 ἐκούσαι, πολέμοιs, πόλεμοs, πόλεμοι, ἀνθρώποιs, ἀνθρώποs, ἀνθρώποι.

768. A syllable or vowel is termed *grave*, if it has no accent ; *circumflexed*, if it forms an accented followed by an unaccented place ; *acute*, if it forms an accented place not so followed : as the final syllables and vowels in λύρα, νῆσoς, λύω· μῆνᾱ, τῆs, θεᾱ, ὥoν, γυνῶν, τιμῶ· φῶδῃ, τό, ὥoν, αἶξ, αἰγός, ἐμοί.

A word is termed	{	OXYTONE,	} if its Ultima is	{	Acute.	
		PERISPOME,			Circumflexed.	
		BARYTONE,			Grave.	
		PAROXYTONE,			} if its Penult is	Acute.
		PROPERISPOME,				Circumflexed.
PROPAROXYTONE, if its Antepenult is Acute.						

a. The terms above, and those applied to the marks of accent (94), are formed from the Greek and Latin words τόνοs accentus, *tone*, δέξ̃s acūtus, *sharp*, περισπόμενοs circumflexus, *bent round*, βαρύs gravis, *heavy*, παρά beside, and πρό before. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*. See § 5.

c. The *oxytones* are all accented on the *first* tone-place ; the *perispomes*, on the *second* ; and the *properispomes* and *proparoxytones*, on the *third*. The *paroxytones* are accented on the *second* place, if the last vowel is short ; but on the *third*, if it is long. See 767.

769. The accent is termed *final*, when it falls upon the ultima. According as it goes back from this, or forward towards it, it is said to *recede* or *advance*. When it recedes as far as the general laws permit, it is termed *recessive*. When it retains the same place as in the theme, so far as these laws permit, it is termed *retentive*.

a. The useful term *recessive* was introduced by Professor Hadley. — Upon the principles which have now been stated, are founded the following general laws.

I. GENERAL LAWS OF ACCENT.

770. LAW I. The ACUTE ACCENT cannot recede beyond the *antepenult* ; and can fall upon this, only when the *ultima* is short.

a. Hence the accent of *ὄνομα παῖς, τράπεζα, ἄγγελος* (15 s), must advance in the Gen. to the second syllable: *ὀνόματος, τραπέζης, ἀγγέλου*. For *τράπεζαι, ἄγγελοι*, see 767 b.

b. In accentuation, ε before ω in the endings of the Gen. and of the Attic Dec. 2 is not regarded as forming a distinct syllable (120 i, 200, 220 c): hence, *Ἀτρείδω, πόλειω, πόλειω · εἴγεω*. So, in some compound adjectives, even with an intervening liquid: as, *φιλόγελως, βούκερως* (237 b), *δύσερως* · and, according to the same analogy, a few compounds of *πάλαι long ago*, as *ἐκπαλαι, πρόπαλαι*.

c. Final ξ and ψ, making position after a short vowel (734), forbid the acute on the antepenult, though not the circumflex on the penult (this seeming not so great a remove from the end of the word, 767 f): hence *ἐριβόλαξ, -ἄκος*, though *ἐριβώλος, fertile*. In the old language, as in the Doric, the length of the ultima by position as well as by nature seems to have been more generally regarded. Even after the dropping of τ in the 3 Pers. pl. of verbs, some forms of the Doric retained the old accentuation: as, (*ἐφέρουν*) *ἐφέρων*.

771. LAW II. a. The CIRCUMFLEX can only fall upon a *long vowel*. (b) It cannot recede beyond the *penult*; and can fall upon this, only when the *last vowel* is *short*, — (c) being the only accent which a *penult long by nature* can then receive.

Hence, (a) *βοῦς, μῦς, πᾶς* (19, 23), become in the Nom. pl. *βόες, μῦες, πᾶντες*: (b) *μῦια, μοῦσα, νῆσος* (15 s), in the Gen. *μυῖας, μούσης, νήσου*: (c) *αἰξ, θῆρ* (17 s), *Ἀτρείδης* (15), in the Nom. pl. *αἶγες, θῆρες, Ἀτρεῖδαι* (767 b). For *μήτις, ὥστε, εἴθε, ναίχι, &c.*, see 787 e.

II. ACCENT IN VOWEL CHANGES.

772. A. CONTRACTION. LAW III. In contraction, the acute followed by the grave produces the circumflex: *νόος νοῦς, ὁστέον ὁστοῦν* (16), *τιμάω τιμῶ, φιλέειν φιλεῖν* (42).

1. Otherwise the accent is not affected by contraction, except as the general laws may require: *τίμαε τίμα, τιμαέτω τιμάτω, τιμαομένη τιμάμην · ἑσταῖος ἐστῶτος* (26 i, 771 c). See 120 s.

2. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

In contracts of Dec. 2, — (a) The accent remains throughout upon the same syllable as in the theme: *εἵκοος, εὐνόου*, cont. *εἵκονε, εἵνου* (Nom. pl. *εἵνοι* or *εἵνοι*, 767 b), *kind*. (b) The Nom. dual, if accented upon the ultima, is always oxytone: *νά, ὀστώ* (16). (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome: *χρύσεος χρυσοῦς* (23), *κάνεον κανοῦν, basket*. — (d) Oxytones of the Attic Dec. retain throughout the accent of the theme: *νεῶς, νεῶ, νεῶ* (16; but some write, in Dat. sing. and Gen. and Dat. pl., *νεῶν, νεῶν, νεῶς*); *ἀγήρως, ἀγήρῳ* (22). Cf. 120 e.

In contracts of Dec. 3, — (e) The Acc. of nouns in *-ῶ* is oxytone: *ἡχῶα ἡχώ* (19 a). So Dat. *χρωτί χρωῶ* perispome (207 a). These cases follow the analogy of 775. (f) The contract Gen. pl. of *τριήρης* (213 c), *αὐτάρκης self-sufficing*, and some compounds in *-ήθης* and *-ώδης* is made by some paroxytone: as, *τριηρέων τριήρων, αὐτάρκων, εὐήθων, εὐώδων*.

g.) The Subj. and Opt. pass. of verbs in *-μι* and *preteritives* are accented by some without regard to their contraction: thus, *τίθωμαι, τίθη, τίθηται*,

ἵσταιο, δίδοιτο (45 c); κέκτωμαι, μέμνητο (317 c). (h) This is usual in the deponents δύναμαι, ἐπίσταμαι, κρέμαμαι, and the 2 aorists θύασθαι, πριάσθαι (50). It sometimes occurs in the Act. of verbs in -μι: as ἐξ-ιγ for ἐξ-ιγ.

3. In the resolution or extension of a vowel, a circumflex is resolved into its acute and grave (767 g): παῖς παῖς, φῶς φῶς (105 a, 103 b).

773. B. CRASIS. In crasis, the accent of the *first* word is *lost*; while that of the *second* remains without change, except as required by 771 c: ταῦτό for τὸ αὐτό, κἄν for καὶ ἄν, κἄν for καὶ ἐν, τᾶλλα for τὰ ἄλλα (yet some write τᾶλλα). See 125 a.

774. C. APOSTROPHE. The accent of an elided vowel is *thrown back* upon the penult, except in *prepositions* and *conjunctions*: δειν' ἔπη for δεινὰ ἔπη, φήμ' ἐγὼ for φημί ἐγὼ, κατ' ἐμέ (κατὰ), ἀλλ' ἐγὼ (ἀλλὰ). See 128.

a. In other changes of vowels, or of consonants into vowels, general or special laws often require a change of accent: εὐρέη for εὐρεία (134); ἔσται for ἦται (329 a); κέρσω κερέω κερώ (152).

III. ACCENT IN INFLECTION.

775. LAW IV. A *long affix of declension* can only take the *acute* in the *direct*, and the *circumflex* in the *indirect* cases.

a. Hence, ᾠδή, -ῆς, -ῆ, -ῆν (15); χοροῦ, -ῶ, -ῶν, -οῖς, -οῦς (16); γυνῶν, -ῶν (17). (b) Except in the peculiar datives ἐμοί, μοί, σοί (27 a). See also 772 d.

776. LAW V. The accent is *RETENTIVE* in *declension*; but *RECESSIVE* in *comparison* and *conjugation*: ᾠόν, ᾠού, ᾠά (16); κακός, κακίων, κάκιστος (260 a); λύω, ἔλυον, ἔλυκα (37).

777. A. DECLENSION. 1. In DEC. 1, the affix -ων of the Gen. pl. is circumflexed, as contracted from -ᾶων (197 c): τράπεζα, τραπεζῶν.

Grammarians except, chiefly, for distinction from other words, ἡ ἀφύη *anchovy*, οἱ ἐπησίου *trade-winds*, ὁ χλοῖνης *wild-boar*, and ὁ χρήστης *usurer*; Gen. pl. ἀφύων, &c. See also 2.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masc.: thus, φίλος, φιλιᾶ, *friendly*, Pl. φίλοι, φίλαι, Gen. masc. and fem. φίλων (as if a common form for the two genders, cf. 234 b, d; the Dor. Gen. pl. in -αν, where the fem. has a special form, being perispome, as φιλιᾶν, 197 c); while, from the noun ἡ φίλα, *friendship*, φίλαι, φιλιῶν: so καρβάτινα iv. 5. 14, as properly an adjective. (a) In other adjectives, the fem. retains the accent of the theme, but subject to the same changes as in nouns of Dec. 1: μέλας, μελαινα, μελαίνης, μελαινῶν (22). Except poetic feminines in -αα, belonging to adjectives in -ῆς (235 c): ἡργενῆς, ἡργενεα. (b) Observe the accent in μία, μιᾶς, μιᾷ, μιαν (25).

778. 3. In DEC. 3, *dissyllabic Genitives and Datives* throw the accent upon the *affix*.

a. Hence, from γόψ, &c. (17 s), γοπός, αἰγί, πατρός, ἀνδρῶν, κυσί, ἀρνί.

b. Except those which have become dissyllabic by *contraction*, *participles*, and the *Gen. pl.* and *dual* of these ten nouns, δᾶς, δμῶς, θῶς, κάρα, οἶς,

παῖς, σῆς, Τρώς, φῶς, φῶς (*light*), and of the adjective παῖς (also Dat. παῖσι, 23): πᾶλει πᾶλει (19), ἔαρος ἥρος (209 a); δόντος, θέντι, δῶσι (26); παίδων, φώτων, ὥτων (17). (c) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (19 d), οὖς, στέαρ, φρέαρ (207; yet see b), and Θράξ (G. -ός). (d) Observe the accentuation of οὐδεῖς (following εἰς, 25), τίς, τις (28), γυνή (203 a), θυγάτηρ (210 b); and of datives in -άσι, from liquids (145 a). (e) The Attics are said to have made the Gen. pl. of numeral substantives in -άς perispome: μυριαδῶν, as if contracted from the Ion. μυριαδέων (221 b).

779. 4. The natural tone of frequent address gives RECESSIVE ACCENT to the Voc. in a few familiar words: as, Dec. 1, δεσπότης, *master*; Dec. 2, ἀδελφός, *brother*; Dec. 3, γυνή (203 a), Ἀπόλλων, &c. (208 f); Voc. δέσποτᾶ, ἀδελφε, γύναι, Ἀπολλων. So in compounds in -μητηρ, -πατηρ: V. δύσμητερ ψ. 97, αἰνόπατερ Æsch. Ch. 315.

a. In the Voc. sing., -ευ and -οι final are always circumflexed: ἱππεύ, ἥχῳ (19).

5. From the tendency to recessive accent in comparatives and compounds (795), the Voc. and Neut. sing. forms are so accented — (b) In most compound paroxytones in -ων and -ης, except those in -φρων, -ώδης, -ώλης, -ήρης, -ώρης, and -έτης: εὐδαίμων *fortunate*, Neut. and Voc. εὐδαιμον· αὐθάδης *self-willed*, N. and V. αὐθαδές· Ἀγαμέμνων, V. Ἀγαμέμνον· V. Σώκρατες, Ἡράκλεες (19). So a few other neuter adjectives, when used adverbially: ἄληθες; *really*! τρίτες β. 106. (c) In comparatives in -ων: ἥδιων, ἥδιον.

d. Recessive accent appears also in some Nom. forms in -α for -ης (197 b): εὐρύστα. (e) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (210 b). (f) In the forms in -φι, -θι, -θεν (190 s), the accent usually falls upon a short vowel in the penult, but is otherwise retentive. (g) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see 25, 27 s.

780. B. CONJUGATION has exceptions to the law of *recessive accent*; chiefly in the *Infinitive* and *Participle* (as partaking of the noun and adjective).

1. These forms are accented upon the PENULT: — (a) All Infinitives in -αι *not preceded by -σθ- or -μεν-*: λύσαι, λευκέναι, λυθῆναι, τιθέναι· but λύσασθαι, τιθέσθαι (37, 45), θέμεναι (333). (b) The 2 Aor. mid. Inf.: λιπέσθαι (38), ἀποδόσθαι (45 i); but πρίσθαι, δνασθαι (50, cf. 782 f). (c) The Perf. pass. Inf. and Part.: λελύσθαι, λελυμένος; except a few preteritive participles, as ἤμενος (46 c). In a few Epic forms, this recession of the accent extends even to the Inf.: ἀκάχησθαι T. 335, ἀκαχήμενος (50). (d) Dialectic infinitives in -μεν: ἀξέμεν, λασθήμεν (333).

781. 2. These forms are OXYTONE: — (a) Participles in -ς, Gen. -τος, except in the 1st Aor. act.: λευκώς, λυθείς, λιστάς, δούς· but λύσας (37, 45). (b) The 2 Aor. act. Part.: λιπών (38). (c) The Pres. participles (as if 2 Aor.) ἰών (45 m), κιών (fr. κίω go, poet., II. 263), ἔών E. I. (50 εἰμί a). (d) The 2 Aor. Imv. forms εἰπέ say, ἐλθέ come, εὐρέ find; and in Attic, ἰδέ see, and λαβέ take; except in composition, as ἐξ-ελθε, εἰς-ἴδε.

782. 3. These forms are PERISPOME: — (a) The 2 Aor. Inf. in -ειν: λιπεῖν (38). (b) The 2 Pers. in -ου, of the 2 Aor. Imv.: λιποῦ (38), θοῦ, δοῦ (45 i); except in compounds of more than two syllables from verbs in -μι, as ἀπόδοῦ. The manuscripts show also some exceptions in compound and even in simple verbs in -αι.

NOTES. c. That the *final accent* in the preceding forms should be acute on the theme of the Part., and circumflex on the Inf. (considered as a Dat., 666 b), is in accordance with Law IV. (775). (d) The circumflex in λυθῶ, λστω, τιθῶμαι, δῶ, λυθεῖν, λσταῖν, τιθεῖο (37, 45), and like Subj. and Opt. forms, is due to contraction (772). (e) Monosyllabic forms *long by nature*, except Participles, are generally circumflexed: εἰ, ἦν, ἦ, ὦν (45 l); σχῶ, σχεῖν, σχῶν (50 ἔχω).

f. In those forms in which the accent of the Perf. and 2 Aor. differs from that of the Pres., a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 Aor. forms are sometimes accented as Pres.: as Inf. εἰκάθειν, σφέθειν, Pt. εἰκάθων, σφέθων, for -εῖν, -ῶν (353 a); ἔρεσθαι (ἐρέσθαι Bek.) γ. 243.

783. a. The accent of a verb in COMPOSITION can never recede beyond a prefix (789 c); or beyond the nearest syllable of the preposition: thus, ἐπέχω (ἐπῖ, ἔχω, 50), ἐπείχω, ἐπέσχω, ἐπίσχω. (b) The preteritive οἶδα (46) is treated as without reduplication: σύν-οἶδα. (c) The accent of εἰμί recedes in composition only in the Pres. Ind. and Impv.: ἐν-εσσι, παρ-ισθι; but ἐξ-έσται (as if syncopated from ἕσται), παρ-ῶ (as contracted, 50 εἰμί d), παρ-ῶν.

d. For the accent in εἰμί and φημί, see 45, 787 c; for κείμαι, 50. Other examples of *irregular* or *various accentuation* are χρῆ, ἐχρῆν (50 χράω d); 1 Aor. Impv. εἰπον or εἰπὼν (50 φημί c); εἰς or εἰς (50, εἰμί l), ἰδοῦ as exclam. (50 ὁράω); forms noticed in 316 c; &c.

e. The Ionic, in dropping one ε from -έαι, -έαι, does not change the accent: thus φοβέο (323 e). So Dor. σπλάδες, σπλάδεν (326 a).

IV. ACCENT IN CONSTRUCTION.

784. A. GRAVE ACCENT. LAW VI. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (`): Στρατηγὸν δὲ αὐτὸν ἀπέδειξε (480). Ἐπὶ τὰ καλὰ καὶ ἀγαθὰ.

a. Except the interrogative τίς (253 a), and words followed by enclitics (787).

b. The terms *acute* and *oxytone* are still applied to the syllable and word, although the tone is softened. Syllables *strictly grave* are never marked, except for grammatical illustration, as in 767. In the application of this law editors vary. The best usage retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

785. B. ANASTROPHE. In *prepositions of two short syllables*, the accent commonly recedes to the penult, when they follow the words which they would regularly precede, or take the place of *compound verbs*: thus,

Σοφίας πέρι, *about wisdom*, Pl. Phil. 49 a (the like placing of other prepositions is poetic); Σάνθω ἐπὶ δυνάμει E. 479; ὀλέσας ἀπο for ἀπολέσας, *having lost*, i. 534 (§ 699 j); ἀνα, πάρα, ἐν (699 e). This recession is termed *αναστροφή*, *turning back*.

a. Some so write περί and ἀπό when used adverbially: πέρι (περὶ Bek.), *exceedingly*, I. 53. (b) Grammarians except διὰ and ἀνά (except for ἀνά-

στῆθι), to distinguish them from the Acc. *Δία*, and the Voc. *Δία* (21, 17 d). (c) If the preposition suffers elision, anastrophe holds only before a pause, or for emphasis: *δοῦν κατ'· αὐτὰρ ρ.* 246. (d) Both in anastrophe and in the common accentuation of prepositions (794. 5), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

786. C. PROCLITICS. Ten monosyllables, beginning with a vowel, are called *proclitics* (*προκλίνας*, to lean forward), because they commonly so lean upon the following word as to lose their proper accent. They are the aspirated forms of the article, *ὁ, ἡ, αἱ*, and the particles *οὐ* not, *εἰς* into, *ἐν* in, *ἐξ* out of, *ἐἰ* if, *ὥς* as.

a. These forms of the article are written with the accent, when used in Epic as *relative*, and by some, when used as *personal pronouns*: *ὁ . . . ἦλυθες*, who camest, β. 262; *ὁ γάρ*, but *ὁ γάρ* Bek., for he, A. 9. (b) The proclitics retain their accent when they close a sentence, or in poetry follow a word whose relation they denote (718 d), or are followed by an enclitic: *οὐ δῆρα*, no, indeed, but *πῶς γὰρ οὐ*; how not? *ὥς βδες*, but *βδεις* χ. 299, as kine; *ἐκ κακῶν*, but *κακῶν* & Z. 472, from the base; *εἰ ποτε*, if ever. (c) The proclitics have been less happily termed *ἀόνα* (toneless).

787. D. ENCLITICS. LAW VII. The accent of an enclitic falls, as *acute*, upon the *ultima* of the preceding word, or upon its *penult* if it is a *paroxytone*, uniting with any accent already upon the syllable: as,

Ἀνθρώποι τε, *hómínēs-que*, and *men*, *δειξόν μοι*, *shóno me*; *εἰ ποτε* (786 b); *θεῶν τις* (548 c); *ἀνὴρ τις* (784 a); *φίλος μου*, *my friend*; *ἡ δὲ νύ μοι τι πίθοιο* (705 a; each enclitic throwing its accent back). — But see 788 d.

Enclitics are so named as *leaning* in pronunciation upon the preceding word (*ἐγκλίνας*, to lean upon). They are these familiar words of one or two syllables; (a) These *oblique cases of the personal pronouns*: 1 Pers. *μοῦ, μοί, μέ*. 2 P. *σοῦ, σοί, σέ*. 3 P. *οἱ, οὗ, ἑ· νῦν, σφίσι, σφί*. For other enclitic forms of the personal pronouns, see 27 f, g. (b) The *indefinite pronoun τις*, through all its cases (but not *ἄττα*); and the *indefinite adverbs πῆ, ποί, ποῦ, πῶ, πῶς, ποθί, ποθεν, ποτί* (53). (c) The Pres. ind. of *εἶπα* to be, and *φημί* to say, except the 2d Pers. sing.; and even here in the Ep. form *εἰς*: *νήπιός εἰς*, stultus es, i. 273. (d) The *particles γέ, νῦν (νύ), πέρ, τέ, τοί*, with the poetic *θῆν, κέ, ῥά*, and the inseparable *-δε*.

e. Some familiar combinations of this kind are commonly, and others sometimes, joined in writing, and viewed as compounds: *εἰτε, ἦτοι, μήτις, δοῖς* (observe the accent, 28 h), *οὐδέποτε, ὥσπερ, ὥστε*. (f) The preposition *-δε*, to (688 e), is always so attached: *Ὀλυμπόνδε, δόμονδε*. (g) In pronouns and adverbs compounded with *-δε* (252, 53 ix.), the syllable preceding *-δε* always takes the accent, which is acute or circumflex according to the law in 775. (h) In *ἐγώ, ἐμοί*, and *ἐμέ*, the accent is drawn back when *γέ* is affixed (389 c): *ἔγωγε, ἐμοίγε, ἐμεγε*. (i) *Εἴθε* and *ναίχι* are accented as ending in enclitics; and *οἰκάδε* (225 i) as a single word.

j. For a poetic retraction of the accent in some pronouns when they are not emphatic (approaching an enclitic use), see 247 g, i.

788. An enclitic *retains* its accent, (a) At the *beginning* of a clause or verse, or after a parenthetical insertion: $\phi\eta\mu\acute{\iota}\ \gamma\acute{\alpha}\rho$, *for I say*. (b) After the *apostrophe*: πολλοὶ δ' εἰσὶν, *but they are many*. (c) If it is *emphatic* or *strongly reflexive*: οὐ Κύρον, ἀλλὰ σὺ, *not C., but YOU*. (d) If it is a *dissyllable*, preceded by a *paroxytone*, or by a *properispome* in -ξ or -ψ (770 c): ἄνδρες τινές, *some men*. (e) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it and is not itself more emphatic: παρὰ σοῦ, περὶ σοῦ, πρὸς σί· but ἐπὶ σε ἢ σὶν σοι, *against you rather than with you*, vii. 7. 32. Yet πρὸς με (sometimes σε) iii. 2. 2; and some exceptions occur, chiefly in the poets, with other prepositions.

f. When ἐστὶ is prominent in the sentence, it becomes a *paroxytone* (as at the beginning, when it expresses *existence* or *possibility*, and commonly after such words as οὐ, μή, ἀλλά, εἰ, καί, ὅτι, ὥς, τοῦτο): ἔστω ὧ (559 a); ἔστι λαμβάνειν, *one can take*, i. 5. 3; τοῦτ' ἐστω, *it is so*.

g. A word which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (ὀρθότροπος, *erect in tone*).

h. Most of the rules about enclitics are explained by applying the general principles of accent to the two words considered as united, but with the accent on the first word permitted to remain.

i. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the Eng. accent (766. 1). The words in Eng. which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pron. *Give me thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of* are proclitics, and the words *is, not, and him*, enclitics.

V. ACCENT IN FORMATION.

789. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*. — If, from the general laws of language, this syllable cannot receive the accent, it draws it as near to itself as possible.

1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the form of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent originally belonged to the syllables containing the essential ideas of words, i. e. to their *radical syllables*. But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. Compare γράφω *I WRITE*, with ἔγραφο *I WAS writing*, γέγραφα *I HAVE written*, γραφή *the ACT of writing*, γραφίς and γραφεῖον *the INSTRUMENT of writing*, γραφεύς *the PERSON who writes*, γραφικός *SUITED to writing*.

2. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was

the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect.

3. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, very rarely attracts the accent (792 i, 793 d). (b) In demonstrative pronouns, the deictic *-δε* always draws the accent to the preceding syllable (787 g), and the still stronger *-ι* (252 c) always takes it upon itself. (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (783 a). (d) The old weak stem of the 2d Aor. yields the accent to the affix in several cases where the strengthened stem of the Pres. retains it (780 s). (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (792 s). (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (722 k, 795). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in 386. 1.

790. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (93 b), and the tendency at that time to conform every thing to the Attic standard. From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (767 d, 770 c). (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. (c) The Attic (which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

791. The accent of the *THEME IN DECLENSION*, and of *UNINFLECTED WORDS* must be learned from special rules and from observation.

NOTE. For derivatives, the marks of accent in § 363 – 382 should be carefully noticed. The rules below are not intended for proper names.

A. Special Rules for Simple Words.

1.) OF DEC. I. All contracts are perispome: *Ἐρμῆς, μῦθ̄*. Of other words, — (a) Those in *-ας* are paroxytone: *ταμίᾱς*. (b) Most in *-ης* are paroxytone, except verbals in *-της* from mute and pure stems of verbs in *-ω*, which are commonly oxytone: *Ἀρτείδης* (so all patronymics in *-δης*), *ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής*. (c) Nouns in *-α* short (194) have recessive accent: *μυῖᾱ, μουσᾱ, τράπεζᾱ, ἀλήθειᾱ*. (d) Most abstracts in *-ιᾱ*, those in *-συνη*, and those in *-ειᾱ* from verbs in *-έω* (363, 367), are paroxytone: *σοφίᾱ, σωφροσύνη, παιδείᾱ*. (e) Most other verbals in *-α* long or *-η*, especially those formed after the analogy of the 2 Perf. (366 d) or from stems of more than one syllable, are oxytone: *φύγῃ, φθορά, φυλακή*.

792. 2.) OF DEC. II. (a) *Adjectives in -ος preceded by a mute* are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -στος: κακός, ἀρχικός, ὀράτος, εἰκοστός, χαλεπός, σοφός, δολιχός, ἀγαθός. So *verbal nouns in -ος* denoting the agent: ἀρχός, τροφός. (b) On the contrary, in *primitive nouns with a mute stem*, the accent is more frequently recessive: κῆπος, κρέος, πλούτος, ψάμαθος. (c) All ordinals not ending in -στος have recessive accent: δέκατος. (d) Adjectives in -λος, -ρος, and -νος (except those in -ινος denoting *material or country*, 375 c, e) are commonly oxytone: ἀπατηλός, φειδωλός, ψιλός, αἰσχρός, φοβερός, ποτηρός, λεγυρός, χλωρός, σεμνός, πεδινός, Κυζικηρός, Σαρδιανός · ξύλινος, Ταραντίνος. (e) *Nouns in -μος with a long penult* are commonly oxytone; while in *adjectives in -μος* the accent is commonly recessive: ὀδυρόμος, βρωμός · χρήσιμος. (f) Nouns in -ος *pure* are more frequently oxytone: παῖς, θεός, υἱός, νύς. (g) Verbals in -τεος (374 f), numerals in -αιος and -πλοος (240), and most adjectives in -αιος from nouns of Dec. 1, in -οιος, and in -πος, are accented upon the penult: ποιητέος, διπλόος, ἀγοραῖος, ὁπταίος, ἔπος. (h) Adjectives in -αιος, in -ιος preceded by a consonant, and in -εος joined immediately to the root, have commonly recessive accent: θήρειος, οὐράνιος, χρόσεος. (i) Very few neuters are oxytone; and in most neuters the accent is recessive (789 a): ὑδρίον, ποτήριον, κορίδιον, ὄρεον, ἔλαιον. But a diminutive in -ιον, forming a dactyl, is commonly paroxytone: παιδίον.

793. 3.) OF DEC. III. (a) Nouns in -αν, -ευς, -ω, -ως -οος, -ας -ᾶδος, -ῖς -ῖδος, masculines in -ηρ, and almost all nouns in which the stem-mark is *v* preceded by α, ε, η, or ι, are oxytone: παιάν, ἱππεύς, ἡχώ, αἰδώς, λαμπάς, -άδος, σφραγίς, -ῖδος, ὁ πατήρ, λιμήν, -ένος, λειχήν, -ήνος, δελφίς, -ῖνος. (b) Nouns in -ων, names of nouns in -ων, and most feminines and augmentatives in -ων, are oxytone; other words in -ων are more frequently paroxytone: κυκεών, Ἀνθεστηριών, χελιδών, ἀμπελών · Κρονίων, τριβών, κλύδων. (c) Monosyllabic nouns which have the Acc. in -α are commonly oxytone; those which are neuter (see d), and most which have the Acc. in -ν, perispome: αἶξ, ποῦς, θήρ, θῶς · τὸ φῶς, τὸ πῦρ (so likewise the adjective πᾶς, πᾶν, 23); βούς, ναῦς. (d) In neuter nouns (789 a), in words in -ξ and -ψ, in verbals in -τωρ, and in nouns in -ις or -υς with the Gen. in -εως, the accent is recessive: κέρας, τεῖχος, βούλευμα · κόραξ, καλαῦροψ (770 c); δύναμις, πέλεκυς. (e) Female appellatives in -ις (365 c, 368 s) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone): αὐλητής, αὐλητρίς · πολίτης, πολίτις · Πριαμίδης, Πριαμίς · αἰχμάλωτος, αἰχμαλωτίς · Πέρσης, Περσίς. (f) Simple adjectives are commonly oxytone, if the stem-mark is a vowel; paroxytone, if it is a consonant: σαφής, ἡδύς · μέλας, χαρλεῖς (22 s).

794. 4.) ADVERBS. (a) Adverbs in -ως derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (381 a): σοφῶς, ταχέως. (b) Derivative adverbs in -δον, -δα, -ι, -α, and -ξ are commonly oxytone; those in -δην, -ακις and -ω, paroxytone (381 s): πλυνθδόν, ἀναφανδά, Μηδιστί, ἀμαχεί, παραλλάξ · σποράδην, πολ-
λάκις, ἔξω.

5.) PREPOSITIONS. The eighteen prepositions proper (688 c) are all oxytone: ἀπό, κατά. For the removal or loss of the accent, see 785, 786.

NOTE. For proclitic and enclitic particles, see 786 s. The accentuation of those particles which remain is best learned by observation.

B. *Rules for Compound Words.*

795. In composition, there is a general tendency to recessive accent. But, — (a) Compound adjectives in *-ης* are more frequently oxytone : as, *εὐπρεπής* (those in *-ωδης* are paroxytone ; so compounds of *ἦθος*, *ἀρκέω*, and some other words). (b) Compounds in which *-ος* is affixed to the stem of a verb united with a noun are commonly oxytone, if the *penult* is long; but if the *penult* is short, they are commonly paroxytone when *active* in sense, and proparoxytone when *passive* (789f) : *σιτοποιός* (387 a) ; *λιθόβολος* and *λιθόβολος* (386. 1). (c) Compound adjectives of Dec. 3, with a palatal or lingual stem-mark, in which the latter part is a monosyllable derived from a verb, are commonly oxytone ; e. g. those in *-σφαξ*, *-πληξ*, *-ρωξ*, *-τρωξ*, *-βληξ*, *-θνηξ*, *-κμηξ* : *ἀπορρώξ*, *ἡμιθνήξ*. (d) Words derived from compound words are commonly not accented as though themselves compounded ; but their compounds again follow the general rule : thus, *κατασκευάζω*, *κατασκευαστός* (792a), *ἀ-κατασκευαστος*.

ADDENDUM.

796. “The REASONS why we spend so long a time in acquiring a mastery over the GREEK LANGUAGE are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the IDEA, or fundamental conception, of all Grammar ; i. e. of those laws which regulate the use of the forms by which we express our thoughts.

“Again, Greek is the key to one of the most astonishing and splendid regions of LITERATURE which are open for the intellect to explore, — a literature which enshrines works not only of imperishable interest, but also of imperishable importance, both directly and historically, for the development of human thought. It is the language in which the New Testament was first written; and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilization ; and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilization is most deficient.

“Nor is it an *end* only ; it is also a *means*. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be, in various nations and ages during many hundred years, one of the very best instruments for the EXERCISE and TRAINING OF THE MIND. It may have been studied irrationally, pedantically, and too exclusively ; but though it is desirable that much should be super-added, yet with Latin it will probably ever continue to be — what the great German poet Goethe breathed a wish that it always should be — the BASIS OF ALL HIGHER CULTURE.” — *Farrar*.

797. INDEX I.—GREEK.

The references are here made, as in other parts of the Grammar, to sections and their parts. The letter *s* (from the Lat. *sequens*) is often added, as elsewhere, to signify *and the following*; but is often omitted as needless, where it might have been added. The signs < and > represent the forms at the angle as arising by contraction or some other change, chiefly euphonic, from the forms at the opening, or as used in their stead. The sign \times denotes opposition or distinction. Dialectic use is marked by an older style of figures in the references (as, 329). For abbreviations, see 798. To increase the practical value of the Index, the form or construction of a word is sometimes referred to the appropriate rule or remark, although the particular word may not have been there cited as an example. The reference is then marked with an accent ('). The index for the conjugation of verbs is contained in § 50.

- A** 4, 106; < ν 138, 142, 156, 158, 160, 202 b, 221, 329; cont. as ϵ 122, 131 d; < ϵ 145, 130 b: α < $\alpha\alpha$, $\alpha\epsilon$, $\alpha\eta$, $\epsilon\alpha$, $\alpha\alpha$, 7, 115, 120; < $\alpha\sigma$, $\alpha\omega$ 131 a, 197 c; for η 130, 197: α in cont. 7, 119 s, 131: in dec. 11 s; neut. pl. 181, 188; Dec. I. 194, 189: in *ej.* 32, 35 s; aor. and pf. 273, 276, 290 s; changed in s. 341, 347; added to s. 355: $-\alpha$ in der. 363 b.
- d-** cop. 385: priv. 385, compounds w. gen. 436.
- q** 109 s, 118 d, 7, 11 s.
- aa**, **aq**, < $\bar{\alpha}$, $\bar{\alpha}$, 135, 322, c, 48 c.
- αγαθός** cp. 262 b, 260 a, 261 a, b; w. acc. 481'.
- ἀγαλλω** mid. 582 γ.
- ἀγαμαι** w. acc., gen., 429 a, 443 b, 432 f.
- ἀγανακτέω** w. dat. 456, w. pt. 677'. [pt. 677'.
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798. INDEX II. — LATIN AND ENGLISH.

This Index is designed, not only for prominent subjects and words, but also for the Greek and Latin authors cited, and for abbreviations. The writings of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by book, chapter, and section, according to the usual division: as, iv. 3. 12). The Iliad and Odyssey are cited by book-letter and verse as numbered by Wolf, Bekker, &c.; a capital referring to the Iliad, and a small letter to the Odyssey (Δ. 25, for Il. iv. 25; 3. 134, for Od. iv. 134). In Hesiod, the references are made to the verses of Gaisford; in Pindar, to those of Heyne; and in the Dramatists, to those of Dindorf. The Historians are commonly cited by book and chapter, according to the usual division; Demosthenes, by the pages and lines of Reiske; the other Orators and Plato (including Timæus Locrus), by the pages and lines or division-letters of Stephens; Strabo by the pages, and Athenæus by the pages and division-letters of Casaubon; the fragments of the Tragedians and Aristophanes, as numbered by Dindorf; those of Alcæus, Sappho, Corinna, Epicharmus, and Sophron, as numbered by Ahrens, with the numbers of other well-known editions (as of Alcæus by Matthiæ, and of Sappho by Neue) often annexed; those of Hesiod, Simonides, and Tyrtaeus, according to Gaisford; those of Alcman, according to Bergk; those of Pindar, according to Böckh; &c. Figures indicating the times at or about which the authors flourished are here subjoined to their

names, from the latest edition of Liddell & Scott's excellent Lexicon. It will be understood that the year before Christ is denoted, unless the number is followed by "A. D." For the authors most cited, the dialect and chief department of composition are also indicated. These particulars should be carefully noted, in judging of the forms and constructions adduced. Titles of works are sometimes added.

In most cases, the meaning of the abbreviations used in this work will be plain from their familiar use, or from the connection and the following list of words; in other cases, special aid will be given below. For some explanations applying to the Index itself, see § 797.

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799. THE GREEK PROBLEM. "What the inhabitants of the small city of Athens achieved in philosophy, in poetry, in art, in science, in politics, is known to all of us; and our admiration for them increases tenfold if, by a study of other literatures, such as the literatures of India, Persia, and China, we are enabled to compare their achievements with those of other nations of antiquity. The rudiments of almost everything, with the exception of religion, we, the people of Europe, the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogues of Plato, the speeches of Demosthenes, and the statues of Phidias, stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils."

"How the Greeks came to be what they were, and how, alone of all other nations, they opened almost every mine of thought that has since been worked by mankind; how they invented and perfected almost every style of poetry and prose which has since been cultivated by the greatest minds of our race; how they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equalled, is a PROBLEM which neither historian nor philosopher has as yet been able to solve. Like their own goddess Athene, the people of Athens seem to spring full-armed into the arena of history; and we look in vain to Egypt, Syria, or India for more than a few of the seeds that burst into such marvellous growth on the soil of Attica." — *Lectures on the Science of Language*, by MAX MÜLLER, Professor of Modern European Languages in the University of Oxford; *Second Series*.

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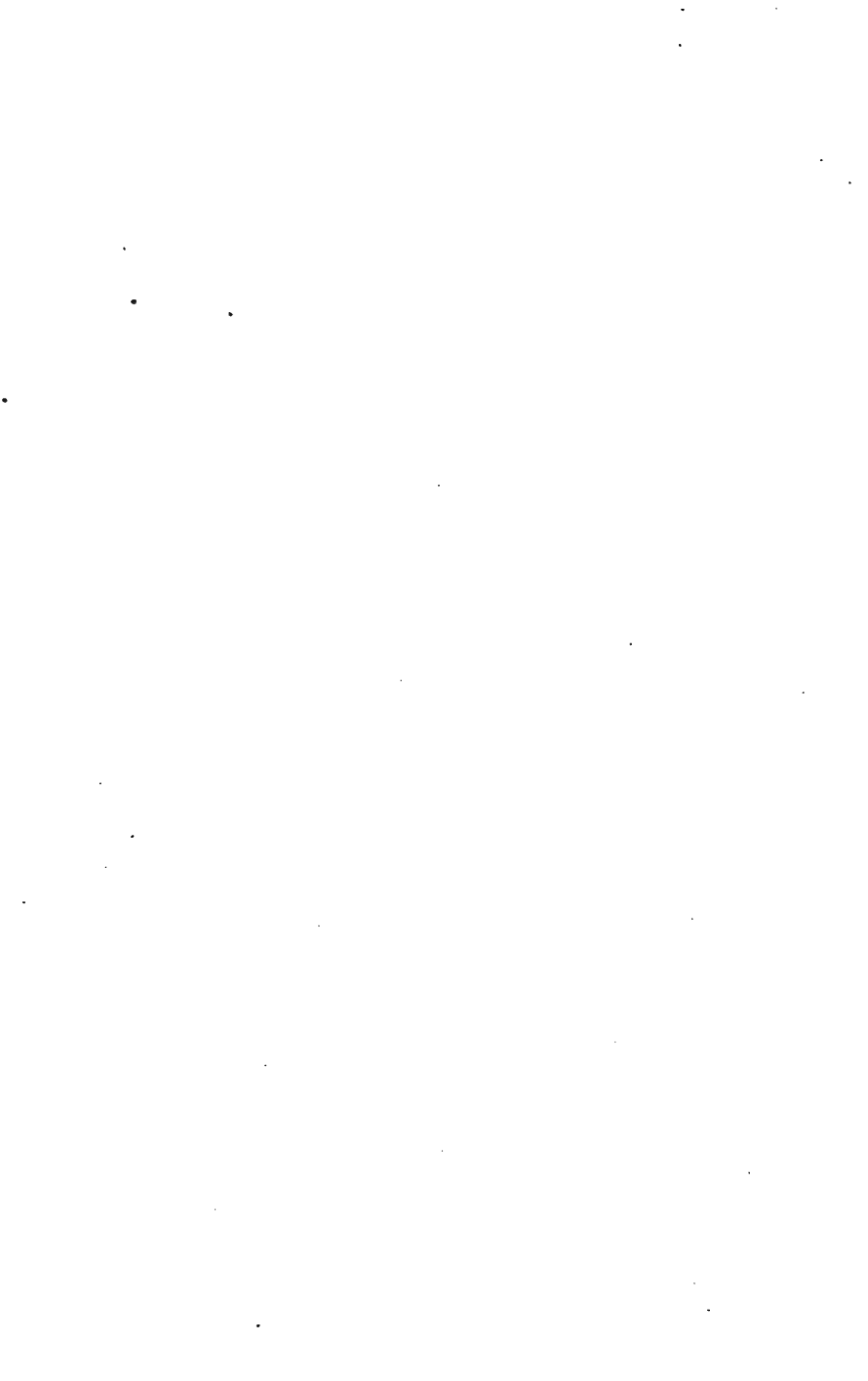
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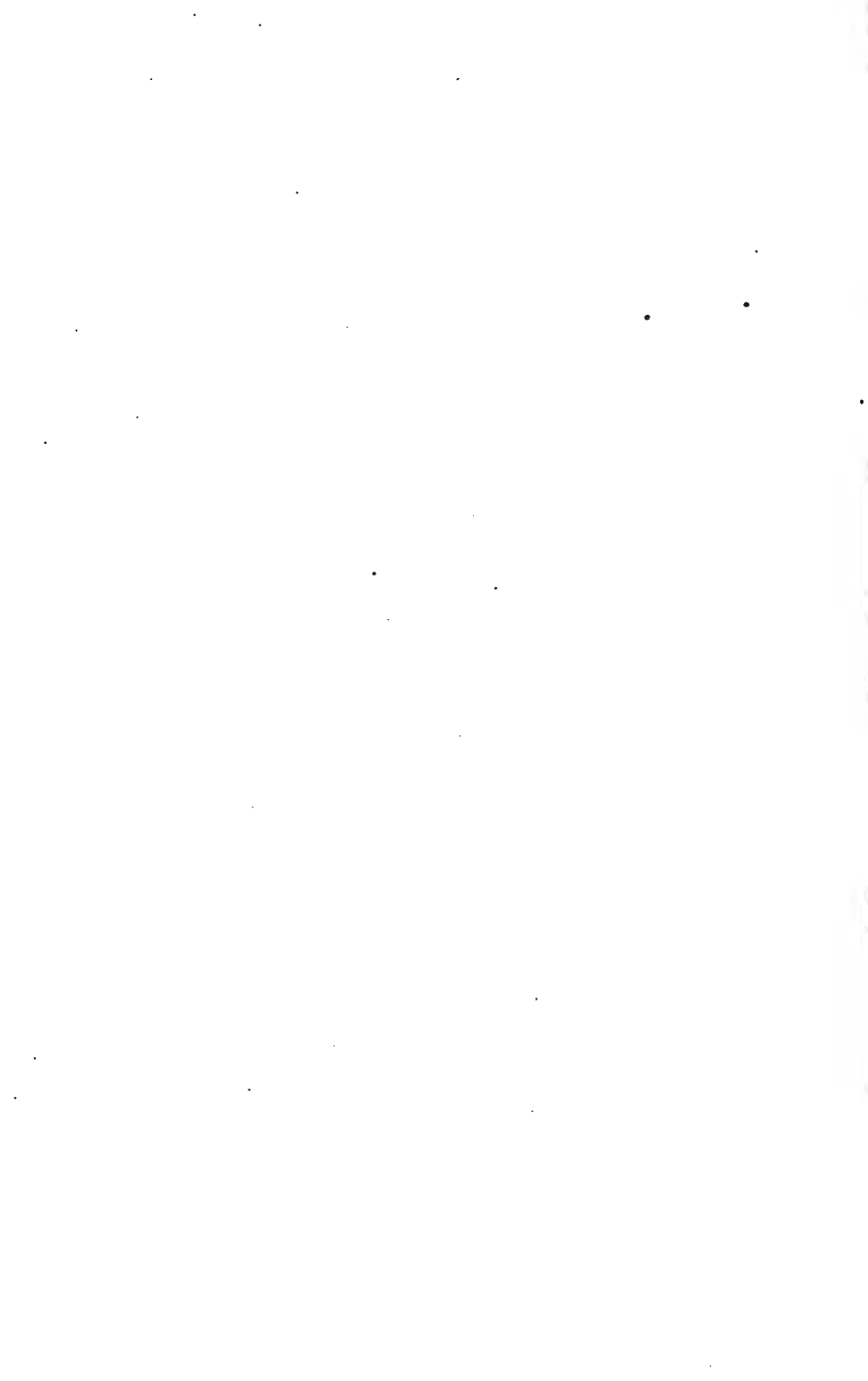
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800. "Let me repeat, that so far from dissuading from the study of Greek as a branch of general education, I do but echo the universal opinion of all persons competent to pronounce on the subject, in expressing my own conviction that the language and literature of ancient Greece constitute *the most efficient instrument of mental training* ever enjoyed by man; and that a familiarity with that wonderful speech, its poetry, its philosophy, its eloquence, and the history it embalms, is incomparably **THE MOST VALUABLE OF INTELLECTUAL POSSESSIONS.**"—MARSH'S *Lectures on the English Language.*











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